

GODS
ARROW
AGAINST
ATHEISTS.

By HENRY SMITH.



LONDON,
Printed by I. H. for Edward Brewster, and
Robert Bird. 1 6 3 2.

A R R O W
G O D S
A T H E I S T S
A G A I N S T

By Henry Smith.



L O N D O N,
Printed by J. H. for Edward Bouverie, and
Robinson. 1 8 3 2.



A Table of such Chapters, as are handled in this Booke following.

IN the first Chapter, is contained the absurdity of Athe-
isme and Irreligion, with the confutation thereof.

In the second and third Chapters, the Christian Religion
is approved to be the onely true Religion, against the Gen-
tiles and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is con-
futed.

In the fifth Chapter, the Church of Rome is disproved to
be the true Church of God.

In the sixth Chapter, the Brownists and Barrowists, with
their detestable Schismes are confuted, and our Church ap-
proved to be the onely true Church of God.



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following.

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Booke, and the manner, with the confutation of
the same, and the Christian Religion
is proved to be the only true Religion, against the Gen-
tile, and all the Infidels in the world.
In the second Chapter, the Religion of Mahomet is con-
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the true Church of God.
In the third Chapter, the Jews, and their Synagogue, with
the false Schism are confuted, and our Church ap-
proved to be the only true Church of God.



GODS ARROW AGAINST ATHEISME, AND IRRELIGION.

CHAP. I.

That there is a God: and that he ought to be worshipped.



Atheisme and Irreligion was ever
odious even among the Heathen
themselves: inasmuch as that Pro-
tagoras, for that hee doubted whe-
ther there were any God or no,
was by the Athenians banished
out of their Countrey. Diagoras
was such a notorious Infidell, that
hee held there was no God by him, and all such like At-
heists the very Heathens have abhorred and detested,
as being more like rude beasts, than reasonable men: For
Cicero the Heathen Philosopher doth condemne them
all, and further saith, *that there was never any Nation*
so savage, or people so barbarous, but alwayes confessed
there was a God: whereunto they were led even by the
light of nature, and naturall instinct. For the very same is
confirmed by the common view of all Heathens, in lifting up
their eyes and hands to heaven, in any sudden distress that
cometh vpon them. Yes, by experience of all ages it hath
bene proved that Atheists themselves, that is, men in
their health and prosperity, for more liberty of sinning,
would strive against the being of a God, when they came
to die or fall into great misery, they or all other would

1 Arg.
*Consent of the
Heathens, and
confession of all
Nations.*

Cicero lib. de
natura Deor.

2. Arg.
*Instinct of Na-
ture.*
Tertul. in Apo-
log.

*It is not of a
man's choice
that hee should
live thus long*

Gods Arrow against Atheists.

*Seneca lib. 1. de
Be.
3. de
Confession and
experience of
Atheists them-
selves.*

*Seneca in Calig.
1. 51. Diogenes
Laertius.*

*A
Difference and
experience of
good and evil.*

they themselves most fearful of this God, as Seneca
himself declareth; in so much as Zeno the Philosopher
wrote to say that it seemed to him a more substantiall point
of this matter, to heare an Atheist at his dying day, preach
God (when he asked God and all the world forgiveness) than
to heare all the Philosophers in the world dispute the point
for that at this instant of death & misery, it is like that he
doe speake in earnest & sobriety of spirit, who before in their
wantonnes impugned God. It is remembered of Caligula
gala (that wicked and incestuous Emperour) that he was a
notable scorner and contemner of God, and made no rea-
soning of any other to be God but himselfe; yet this abo-
minable and wicked Atheist, as God left him not unpun-
shed (for by his iust iudgement he was slaine by some of his
owne officers) so whilest he lived he was wont (as the his-
toriographers report of him) at the terrible thundering and
lightning, not onely to cover his head, but also to get him-
selfe under his bed, and there to hide himselfe for feare.
Whence, I pray you, came this feare upon him; but his
owne conscience did tell him (howsoever in words he
chanced he would not affirme so much) that there was a God
in heaven, able to quail and cast down his pride and all the
Emperours of the world, if he listed, whose thunder
were so terrible, as that iustly by his owne example he should
be wroth to be feared of all the world? And hercof it is
sufficiently that God is called *Daimon* of the Greek word
which signifieth feare, because the feare of him is plant-
ed and ingrafted in the very natures and consciences of all rea-
sonable creatures, yea even in the conscience of the greatest
contemners, and rankest Atheists of the world: namely
what they list, and do what they list, yet shall they never be
able to root out this impression: namely, that there is a
God, whose feare is ingrafted in the hearts of all men, and
whence I pray you, cometh shame in men after an offence
committed: Or why should men (by naturall instinct) find
difference betweene vertue and vice, good and euill, if there
were not a God, who because he loveth the one, and hateth
the other, hath written that difference in every mans heart.

Thom.

Gods Arrow against Atheists

Therefore conclude, that every mans knowledge, conscience, and feeling, is in stead of a thousand witnesses to convince him (whoever he be) that there is a God which is to be feared, which hateth iniquitie and wicked wayes, and which in time of trouble and deepe distress is to be sought vnto for refuge and reliefe, as the acts of the very Heathen themselves doe plainly demonstrate.

1. Moreover, as God is to be felt sensibly in every mans conscience, so is he to be seen visibly (if I may so speake) in the creation of the world, & of all things therein contained: for that this world had a beginning, all the excellent Philosophers that ever were, haue agreed, except Aristotle for a time, who held a fancy, that this world had no beginning, but was from all eternitie: but at last in his old age, he confessed and held the contrary, in his booke *De mundo*, which he wrote to King *Alexander* (which booke *Iustin Martyr* esteemed greatly, and called it the Epitome of all true Philosophy.) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demand then who it was that made it? If you say it made it selfe, it is absurd for how could it make it selfe before it selfe was made, and when it had no being at all? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd for it is as much as I should say, that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be convinced by force of this argument (which is plainly demonstrative) that a greater and more excellent thing than is the whole world put together; yet, that something which was before heauen and earth were made, was & must needs be the maker and framer of this world; and this can be nothing else but God the Creator of all things, who was before all his Creatures, & is termed in the sacred writings, *Alpha* and *Omega*, the first & the last: for that he onely was without beginning himselfe, and shall bee and remaine without ending. For he is eternall, being the *Primus Motor*, and the onely Almighty Creator of all things. So true is it which *Poet*

5. Arg.
The Creation of
the world.
Vide Plutarch.
de placit. philof.
Aristot. lib. 8.
Aristot. lib. 8. de
mundo, & vide
Plutarch. lib. de
mundi.
Iustin, in Apolo.

Rom. 1.20.

the Apostles doth testify, when he saith, that the things of God, (that is, his eternall power and divine Essence) are shew perfectly in the creation of the world, being perceived by his works which he hath made: I therefore must needs but cast up their eyes to heaven, & from thence look down againe upon the earth, and then behold the excellency, beauty and building of this world; they cannot bee so foolish as dull conceited; but they must know where was and is a God which was the maker of them, and be moved in some way to glorifie so incomparable and excellent a Creator: Yet the Poets and others have affirmed of God, that he is *hominum*, the Father of men; to shew that men have their originall and creation from him: so that if we should draw our eyes from the beholding of the great world, and consider but Man, (who for his beauty and excellency is called in Greeke, *microcosmos*, the little world) still we shall be enforced to acknowledge God the Author of vs, the Father and Creator of vs. So true is that which *Paul* the Apostle teacheth out of the Poet *Aratus*, who saith, that the progenies *sumus*; We are the issue or offspring of God: where it is, which he further saith in that place, that *in illo, in quo, and habet our being*. And therefore we owe dutifull obedience and subiection vnto him, which he and nature commands vs to performe in regard of our creation. For the same honoureth his father by natural obedience, and all men are naturally carried to be gracefull to the founders to whom they are specially bound, and whom they ought not to forget, neither will, except they be rickie vnto thankfull and dutifull.

Act. 17. 29.

6. Arg.

The mercies and
blessings of God.
Heb. 11. 2.
Gen. 1.

3. Not only the creation of the world, and of all things therein contained, doth proclaim that there is a God, who is to be honoured for his infinite extended authority and almighty power, (for he made all things of nothing, and he spake the word, and they were created) but his blessings and benefits sent downe vpon the earth, doe also shew that there is a God, (which is provident, and hath care of men, and therefore of men to bee praised, thanked, and glorified for ever) For true it is which *Saint Paul* hath

this behalfe, that God leaſt ſee himſelfe without witness, when
he beſtowed benefits from beaſts, giuing vnto variable and
ſeaſonable weather, and filling our hearts with meat & glad-
nes. By meane of theſe & all other theſe blessings men might,
and ſhall may daſty bee induced not onely to beleue that
there is a God from whom they receiue all theſe, but alſo
to acknowledge and attribute all praiſe and thankſgiving
vnto him, as to their firſt principall and ſpeciall Benefactor.
For the Ox doth know his owner, and the Aſſe his Maſter,
feeder, and maintainer. And therefore how can it bee but
reaſonable men ſhould much more know God, not onely
their firſt founder and Creator, but their daily feeder, pre-
ſeruer, keeper, and vpholder? For ſo oft as they thinke vpon
theſe things, and ſee and haue them, they cannot chuſe but
be put in minde of God the lender and Author of them all,
and be moued with a gratefull minde towards him. And
hereof is it that he is called *Deus, a lator, Of giuing*: And
in Engliſh we call God, *giver of good*, becauſe he is onely and
perfectly good of himſelfe alone, and the giuer of all good-
neſſe, and of all good gifts and blessings vnto others; from
whom, as from the fountaine, all benefits whatſoever doe
come, deſcend, flow, and be deriued vnto them.

Mat. 19. 17.

Iam. 1. 17.

Rom. 18. 19.

4. I might here ſhew how God is alſo knowne to the
world by his iudgements vpon wicked and vniuſeſſe
people, whom diuers times he maketh viſible examples of
his ſeuerity and iuſtice (if men did well conſider them:)
for hereby alſo hath God maniſteſted himſelfe, as *Paul* the
Apoſtle teacheth. Theſe premiſſes, I truſt may ſuffice, (if
there were no more to be ſaid:) for by them we may eaſily
ſee and proue, that there is a God which created the world,
and all things therein; which preſerueth and vpholdeth
the ſame with his mighty puiſſance, ſupporteth the earth,
and all the creatures thereof with his prouidence and hel-
ping hand. Yea, beſide the Heaue and the Earth, which
are the worke of his hands, euery mans owne conſcience
doth plentifully teach (as I haue beſore ſaid) *that there is a God,*
which is to be feared. For how ſoever many a man hath
ſpent his life in a wicked way, and moſt damnable courſe,

7. Arg.

The iudgements
of God.

could

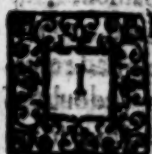
Psal. 14. r.

could wish in his heart there were no God, because he feareth God no otherwise than in his vengeance: yea, howsoever many a wicked person doth sooth himselfe in his wickednesse, and flatteringly say vnto himselfe (like the foole in the Psalmes) *There is no God*; yet at other times his owne conscience will so prouoke him, and enforce this matter (that there is a God) that with horror & dread of him, it will make him quake, feare, and tremble: for the feare of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And (which is more) a kinde of motion to worship him, being the Creator and preserver of men, and of all things else, and the provident father of all is planted, and inseparably fixed in the hearts of all men, though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations and people in the world, who all haue some one kinde of Religion or other, though all finde not the right Religion. All be deuoted to the worship of God, howsoever all doe not finde out the true God, nor his right manner of worship, but worship him according to the deuices of their owne braine. Considering that there is no Nation vnder the Sunne so barbarous (as euer was) but aimed at the worship of God, and worshipped him, or something else in his place: it is not to be a most vaine and foolish conceit which Atheists sometime viter; namely, that Religion is nothing else but a matter of policie, or a politicke deuice of humane inuention: for it is euident, that religious affection to worship God is naturally feared (and euer was) in the hearts of all men: and the conscience of euery man, euen of the greatest scorne and contemner of God, which sometimes troubleth before his iudgement seat, doth abundantly tell, that a religious deuotion of feare towards God is borne and borne with euery man, and therefore it cannot be a policy of humane inuention: in as much, as if there were no lawes of men, yet this religious affection to worship God, and the feare of him, would and doth remaine written by the finger of God, in the hearts and consciences of all

all men lining, how rude, savage or barbarous soever they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when hee heard the terrible thundering in the aire, and saw the flashing flames of lightning about him, to run vnder his bed, and to hide himselfe for feare of this terrible and great God? Or what maketh the rankest Atheist in the world in the like case, and at the like tempest, to doe the like? or what made the Heathen in any dangerous or sudden distresse to lift vp their eyes or hands to heauen, mightily to feare and to be astonished? None can say: it is the law of men, for no law of men doth inforce this attempt. But it is a naturall instinct of the feare of God, (whom he hath offended, and whose vengeance he dreads, and from whom hee thinketh succour may come) seated in all mens hearts euen from their Natiuity, which doth make him to feare, and cause him to seek to God for refuge. Let this therefore remaine firme and most vndoubted, *that the feare of the great God, and a religious disposition to worship the same God, is not enforced by the lawes of men, but naturally sown in the hearts of all men, though all finde not out, nor obserue the right religion.* Let vs therefore now seek and search out which is *the true Religion*, which is acceptable to God, and which without waivering and doubting is to be obserued of men. For all Nations and people haue a kinde of Religion (as I said before) but all haue not the true and right Religion.

CHAP. II.

Wherein, and in the next Chapter, is shewed, that the Christian Religion, is the only true Religion in the world, and wherein only God is pleased.



In ancient times all the world was divided and distinguished into Iewes, and Gentiles, and this distinction doth, and may still remaine among vs: if therefore I can proue the truth of this our Christian Religion against both Iewes, & Gentiles, I shall then proue it against all the world.

Christian religion
proved to bee the
true religion a-
gainst the Jewes:
because Christ is
the Messiah.

Christ the true
Messiah.
The generall and
maine argu-
ment.

Plal. 1. 8. 12.
Esay 6.
Deut. 18.
Esay 55.
Esay 53.
Dan. 9.
The first prooſe
that Christ was
the Messiah.

world. In this Chapter I will first prove it against the Jewes, and in the next against the Gentiles. Concerning the Jewes, they will easily grant our Religion to be the true Religion, if wee can prove Iesus Christ (whom wee beleue) to be that *Messias* which was foretold by their Prophets, being the true and vndoubted Prophets of God. And this wee are sure may easily bee proved: and therefore in vaine doe the Jewes looke for any other *Messias* than he that is already come, namely, Iesus Christ our *Messias*, our *Sauour*, and *Redeemer*, in whom God his Father is well pleased, and for whose sake (if we beleue in him) he will not be offended with vs, but be reconciled to vs, and send vs. Whatsoever was foretold to belong vnto their *Messias*, is fully performed, and perfectly accomplished in our Iesus Christ, and in no other: and therefore our Iesus was, and is the true *Messias*, and no other. Let vs herein consider the markes of the *Messias*, whereby he might be knowne: and so shall wee see that our Sauour Iesus Christ is the true *Messias*, and none but he.

1. One marke for vs to know the *Messias* by, is, that when he came, hee should not bee knowne or acknowledged to be the *Messias*, but should bee rejected and refused of the Jewish Nation, to the end hee might bee put to death amongst them, according to the fore-appointment and terminall counsell of God: for had they received him for the *Messias*, they would neuer haue viled him so shamefully as they did, neither should he then haue beene slaine amongst them, as was foretold he should. This then being one marke of the *Messias*, that he should bee rejected of the Jewish Nation, and of the chiefest amongst them, is a great confirmation of our faith, inasmuch as it is found fully performed in our Sauour Iesus Christ, whom they scorned, rejected, condemned, and put to death. And therefore if the Jewish Nation had receiued our Iesus for the *Messias*, it had beene an vndermining argument that hee had not beene the right *Messias*: and on the other side because they did refuse him, it is a very strong perswasion to vs, that hee was, and is the very

Messias

Messias indeed. In vaine therefore it is, if any do look for such a *Messias* as should be wholly received of the Iewish Nation: for none such was promised, yea it was foretold (contrariwise) that he should bee refused of them, as our *Iesus* was: that so he might be made an offering for sinne, according to the preordination of God.

2. It was foretold of the *Messias* that he should be borne of a virgin, *Esay* 7. 14. That the place of his birth, should be *Bethlem*, *Micah* 5. 1. That at his birth all the Infants round about *Bethlem* should be slaine for his sake, *Ser.* 3. 15. That the Kings of the earth should come and adore him, and offer gold and other gifts vnto him, *Psal.* 71. 10. That he should be presented in the Temple of *Ierusalem*, for the greater glory of the second Temple, *Mal.* 3. 1. That he should flie into *Egypt*, and be recalled thence againe, *Hos.* 11. 2. That a starre should appeare at his birth, to notify his comming into the world, *Numb.* 24. That *Iohn Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, *Luk.* 1. 17. *Mat.* 11. 10. 14.) should bee the messenger to goe before him, and to prepare the way, and to cry in the desert, *Mal.* 3. 1. *Mal.* 4. 1. *Esay* 40. 3. After this, that hee should begin his owne preaching with all humility, quietnesse, and clemency of spirit, *Esa.* 42. 1. That hee should be poore, abiect, and of no reputation in this world, *Esa.* 53. *Dan.* 9. *Zach.* 9. *Jer.* 14. That he should doe strange miracles, and heale all diseases, *Esay* 61. 1. That he should die and be slaine for the sinnes of his people, *Dan.* 9. *Esay* 53. That he should be betrayed by one that put his hand in the dish with him, and was his owne Disciple, *Psal.* 41. ver. 9. and *Psa.* 55. ver. 13, 14. That he should be sold for thirty pecces of silver, *Zach.* 11. ver. 12. That with those thirty pecces, there should bee bought afterwards a field of pottsheards, *Jer.* 30. That he should ride into *Ierusalem* vpon an *Ass* before his passion, *Zach.* 9. 9. That the Iewes should beat and buffet his face, and defile the same with spitting vpon it, *Esa.* 50. 6. That they should whip his body before they put him to death, *Esa.* 53. 2. *Psal.* 37. 18. That they should put him to death among thieves and malefactors.

Many other
particular
proofes.

years, and then was destroyed by *Nebuchadnezzar* King of Babylon, wherefore about 70. years after, it was builded againe by *Zerubbabel*, who rescued the Jews from their Captivitie. But this second Temple, for pompe and riches of the materiall building, was nothing like unto the first, (which the old men in the booke of *Ezra* doe testifie by their weeping, when they saw this second; and rebre-
Ezra. 3.
Agge. 2. 4.
Agge. 1. 5, 6, 7.
Agge. 2. 9, 10.

lyed the first; and which *Aggeus* the Prophet doth expre- ly testifie.) And yet saith God by his Prophet *Aggeus* in the same place; that after a while, the *Desire of all Nations* should come, and it should be that second house or Temple builded with glory, and that greater should be the glory of this last house, than of the first which prophetic was fulfilled by the coming of our Saviour *Iesus Christ* into this second Temple which being personally done, was of far greater dignity, and more glory thereunto, than any dignity whatsoever was found in the first Temple builded by *Solomon*. It is therefore manifest that the *Desire of all Nations*, that is, the *Messias* should come whilest the second Temple stood. And so doth *Dauid* also shew, that the second Temple (as for the building thereof) should not be destroyed, until the *Messias* over it should come and shine. And *Malachi* the Prophet doth also most plainly testifie, that he should come during the second Temple. And so indeed he did for *Christ Iesus* came into the world during that second Temple, & did himselfe likewise foretell the destruction thereof, ere that generation passed, which came to passe accordingly; for it was destroyed about 46. years after the ascension of our Saviour into heaven, by *Tiberius* sonne to *Vespasian* the Romane Emperour. Most mainly therefore doe the Jews, or any other people for a *Messias* to come, after the destruction of that second Temple.

Dan. 9. 26.

Mal. 3. 2.

Gen. 49.

Let vs yet more exactly consider the prophetic of old *Dauid* concerning the particuler time of the *Messias* his appearing. *Gen. 49.* I have my children (saith he) about I will tell you the things that are to happen in the latter dayes, &c. I have seene *Shalim* depart from *Israel* until *Shilo* come, which is the expectation of the Gentiles. By *Shilo* is meant the *Messias* (as

(as both Jewes and Christians expound it.) This prophetic is long forgotold; was performed at the birth of Christ; in the dayes of *Herod* King of Iurie. For from the time that the scepter was given to King *David*, (who was the first King of the Tribe of *Judah*) it did not depart from that Tribe, but remained alwaies in it, vntill the death of King *Herod*; in whose time, and not vntill whose time, the gouernment was taken away, & cleane departed from the Tribe of *Judah*, and committed to a stranger: and therefore in the time of *Herod*, was the *Messias* to bee borne, neither before nor after his time. That the scepter or gouernment was not cleane taken away, or departed from the house of *Judah*, (after it was once seled in it, in the person of King *David*) euē til the dayes of *Herod* the king descended from *David* (who was the first King of that Tribe) vnto *Zedechias* that died in the Captiuitie of *Babylon*, the Scripture sheweth how all the Kings descended of the house of *Judah*. And during the time of their captiuitie in *Babylon* (which was seuentie yeeres) the Jewes were alwaies permitted to chaunge vnto themselves a gouernment the house of *Judah* (whome they called *Raschyras*) after their deliuey from *Babylon*, *Zerobabel* was the gouernour of the same tribe, and so others after him came to the *Machabees*, who were both gouernours and Priests; for that they were of the mothers side of the Tribe of *Judah*; and by the fathers side of the tribe of *Leui* (as *Rabbi Kimbi* affirmeth) and so from these men descended *Hircanus* King of Iurie, who was the last King which lineally descended of the house of *David*, and of the Tribe of *Judah*. For after *Hircanus*, came the afore-named *Herod*, a macere stranger, whose father (as *Iosephus*, who well reponeth) was called *Antipater*, and came out of *Idumea*: he came into acquaintance and fauour with the Romans partly by his said fathers means (who was, as *Iosephus* saith, a well monied man, industrious, and factions) and partly by his owne diligence and ambition, being of himselfe both wise, beautifull, and of most excellent and

Sambed. cap.

Dinei Man-
month.

Rab. Moses.

Egypt. in pre-
fat.

Maimonim. Efd.

lib. 1. cap. 1. 23.

Mac. lib. 1. cap.

2. 3. Rab. Kim-

bi. com. in Agg.

Ioseph. lib. 13. c.

14. Antiq.

qualities, by which commendations hee came at length to marry the daughter of *Hircanus* aforesaid, King of Iewrie, and by this marriage obtained of his father in Law to be chief Governour and Ruler of the Prouince and land of Galile vnder him. But *Hircanus* afterwards in a battell against the Parthians, fell into their hands, and was taken and carried prisoner into Parthia.

Herod then tooke his Iourney to Rome, and there he obtained to be created King of Iewry, without any title or interest in the world: for that not only his father in law, *Hircanus*, was then living in Parthia; but also his younger brother *Aristobulus* and three of his sonnes, viz. (*Antigonus*, *Alexander*, and *Aristobulus*) with diuers others of the blood Royall in Iewrie were aliue also.

Herod then hauing procured by this meane to be King of Iewrie, procured first to haue in his hands the King *Hircanus*, and so put him to death. Hee brought also to the same end his younger brother *Aristobulus*, and his three sonnes likewise. He put to death also his owne wife *Mariannes*, which was King *Hircanus* daughter, as also *Alexandra* her mother, and soone after two of his owne sonnes which he had by the same *Mariannes*, for that they were of the blood Royall of Iudah; and a little after that againe, he put to death his third son, named *Antipater*. He caused also to be slaine forty of the chiefest Noble men of the same Tribe of Iudah. And as *Philo* the Iew (who liued at the same time with him) writeth, *Hee put to death all the Sanhedrin*; that is, the twenty seuen Senators or Elders of the Tribe of Iudah that ruled the people. He killed the chiefs of the sect of the Pharisees. Hee burned the genealogies of all the Kings and Princes of the house of Iudah, and caused one *Nicolas Damascenus*, an Historiographer, that was his seruant, to draw out a pedigree for him and his line, as though he had descended from the ancient Kings of Iudah. Hee translated the Priesthood, and sold it to strangers. And finally, he so razed, dispersed and mangled the house of Iudah, in such sort, as no one is of governments or principallty remained therein. Now then in the daies of this

Iosaph. lib. 1. c. 1.
Antiq.

Philo lib. de temp.

King *Herod*, and not till then was the Scepter, that is, the government departed from *Judah*; and therefore then and not till then, was the *Messias* to appeare according to that prophetic of *Jacob*, and so it came to passe accordingly: for *Christ Iesus* the true and vndoubted *Messias* was then borne, viz. in the time of *Herod* King of *Iewrie*. In vaine therefore doe the *Iewes*, or any other, looke for any other *Messias* to come after the dayes of that *Herod*, in whose time (and not before) was the Scepter and all principallitie and government departed vterly from the house of *Judah*; and therefore in his time, and neither before nor after, was the *Messias* to appeare and come, according to *Jacob*s prophetic.

Daniel the Prophet yet goeth nearer to worke, and thus sheweth euen the very day, and time of the day, when the *Messias* should be slaine for the finnes of the people: for in the first yeare of *Darius* sonne of *Abasuerus*, King of the *Medes*, about the time of the euening oblatiō, he praised his God for the people and their deliuerance, in as much as then he perceiued that the seuentie yeeres of their captiuitie (foretold by *Ieremy*) were now come to an end.

So *Daniel* thus praying, about that time of the euening Oblation, God sent his angell *Gabriel* to signifie and shew vnto him, that at the very beginning of his supplication, the commandement came forth for the returne of the people from their captiuitie, and to build againe *Ierusalem*; and sheweth likewise, that as the people had now bene in the captiuitie of *Babylon* seuentie yeares, and then were deliuered from that their earthly bondage; so it should come to passe, that within seuentie weekes of yeares, the *Messias* should come, who should finish wickednesse, scale vp sinne, blot out iniquity, and bring in euerlasting righteousness, and be a deliuerer, not onely from the outward, but from the spirituall *Babylon*, and hellish *Egypt*.

The words of the Angell be these following: *At the very beginning of thy supplications, the commandement came forth: and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision.*

Seneca

Seventy weekes are determined ouer thy people, and ouer thy holy City to finish wickednesse, and to scale up sins, and to blot out iniquity, and to bring in euerlasting righteousness, to scale up the vision and prophesie, and to anoint the HOLY OF HOLIES, or the MOST HOLY. Know therefore and understand, that from the going forth of the commandement, to bring againe the people, and to build Ierusalem, vnto MESSIAH THE PRINCE, there shall be seven weekes, and threescore and two weekes, &c. After these threescore and two weekes shall MESSIAH be slaine, and not for himselfe, &c. He shall confirme the covenant with many for one weeke, and in the middest of the weekes he shall cause the Sacrifice and the Oblation to cease. For the better vnderstanding of which words, it must be remembered, that this word *Hebdomada*, signifying a weeke, or seven, is sometimes taken for a weeke of dayes, that is, seven dayes; and then it is called *Hebdomada dierum*, a week of dayes; as in this prophesie of *Daniel* he saith of himselfe, that he did mouerne three weekes of dayes. But at other times it signifieth the space of seven yeares, and that is called *Hebdomada annorum*, a weeke of yeares, as in *Leuit. 25. 8.* where it is said, *Thou shalt number vnto thee seven weekes of yeares, that is, seven times seven yeares, which make forty and nine yeares.* Exposition of Daniels prophesie. Dan. 10. 2.

Now it is most certaine that these seventy weekes are to be vnderstood of weekes of yeares, and not of dayes, for that euen by the Iewes owne confession, as also by the bookes of *Esdras* it is manifest, that the Temple and Ierusalem were many yeares in building before they were finished. These seuentie weekes of yeares therefore are seven times seuentie yeares, which make in a summe totall, foure hundred and ninety yeares, within which time the Messias should be slaine: for from the going forth of the commandement to bring the people backe againe, and to build Ierusalem, (which commandement went forth at the beginning of his supplications; which were the first yeare of *Darius*, as the Text sheweth) vnto the time that Messias the Prince was anointed to preach the Kingdome of GOD, which was after his baptism, when hee

began to be about thirty yeares of age) there must be foure weekes, and threescore and two weekes, that is, threescore and nine weekes, which make foure hundred, fourescore, and three yeares: which number of yeares being rightly accounted from that time of *Darius*, wherein the commandement went forth, are fully accomplished in the fifteenth yeere of *Tiberius Caesar*, at which time, Christ Iesus was baptized and anointed by the spirit of God, descending downe vpon him in the forme of a Doue, a voice also being heard from heauen, saying; *This is my beloued Sonne in whom I am well pleased.*

Yet is there one weeke more to make vp the number of seuentie, in the midst of which weeke the Messias should be slaine, which came to passe accordingly: for in the midst of that week, that is, about three yeares and a halfe after Christs baptism, Christ Iesus the true Messias was put to death, and died for our finnes, which was in the eighteenth yeere of *Tiberius Caesar*. In vaine therefore doe the Iewes or any other looke for another Messias to come, after the dayes of that *Tiberius Caesar*, the Roman Emperour.

4. The Scriptures doe shew that the Messias should come of the seed of *Dauid*, according to the words of God, *I haue sworn vnto Dauid my seruant, I will prepare thy seat for ever, and will build vp thy seat to all generations,* which cannot be applied to King *Salomon* his sonne (as the Iewes apply it): for these words, that his Kingdome should stand for ever, and for all eternitie, cannot be verified in *Salomon*, whose earthly Kingdome was rent and torne in peeces straight after his death by *Ieroboam*, and not long after as it were extinguished: neither can they bee vnderstood of any terrestriall King, but they must needs bee vnderstood of an eternall King, which should come of *Dauid* his seed. The promise then made to *Dauid* for Christ to come of his seed, is againe repeated after his death by many Prophets, and confirmed by God: as in *Ieremie*, where God saith these words; *Behold the dayes come, that I will raise vnto Dauid a iust seed, and hee shall reigne as King, and shall bee wise, and shall doe iudgement and iustice vpon*

Psal. 89.

2 Kings 7.

1 Chron. 22.

Ier. 23. 6, &c.

& 33. 16.

earth, and in his daies shall Iuda be saned, & Israel shall dwell confidently, and this is the name that men shall call him; Our iust God. All this was spoken of *Dauid* aboue foure hundred yeares after *Dauid* was dead: which proueth manifestly that the promises and speeches were not made vnto King *Dauid*, for *Salomon* his sonne, nor for any other temporall King of *Dauids* line, but for Christ, who was particularly called the sonne of *Dauid*: for that *Dauid* was the first King of the Tribe of *Iudah*, and not onely was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezechiel* (who liued about the same time that *Jeremie* did) the Messias is called by the name of *Dauid* himselfe: for thus saith God at that time to *Ezechiel*: *I will save my flocke, neither shall they any longer be left to the spoyle: I will set over them a shepherd, and he shall feed them, even Dauid my seruant, he shall feed them, and he shall be their shepherd, and I will be their God, and my seruant Dauid shall be their Prince.* In which words, not onely we that are Christians, but the latter Iewes also themselves doe confesse in the Thalmud, that their Messias is called *Dauid*, for that he was to descend of his seed.

Now then let vs see whether Iesus Christ our Lord did come of the seed of *Dauid*, as was foretold the Messias should. It is plaine that he did, for neuer any man doubted or denied, but that Iesus was directly of the tribe of *Iudah*, and descended lineally, by his mother, of the onely house of *Dauid* (as was foretold he should:) which is confirmed most clearly by the two genealogies & pedegrees set downe by Saint *Matthew* and Saint *Luke*, of the blessed Virgins whole descent from *Dauid* and *Ioseph*, that was of the same tribe and kindred with her: for according to the Law of the Iewes, they vsed to marry in their owne tribe. And therefore the Euangelists shewing the line of *Ioseph*, doe thereby also declare the lineage and stocke of *Mary*, (the mother of Iesus) as being a thing then sufficiently knowne vnto all, though they speake no more.

Luk. 3.
Matth. 1.

Secondly, it is confirmed by their repairing vnto Beth-

Luke 2. 1, 2, 3,
4, 5.

Jeem (when commandment was given by *Augustus Caesar*, that every one should repaire to the head City of their Tribe and family, to be taxed or scised for their tribute) for by their going thither it is shewed, that they were both of the linage of *David*, in as much as *Bethleem* was the proper City onely of them that were of the house and linage of *David*, for that King *David* was borne therein.

Thirdly, it may appeare by this, for that the Jewes who sought out all exceptions they could against him, yet never excepted this, nor alleaged against him, that hee was not of the house of *Juda*; nor of the house of *David*: which they would never have omitted, if they might have done it with any colour: for such a speech (if it could truly have been spoken) would easily have convinced our *Iesus* not to bee the true *Messias*. But it appeareth they never doubted of this. Yea, I adde further, that it remaineth registred in the *Jewes Thalmud* it selfe, that *Iesus* of *Nazareth* crucified was of the blood Royall, from *Zorobabel* of the house of *David*. Wherewith agreeth that saying of *Paul* the Apostle, where he testifieth thus: *Iesus Christ was borne of the seed of David according unto the flesh, though he were also the Son of God in power, according to the spirit of Sanctification.*

5. That the Mother of *Iesus* was a Virgin, is plentifully testified by the Evangelists: and that so the *Messias* Mother should be, the Scriptures of the Jewes doe sufficiently shew. For in *Esay* 7. 14. it is told as a strange thing to King *Achaz* (and so it is indeed) that a Virgin should conceive and bring forth a Sonne, and they should call his name *Emmanuel*, that is, *God with vs.* Which could not bee strange, if the Hebrew word in that place did signifie onely a young woman (as some later Rabbines doe affirme) for that is no strange or new thing, but common and ordinary for young women to conceive and beare children: wherefore the Septuagint doe rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder Jewes understand it, as *Rabbi Simeon* well noteth. And *Rabbi Moses Hadasan* (of singular credit among the Jewes) vpon these words of the Psalm; *Truth shall bud*

Rab Sim Pen.
Inbat in cap. 2.
Gen.

and

and

forth

forth of the earth, saith, that it is not said, *Truth shall bee in- Rab. Mos. 109*
gended of the earth, but *Truth shall bee forth*; to signifie *Hadar in*
thereby, that the *Messias* (who is meant by the word *truth*) *Psal. 14.*
shall not bee begotten as other men in carnall copulation:
hee also citeth *Rabbi Berechius* to bee of the same opinion: *Rab. Mos. Had.*
and finally *Rabbi Hacadoseh* proueth by art Cabalisticall *in Gen. 23. Rab.*
out of many places of Scripture, not onely that the mother *Hacad. ad quast.*
of the *Messias* shall be a Virgin, but also that her name shall *in Esay cap. 9.*
be *Mary*. Like as also the same *Rabbi Hacadoseh* proueth *Rab Hacad. in*
by the same art out of many Texts of Scripture, that the *Esay 9. 11.*
Messias name at his comming shall be *Iesus*. And that the *Ier. 31. 22.*
mother of the *Messias* should bee a Virgin, may further ap-
peare in the prophecy of *Jeremy*, where God saith, *I will*
worke a new thing upon earth, A woman shall inuiron or in-
clude a man: which were no new thing, but vsuall and won-
ter, except hee vnderstood of a Virgin that should beare a
childe.

6. Now because Christ *Iesus* by the wonderfull workes
and surpassing miracles which hee did, being such as no
man could doe (if hee had beene but a bare man) as also by
his heauenly doctrine, words, and deeds, did declare him-
selfe to bee the Sonne of God, sent from the bosome of his
Father, let vs also as wee haue found the *Messias* to bee
man, so search whether hee ought not to bee God also. The
sacred Scriptures of the *Iewes* giue answer, that hee ought
to bee God also, and so to bee both God and man. Which
thing is signified by the Prophet *Esay*, when he saith: *They*
shall call his name Emmanuel, which is by interpretation, God *Esay 7. 14.*
with vs Again, the same *Esay* testifieth, that they shall call
his name wonderfull, counsellor, the mighty God, the everla- *Esay 9. 6.*
sting Father, the Prince of peace. Again, by *Esay* hee is cal- *Esay 4. 4.*
led the issue of the Lord, and also the fruit of the earth, to sig-
nifie him to be both the Sonne of God, and the Sonne of Man.
And *Jeremy* the Prophet doth testifie of him, that he shall
be called the righteous God, or God in righteousness. And *Ier. 23. 6. & 32.*
God himselfe saith of him, *Thou art my sonne, this day haue* *26.*
I begotten thee. And *Dauid* proueth him plainly to bee the *Psal. 72.*
Sonne of God: for though hee knew he should come of his

seed as touching the flesh, yet doth hee also call him his Lord, saying thus: *The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy foot-stool.* Such *David* calleth him his Lord, it is manifest that he taketh him not onely to be man, but God also, even the Sonne of God, the second person in the Trinity. This matter is testified almost euery where in the Scripture of the Iewes, and therefore I need no further to amplify.

7. Yet because the Iewes doe look for the Messias to bee a terrestriall King which should reigne in Iewry, and subdue all their enemies with his terrestriall power and forces wherein how grossly they erre, as the premisses doe partly shew, so is it not impertinent here to speake somewhat to conuince their so grosse an opinion. For first, the time is past long agoe wherein the Messias should come, and yet no such terrestriall King as they dreame of, hath beene reigning in Iewry: and therefore very experience and knowledge of the times might teach them to abandon so foolish a conceit. *Daniel* calleth him *the eternall King*. *Michas* saith, *he shall reigne for ever*: which cannot be supposed of an earthly kingdome. Againe, *Aske of mee* (saith God to his Sonne, *the Messias*) *and I will give unto thee the heauen for thine inheritance, and the uttermost parts of the world for thy possession.* Which words doe shew, that the Messias should bee an vniuersall King, to rule not onely ouer the Iewes, but ouer the Gentiles also, even ouer all the world. Againe, it is said, *that he shall endure with the Sun, & before the Moone from generation to generation, he shall reigne from Sea to Sea unto the end of the world: All Kings shall serue him, and all nations shall serue him, all tribes of the earth shall be blessed in him, and all nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seed) all Nations of the earth should bee blessed: how then should hee overthrow any Nation for the Iewes sake (as they dreame) when all nations were to receiue their blessing from him? In the prophecy of *Esay*, the commission of God his Father vnto him is thus set downe: *It is too little that thou be vnto me a ser-*

Psal. 110. 1.

Dan. 3. 44.

Mich. 4. 5.

Psal. 2.

Psal. 71.

Gen. 18.

Esay 49. 6.

and to rise up the tribes of Jacob, & to convert unto the
 preserved of Israel: Behold I have appointed thee a sign to be a
 light unto the Gentiles, that thou bee my salvation unto the
 uttermost parts of the earth. Every where almost it is testi-
 fied, that the Gentiles should haue euery way as much inter-
 est in the Messias as the Iewes, and should be as beneficiall
 vnto them. The Messias therefore, though hee bee termed a
 King, and is so indeed, yet is to bee supposed a spirituall and
 eternall King (as the Prophets declare him:) for it is too
 childish and fond to imagine him to bee an earthly King,
 which should reigne onely in Iudea; and bee a great and
 mighty terrestriall conqueror. Doth not *Zachary* (astou- Zachar. 9
 ching his estate in this world) shew, that hee should come
 poorly, riding vpon an asse? Doth not *Esay* say, that in this Esay 53.
 world hee should be a man despised, abiect, and of no repu-
 tation? Doth not *Daniel* expressly say, that hee should come Dan. 9.
 to be slaine, that with his sacrifice hee might take away sin,
 and cease all other sacrifices? Doth not *Zachary* say, that Zach. 12.
 they should looke vpon him after they had pierced or cru-
 cified him? And doth not the Prophet *Esay* say of him, that Esay 53.
 he gaue his soule an offering for sinne, and that hee should
 bee led as a sheepe to the slaughter, and as a Lambe dumbe
 before his shearer, so opened not hee his mouth? Where
 then is his pompe, when hee was to be poore? Where was
 his earthly honour, when he was to be abiect & of no repu-
 tation? Where was his worldly conquest, when hee was
 himselfe to be slaine? Where should his fleshly resistance
 be, when he was not so much as to offer it, yea when his e-
 nemies were to lead him to death as the sheepe to the slaugh-
 ter, and as a Lambe dumbe before his shearer, not opening
 his mouth to save himselfe? Yea, how should the Iewes
 thinke (if they would thoroughly consider) that the Messias
 should bee such a one as they dreame of, when they were
 the men that should pursue him to death, and whom they
 should looke vpon when they had pierced him?

These things which haue bene spoken (though in very
 brieft and plaine sort) are, I trust, sufficient to convince the
 Iewes, that our Lord and Saviour Iesus Christ is that seed
 of

*Christ the true
Messiah: Ergo,
Christian Reli-
gion the true Re-
ligion.*

of the woman which should breake the Serpents head, which deceived *Adam* and *Eve* our first parents; and bee in whom all the Nations of the earth should be blessed, and in all points the very true, certaine, and vndoubted *Messiah*, which was fore-promised and fore-told by their Prophets: for all things which were fore-told of the *Messiah*, doe fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christian Religion (which wee professe, and which wee hold deriued to vs from that *Christ* the true *Messiah*, the author thereof) is the only true religion which is acceptable to God.

CHAP. III.

Wherein is shewed, that the Christian Religion is the only true Religion, against the Gentiles, and all Infidels of the world.

*The Heathen
confessed one
God.*

*Plato Epist. 13.
ad Dionys.*

Plotin. Enneae

1. lib. 8. c. 1. &

En. 6. lib. 4. cap.

1. 3. 4.

Porph. lib. 2. de

Abst. & lib. de

seca. cap. 2.

Procl. in Theo-

log. Platon. &

lib. de Anima &

dem. 1. 3. 1. 4. 2.

55.



But there is a God, the Heathen haue euen more confessed, and that there is but one God (as the Christian Religion holdeth) all the learned sort of the heathen Philosophers haue acknowledged: for howeuer they dissembled at sometimes, and applyed themselves outwardly to the error of the vulgar sort, in naming of gods, yet surely they neuer speake of more than of one God. Which thing may appeare by *Plato* in an Epistle which hee writeth vnto *Dionysius* King of Sicily, wherein hee giueth him a signe when hee spake in iest, and when in earnest: *Hinc discas tu scribam ego serio, nec cum serio, or ad id Epistolam ab uno Deo: cum secus, Agloribus.* Hereby (saith hee) shall you know whether I write in earnest or not: for when I write in earnest, I begin my letter with one God. and when I write not in earnest, I doe begin my letter in the name of many Gods. And three of the most learned that euer professed the Platowick sect, *Plotinus*, *Porphyrus*, & *Proclus*, doe all testifie & proue in diuers parts of their works (being themselves but heathens) that both themselves, and their master *Plato*, neuer beleeued indeed but one God.

Aristotle

Aristotle that ensueth *Plato*, and began the Sect of the Peripateticks, though hee were a man so much given to the search of nature, as that sometime he seemed to forget God, the author of nature; yet in his old age, when he wrote the booke of the world, he resolved the matter more clearly, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was invented to expresse the power of this one God, by the multitude of his Ministers. Whereby doth appeare, that beside the foolish sort of heathens did imagine of God as of earthly Princes; for they saw that every earthly Prince had a great many men Ministers, otherwise called servants, and attendants vpon him, thereby to declare and shew his power, his magnificence and high honour; and therefore they thought likewise, that the great and high God could not bee sufficiently conceived of, except it were supposed that hee had a great number of inferiour gods waiting and attending vpon him, in like sort to shew his greatness and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodisens*, two principall Peripateticks, doe confirm neare large.

Arif. Eb. de
monte.

1. The first part of the book is a general introduction to the study of the history of the world, from the beginning of time to the present day. It covers the major events and figures of world history, and discusses the different ways in which historians have interpreted the past.

Thopos in Me-
toph. Alex.
A, bro lib. de
prouid.

1891
 20th of the 1st
 20th of the 1st
 20th of the 1st

Previous his api-
ment. Howard, N. Y.

Zeno, the chiefe and Father of all the Stoicks was wont to say (as *Aristotle* himselfe reporteth) that *either one God, or no God*. Which Opinion of One God, is uttered euery where by *Plutarch* and *Sextus*, two most excellent writers, and great admirers of the Stoicke severity. And before them by *Epicurus*, a man of singular account in that sect, whose words were choicely Oates, *Deum unum esse, Deum, unum, regem, dominum, providentem*. Before all things (saith he) we must affirme that there is one God, and that this God gouerneth all, and hath prouidence over all.

As for the Academicks, although their viage was to doubt and dispute every thing, as *Quintus* seemeth to doe in his discourse concerning the gods, yet at last hee concludeth in this point with the Stoicks, who belieued *one God*. And as for *Socrates*, who was the Father and Founder of the Academick sect (and who was iudged by the Oracle of

Cicero lib. de na-
tura Deor. Apu-
leius. Aleg. &
Lact. in vita.
Socrat.

Apollo

Apollo to be the wisest man in all Greece) the world doth know that he was put to death for iesting at the multitude of Gods among the Gentiles.

*Vide apud Plu-
tarch. de placit.
Philos. Trismeg.
in paman. & in
Asclep.*

All these foure sects of Philosophers then (who in their time bare the credit of learning) made (as wee see) profession of one God, when they came to speake as they thought. And yet if wee will ascend vp higher to the dayes before these sects began, that is, to *Pythagoras*, and *Arbitus Tarentinus*, and before them againe to *Mercurius Trismegistus*, that was the first parent of Philosophy to the Egyptians, we shall finde them so plaine and reblate herein, as none can be more. It is true that the heathen did honour such men as were famous (either for their valiant acts, their singular inuention in matters, their good turnes to others, or their owne rare gifts and qualities aboue others) with their title of Gods, but yet they beleueed not that these men were Gods: yea they knew them to bee no other than mortall men, which thing *Trismegistus* sheweth, when he

*Trism. in paman.
ca. 3. 4. 5. &c.
in Asclep. 26,
&c.*

saith, *Deos non natura ratione sed honore causamominamus.* We name them Gods, not in respect of their natures, but for honours sake. That is, we call them Gods, not for that we thinke them to be so, but because vnder that title, we

*Cicero his opinion
concerning the
gods of the Pae-
nians.*

would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words; *The life of man (saith he) and continuance of some, haue now received to life vnto heauenly fame and will, such men as for their good turnes are accounted excellent, and hereof it cometh, that Heracles, Castor, and Pollux,*

*Perseus his opi-
nion. Herod. li. 1.*

Ascalapine, and Liber, (which were but men) are now reckoned for gods. Perseus likewise, *Zeno*s scholler, testified the same. And therefore did the Grecians truly thinke, who (as *Herodotus* reporteth) thought that their Gods (whom they so called) were no other at first than mortall men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others, died, because the memorie of them should not die with them, but remaine as presidents to follow, or as persons to be admired at; those that were liuing could not bee

sent to honour them with the title of Gods and goddesses, but also would needs have their pictures or Images drawne, and set vp somewhere for posterity to behold. Hereof it came, that they after awhile began (as mans *The beginning of idolatry.* naturall corrupt inclination is too prone that way) to give honour and to doe reverence vnto them: and not so contented, they proceeded further, and builded Altars and Temples vnto them, and at length consecrated Priests, and appointed certaine rites, ceremonies, and sacrifices to be done there. The Deuill hereupon taking occasion and fit opportunity, (purposing alwayes to seduce the world, and to hold them in error so farre forth as he might) entred at last into those Altars (which were dedicated to those men) and vnder the names of those men, made way to haue himselfe worshipped (in stead of the true God.) For true it is which the sacred Psalme witnesseth; *That the Gentiles sacrificed their sonnes and daughters vnto deuils.* And which Paul saith, that *whatsoever the Gentiles offer, they offer vnto deuils, and not to God.* For the deuils being entred into those Altars, receiued their sacrifices offered to them, being glad they had them in such a predicament: and because their delusion should bee the stronger, vnder the names of those men they would yeeld forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles: and with such slightes those deuillish spirits bewitched the world, and deceiued them. Of which their Oracles more shall bee spoken hereafter. But here first I make this argument against them.

They which (howsoever ignorantly) worship deuils, are farre from the true Religion: this is plaine.

But the Gentiles worshipped deuils: Ergo, &c.

That the Gentiles worshipped deuils (not God) may appeare, first by this reason, for that those their gods allowed (yea required) not beasts, but men to be sacrificed vnto them, delighting themselves in such infinite murders and manslaughteres, as were most cruell and vnnaturall, signifying themselves to bee thereby appeased, wherein God

Polyd. de Inuen.
lib. 4 cap. 8.

is most displeased. For (as *Polydor Virgil* hath collected) the people of Rhodes sacrificed a man to *Saturne*. In the Island *Salamis* a man was sacrificed to *Agruata*. To *Dionides* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men, was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of Cyprus, *Tenarus* sacrificed humane sacrifice vnto *Iupiter*, and left the same posterity to follow. To *Diana* likewise humane sacrifices were offered. The like was done to *Hesur* and *Tenarus*. Amongst the Egyptians, three men a day which were sought out (if they were cleane) were sacrificed to *Ioue*. Amongst the Lacedemonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of warre and pestilence, were wont to sacrifice vnto *Saturne* their dearest friends. The people called Curetz sacrificed children vnto *Saturne*. At *Laodicea* a Virgin was sacrificed to *Pallas*. And amongst the Arabians, euery year a childe was sacrificed and buried vnder the Altar. All the Thracians, Scythians, the Carthaginians, and almost all the Grecians, (especially when they were to goe to warre) sacrificed a man. All barbarous Nations haue done the like: yea, the Frenchmen and Germans: yea, the Romans themselves did the like sacrifice, as namely to *Saturne* in Italy, a man was sacrificed at the Altar and not onely so, but hee also to bee cast downe from a bridge into the riuer Tyber. *Diomysius Halicarnassensis* reporteth, that *Iupiter* and *Apollo* were marvellous angry, for that the tenth part of men were not sacrificed vnto them, and therefore sought they reuenge vpon Italy. *Dionysius* reporteth, that the Carthaginians when they were come of *Agathocles* King of the Sicilians, thought their godsto be angry with them; and therefore to appease them, sacrificed vnto them two hundred of the Noble men at a time. O monstrous cruelty! Who then can possibly bee perswaded otherwise, but that these Gods of the Gentiles (which they thus worshipped and sacrificed vnto) were mere deuills, considering that such monstrous, unkind, and

Diomys. Halicarn.
l. Antiq.

unnaturall slaughters of men (which must needs offend God the more) were the appeasements of their anger and wrath.

Again, these Gods of the Gentiles, were not onely well pleased with the sacrifices of the bloud of men, but also well liked and allowed of fornications, adulteries, and all uncleannes: for at Alexandria the Image of *Saturne* was most devoutly worshipped, whose Priest *Tymarchus* by name, brought certaine Matrons of the City, which he had sold. And out vnto that Image or Idoll, as being sent for by their god; and there when the lights were put out, had to doe with them in the name of that their god. Also among the *Nasamonites* it was the custome that the Bride the first night after her marriage should lie with all the guests, in honour of the goddesse *Venus*. I therefore conclude, that these gods of the Gentiles which delighted in the slaughter of men, and likewise in their filthinesse and uncleannesse, must needs bee devils: for the kind and righteous God can abide none of these things: as any mans owne reason, sense, and understanding may teach them.

2. Another argument to proue that gods of the Gentiles were Devils, is this: because the Oracles which they gaue forth in matters merely contingent, were either false, or else so ambiguous and vncertaine, as that they were deceitfull, and therefore could not come from God, but from the deuill. This falshood and deceitfulness of their Oracles, *Porphyry* himselfe, the great Patron of Paganisme, testifieth in a speciall booke of the answers of the gods, wherein he professeth that he hath gathered truly without addition or detraction, the Oracles that were most famous before his time, with the false and vncertaine euents thereof: in consideration of which euent, he setteth downe his owne iudgement of their power in predictions after this manner: *The gods doe foretell some naturall things to come, for that they observe the order of their naturall causes: but in things which are contingent, or doe depend vpon mans will, they haue but coniectures, only in that by their subtilty and celerity they preuent vs, but yet they as often times lie, and de-*

ceive

*Omnium de
falsitate oraculo-
rum, et de artifi-
cibus maleficis.*

ceive us in both kindes; for that as naturall things are va-
riable, so many wills which were invincible. Thus same *Py-
rrhus* of the prophecies of his Gods: whereunto agreed
another Heathen among the Grecians, named *Omnium*,
who for that he had beene much delighted with Oracles,
and more deceived, wrote also a speciall booke in the end
of their fallhoods and lies; and yet sheweth, that in many
things wherein they were deceived, it was not easie to con-
vince them of open fallhood, for that (cunningly) they
would involue their answers (of purpose) with such obfu-
scities, equivocations, amphibologies, and doubtfulness,
that alwayes they would leave themselves a corner where
into save their credies. As for example, when *Cræsus* the
famous and rich King of Lydia, consulted with the Oracle
of *Apollo*, whether he should make warre against the Per-
sians, and thereby obtaine their Empire; the Oracle gave
answer thus; *If Cræsus without feare shall passe over Ha-
lys*, (which was a river that lay betweene him and Persia)
he shall bring to confusion a great and rich Kingdom. Upon
which words *Cræsus* passed over his army, in hope to take
Persia: but he lost Lydia his owne Kingdome, and was de-
ceived by that uncertaine Oracle.

Like answer gave the Oracle of *Apollo* to *Pyrrhus* King
of Epirus, demanding whether hee should prosper in the
warre against the Romans: for it was delivered in these
words; *Aio te, Eacida Romanos vincere posse*: I say thou
son of *Eacus* the Romans may overcome. Upon which O-
racle, *Pyrrhus* the sonne of *Eacus* thinking to be the con-
querour, was himselfe vanquished by the Romans.

A number more such Oracles there were, whereunto
world was deceived, that trusted them: but I need not
recite them; for (as it appeareth) the Oracles and answers
which their wicked spirits gave forth in matters future
and meerey contingent, were such as might be taken and
construed two wayes: and therefore their worshippers
if they had beene wise to have noted their cunning and de-
ceitfull answers, containing no certainty at all, they had
been as good never to come at them to enquire of any

matter future : for they had such ambiguous answers, as whereby they might remaine as doubtful, and as unperfected as they were at first, and so depart home as wise as they came, or rather more soales than when they went. But what might bee the reason why these Devils or deuillish spirits, gaue no certaine answers to their worshippers in these matters future, wherof they were demanded ?

The reason is manifest : for no doubt they would if they could ; that so their credit might haue bene the more. But it was a thing not in their power, but onely reserved vnto God, to know and foretell certainly the things that are to come : for herein God prouoketh all the Gods of the Gentiles to make triall and experience of their power, in these words ; *Declare vnto vs (saith he) what shall ensue hereafter, and thereby wee shall know that ye are gods indeed.* Which sheweth that the certaine foretelling of things future, doth manifest a diuine power, wherof these deuillish spirits are not partakers : for had these wicked spirits such a power in them, as certainly to know and foretell such things as were to come ; out of all doubt they would then haue giuen such certaine, plaine, and vndoubted Oracles and answers in this behalfe, as would haue purchased them euermlasting credit in all the world. But now the falshood and vncertainty and deceitfulness of them, haue got them lustily perpetuall discredit in all the world, and manifested them to be no better than lying spirits, whose worshippers were miserably deluded by them ; as euen the Heathen themselves haue testified.

Hauiug thus briefly, yet I trust sufficiently, disproued the religion of the Gentiles ; as being a cruell, wicked, false, lying, and deceitfull religion, hauiug in it no certainty at all whereupon men might rest, or assure themselves ; it remaineth now that I shew and proue against them the truth of the Christian religion, which we profess. Where the first argument, to shew the powerfull and vndoubted truth thereof, shall be this : namely, the confession of the Gods of the Gentiles, that is, of Devils and hellish spirits themselves, who haue given testimony thereof, euen to
C their

Suidas in Iulius
& Porphy. &
Plut. de oraculis.

Suidas in vita
Augusti.
Niceph. lib. 1.
hist. cap. 17

their owne worshippers, especially when the time of Christ
his appearing in the world (who should bee the light of the
Gentiles) drew neare and approached. For the manifesta-
tion whereof, two Oracles of *Apollo* may suffice; the one
whereof wasto a Priest of his owne that demanded him
of true religion, and of God: to whom hee answered thus in
Greece: *O thou unhappy Priest, why dost thou aske more of
God that is the author of all things, & of this most renowned
Kings deare and only sonne, and of the Spirit that conuinceth
all? &c. Alas that spirit will enforce me shortly to leaue this
habitation and place of Oracles.* The other Oracle wasto
Augustus Caesar, euen about the very time that Christ was
ready to appeare in the flesh: for the said Emperour now
drawing to age, would needs goe to *Delphos*, and there
learne of *Apollo* who should reigne after him, and what
should become of things when hee was dead. *Apollo* a
great while would make no answer, notwithstanding *Augus-
tus* had beene very liberall in making the great sacrifice
called *Hecatomb*: but in the end when the Emperour be-
gan to iterate his sacrifice, and to bee instant for an answer,
Apollo (as it were enforced to speake) uttered these strange
words vnto him: *An Hebrew child that ruleth and in-
blessed gods, commandeth mee to leaue this habitation, and
out of hand to get mee to hell. But yet doe thou depart in
silence from our Altars.* Thus it appeareth: that this Hebrew
child (which is our Christ Iesus) hath power ouer the gods
of the Gentiles, to command them vnto hell, from whence
they came, to enioyne them silence, and to remoue them
from their habitations: and therefore the Religion of this
powerfull Iesus (whereof he is the author) must needs
bee by the acknowledgement of the Devils themselves (when
he doth command) be the true Religion.

3. Another argument of the Diuinity and truth thereof
is this: namely, that is hath remoued by the puissant force
thereof, all the gods of the Gentiles, in despite of them,
ceased their Oracles, and driven them cleane out of the
earth, so that now they are no where to be found. And so
it was foretold by the Prophets, that Christ (when he came)

Attenuable

Animulae omnes Deorum, shall weare out all the gods *Soph. 2.*
of the earth. The truth whereof, all the world doth now see
clearly to be certaine and vndoubted by the euent.

The Oracles and answers of these gods, euen in *Cicero* *Cicero lib. de*
time (as *Cicero* himselfe witnesseth, who liued somewhat *diuin. 2.*
before the coming of Christ) began to cease: and at last
by little and little they ceased altogether, and were utterly
extinct. It is reported that in *Egypt* (when Christ was there
with *Ioseph* and his mother *Mary*) all the Idols of that foo- *Polyd. lib. 9.*
lish and superstitious Nation fell downe of their owne ac- *cap. 8.*
cord. Afterwards, in the time of the Emperour *Adrian*,
all sacrifices vnto those gods ceased; as also the Oracles of
Apollo, and all other Oracles became dumbe. Wherefore
Iouenot saith, *Cessans oracula Delphi*, that is, The Oracles *Iouenot.*
cease at *Delphos*. And another Poet saith:

Excussere omnes adyeis, arisque relictis, *Lucan.*

Dis quibus imperium hoc steterat, &c. that is: All the gods
whereby this Empire stood, haue departed from their
Temples, and left their Altars and place of their habitation.

Plutarch affirmeth the like, & is much busied to search out *Plutarch. de*
the cause and reason of the ceasing of their Oracles, who *defectu oracu-*
being a Heathen was much troubled herewith, ghesing at *lorum.*

the matter, and vainly deuising fond conceits in his braine,
notable indeed to pierce into the very cause thereof. But
Porphyr (euen that great patron of Paganisme, and ene-
mie of Christian Religion) can teach him, or any other, the
true cause thereof, shewing them that since the coming
of Iesus, their gods are dumbe, and can doe them no good,
but all are gone and departed from them. His words bee

these: *Nunc verò mirantur (inquis) si tam multos annos ciui-*
tas peste vexetur, cum et Aesculapius et alij dij longe absint
ab ea postea enim quàm IESVS colitur, nihil utilitatis à dijs
consequi possumus. Now (saith he) they maruell why this ci-
ty is so many yeares vexed with pestilence, where as (indeed)
Aesculapius and other gods be far gone and departed from
it: for since the time that *Iesus* is worshipped, all our gods
haue bin vnprofitable to vs. Considering then that *Iesus* is
author of the Christian Religiõ hath silenced & utterly de-

Porphyr. id-
verse. Christi.

stroyed the gods of the Gentiles (as histories & the visible event shew) his religion must needs be the onely true religion.

4 What should I say more? even the Gentiles themselves, the most ancient, & the best, have testified of Iesus Christ, and of the truth of his religion: for, in as much as Christ was appointed before the creation of the world, to worke the redemption both of the Jew & Gentile, and to make them both one people in the service of his father: here hence it is that he was foretold, and not altogether unknowne or unheard of to both these Nations, and therefore divers fore-warnings and significations of him were left, as well amongst the Gentiles as the Jewes, to stir them up to expect his coming. For, first by the consent of writers it is agreed, that in those ancient times there were three famous men that lived together: namely, *Abraham* (who descending from *Heber*, was the father or beginner of the Hebrewes, who were afterward called the Jewes) and with him *Iob*, and *Zoroastres*, that were not of that lineage of *Heber*, but (as wee call them for distinction sake) Hierarchy of Gentiles. *Iob* (wee know) testifieth of Christ, calling him the *Redeemer*, and was most assured to see him one day with his owne eyes, and none other for him, although wormes should destroy that body of his (as hee himselfe testifieth) *Zoroastres* living thus in *Abrahams* time also, might (by account of Scriptures) see or speake with *Abraham* for *Abraham* was borne threescore yeeres before *Noe* deceased: and hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authours in his name, there bee found very many plaine speeches of the Son of God, whom he calleth *Servantum meum*, the second minde: but much more is to be seen in the writings of *Hermes Trismegistus* (who received his learning from this *Zoroastres*) by whom appeareth, that these first then Philosophers had manifest understanding of the second person in Trinity: whom *Hermes* calleth *The first begotten Son of God*: to w^{ch} he saith, *his deare, eternall, immortall, & incorruptible Son, whose sacred name is unspeakable*, & after him againe amongst the Gentiles were

Iuseph. in Chron.

*Iob 19. 37, 38,
27.*

*Clem. Alex. lib. 1.
Strom. & Orig.
lib 6. contra
Celes. m. &
Procl. lib 2. & 3.
Parm. Pl. 10.
Herm. in Pimant.
cap. 1. & de-
inceps.*

were *Orpheus*, *Hesiodus*, and others, that uttered the like speeches of the Sonne of God, as also did the Platonists, whose words and sentences were too long to repeat.

Moreover, the Gentiles must remember, that they had also some Prophets among them: for *Balaam* was a Prophet among the Gentiles, and a Gentile, and hee is such a one as testified of Christ, and of the Starre that should appear at his birth: by meanes of whose prophetic (it should seeme) the wise men in the East seeing that Starre, were assured that Christ was borne, and therefore came a long iourne to Iudea to see him; as one Gospell sheweth. The same Starre is mentioned by diuers Heathen writers, as by *Pliny* Plin. lib. 2. cap. 27. vnder the name of a *Comet* (for so they terme all extraordinary Starres) which appeared in the latter dayes of *Augustus Caesar*, &c. was farre different from all other that euer appeared. And *Pliny* saith of it: *Is cometa unus totus orbis colligitur*: That onely Comet is worshipped throughout all the world. *Calcidius* a Platonicke doth say, that the *Calcid. apud* *Astronomers* did gather by contemplation of this Starre, *Mayst.* that some God descended from heauen to the benefit of *Picin. tract. de* *mankinde.* *Stella mag.*

The Gentiles also had certaine women called *Sybilla*, which were Prophetesses, who being endued with a certain spirit of prophecy, uttered most wonderfull particularities of Christ to come: one of them beginning her Greeke metre in these very words: *Know thy God, which is the Sonne of God.* Another of them maketh a whole discourse in Greeke verse called *Acrostich*, expressly affirming therein, that Christ Iesus (by name) should be the Sauiour, and that hee was the Sonne of God, and expressly saying that hee should bee incarnate of a Virgin, that hee should suffer death for our sinnes, and that hee should bee crucified, that he should rise againe and bee exalted into the glorious heauens, and from thence (at the time appointed) and at the day of the resurrection of all flesh, come againe to the last iudgement. Of these *Sybils* there were ten in number; and talking of his first comming into the world, *Sybil. Samia* they also say, that *Rutilans cum sidus monstrabit*: A blazing *apud Belah.* *Starre*

Starre shall declare him. These *Sybils* speake so plainly of Christ Iesus, as the Prophets among the Iewes did, yea, more plainly, and as plainly as may be, & in manner as fully as our Gospell speaketh: and therefore if the Gentiles will beleue their owne Prophets, they must likewise beleue the Christian religion (whereof Iesus Christ is the author, of whom they abundantly testifie.) Now, lest it might be thought by some suspicious heads, that Christians haue deuised and inuented these things, as also that it may yet more fully appeare, that Christ before his coming was notified ouer the world, by meanes of those verses of the *Sybils*: it must bee remembred, that *Marcus Varro* a learned Roman (who liued almost an hundred yeeres before Christ) maketh mention at large of the *Sybils*, (who in number, he saith, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memory of them: and both hee and *Finefella* (another Heathen) doe affirme, that the writings of the *Sybils* were gathered by the Romans, from all parts of the world, where they might be heard of, and laid vp with great diligence and reuerence in the Capitoll, *Sybilla Eriphra*, who made the former Acrosticke verses, testifieth of her selfe (as *Constantine* the Emperour doth record) that she liued about six hundred yeeres after the flood of *Noah*: and her countryman *Apollodorus Eriphraus* and *Varro* do report that she liued before the warre of Troy, and prophecied to the Grecians that went to that warre, that Troy should be destroyed, (as it came to passe) which was more than a thousand yeeres before Christ was borne. Cicero also (that died more than forty yeeres before Christ was borne) translated into Latine the former Acrosticke verses, (as *Constantine* saith) which translation was to bee seene in his works, when *Constantine* wrote that his Oration: See *Cicero* of these Acrosticke verses of *Sybilla* *lib. 2. de Divinatione*. And finally *Santonius* an heathen recordeth, that *Augustus Caesar* (before our Sauour Christ was borne) had such speciall regard of the sayings of the *Sybils*, that he laid them vp in more stately order than before, vnder the Altar of *Apollo*, in the hill

Varro lib. de reb. diuin. ad Casavien. Pont. Max.

Finef. sap. de 15 viris.

See the Oration of Const. in Musab. lib. 4. cap. 23. de vita Const.

Cic. lib. 2. de diuinat. Sueton. Transcap. 3. de vita.

Palatine, where no man might haue the sight of them, but by speciall licence. And so much for the credit of the *Sybil*, who gaue full testimony of our Sauour Iesus Christ (by name:) and therefore if the Gentiles will beleue them, (who were their owne Prophets, and highly reuerenced of all the world) they must also beleue our Gospell, and the Christian religion to be the onely true religion. Lastly, the Gentiles might haue the vnderstanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language diuers ages before Christ was borne. For *Ptolemy* King of Egypt, which had the famous Library, was studiously inquisiue to search out the original of all Nations and religions, and hee found that the people of the Iewes was the most ancient, and that they onely had the most certaine and vndoubted history of the creation of the world: and therefore hee sent vnto them, to send to him from Ierusalem seventy men, by whose helpe the sacred Bible might bee translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might haue knowledge of this Messias, either by access into the Iewish countrey, or by the access of the Iewes into their countrey: as namely, by their long bondage in Egypt, as also their long captivity in Babylon, &c. But I conclude this matter thus: Such the Prophets of both Iewes & Gentiles (that is to say, the Prophets of all the world) haue giuen fully, plainly, and euident testimony of Iesus Christ, the sonne of God, that therefore his religion is the onely true religion; and all other to be reiected and detested.

That religion which is most ancient, is the true religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandering from truth;) but the religion whereof Christ is the Author, is the most ancient (in as much as Christ the author thereof is the most ancient of dayes, being the Sonne of God; as also because hee is testified of by the Hebrew records, which are the most ancient writings in the world:) Ergo, the Christian Religion is that which must needs bee the onely true Religion in the world. For it is a true saying of *Tertullian*, *Verum quod pri-*

Tertul. contra
Prax.

nam quod postea adueridum est: That is true, but *he* is
is first; and *he* is in order to which is for the first. That the
Hebrew records doe testify and foretew Christ to come,
is declared before in the second Chapter, and none can de-
ny it. For he was promised to *Adam*, the first man that ever
God made, under the name of the seed of the woman, that
should bite the Serpents head: he was foretold to *Abra-
ham*, that he should come of his seed, in whom all the Na-
tions of the earth should be blessed.

Isaac foretold of him, calling him *Shilo*, and that he
should be the expectation of the Gentiles. God telleth *Mo-
ses* of him, and foreteweth to him, that hee should bee the
Prophet, whose voice all should heare and obey, &c. Con-
sidering then that hee is come, and that hee is the very same
that was foretold by the writings of *Moses*, and by the He-
brew records, which are the most ancient records in the
world, I conclude, that his religion (whereof hee is the au-
thor) is the onely true religion.

The antiquity of the Hebrew history to bee long before
all other, is acknowledged by the Heathen themselves: and
therefore I need not to proue it onely this I say, that *Egi-
pt*.

Euseb. lib. 10. de lentis and *Eusebius* also doe say, that letters (which are the
proper *ling.* beginning of words that should bee written) were first

found out by *Moses*, and by him delivered to the Iewes, and
that the Iewes taught them to the Phenicians, and that last-
ly, the Grecians received them of the Phenicians: and there-
fore the Hebrewes must needs bee they, amongst whom the
first & most ancient Records of the world were to be found,
as *Ptolemy* also King of Egypt did finde and affirme, and
therefore made much of the Hebrew Scriptures. Now then
for as much as the Hebrew writings and histories bee the
most ancient, they must also needs bee supposed true, as
much as in themselves they all agree in a sweet harmony,
and no other records are able to disproue them: yes, if men
will be so incredulous as to doubt of *Moses* history (because
it is so ancient) why may they not (with as good reason al-
so) doubt of any other history which is ancient, and long
before their times? But because some are of so little beliefe

(although the history doe sufficiently give credit to it selfe) yet for better feeling of their minds in this behalfe, I will briefly shew, that even the heathen Historiographers and writers doe confirme the same, that to the credit and reuerence due unto *Moses*, may be referred, and wicked tongues that barke against him may be stopped. The very heathen and profane writers themselves that speake of *Moses*, speake of him most reuerently; in so much, that *Trebellianus* speaking of *Moses*, *Solum Dei familiarem vocat*: Doth call him the onely man with whom God was familiar. *Cornelius Tacitus*, although hee speaketh what hee can against the religion of the Iewes, yet cannot discredit *Moses* history, but is enforced to confesse (according to the history written by *Moses*) that after there were botches and swelling sores, sent into the land of Egypt, which were noysome both to men and beasts, the King of Egypt then tooke order, that the people of the Iehewes should goe out of his land, and depart whither they should bee directed. *Procopius* also mentioneth *Iosua*, the sonne of *Nun*, *Moses* successor, and saith, that the people of Phoenicia, for feare of *Iosua*, and of the Israelites, left their owne Countrey, and departed into *Africke*: hee mentioneth like wise the *Iebusites*, *Gergesites*, and the other people named in the sacred Bible. *Orphus*, one of the most ancient writers next to *Moses*, an heathen, doth mention the two Tables of stone wherein the law of God was written, and wisheth moreouer, all such as bee Audious of vertue, to learne out of his verses diuine knowledge: *Wherby* (saith he) *they shall understand & know the author of the world, which is one God, which created all things, & he sheweth all things, who is not seene with mortall eyes. But is perceived onely by the mind which doth no hurt to mortall men, in so much as hee is the cause and preserver of all good things.* Furthermore he addeth, *that no naturall man hath seene God at any time, except only a certaine most godly old man that came of the Caldeans (vnto Moses.)* At last hee concludeth with this saying, *that he had learned the seethings out of the monuments which God in times past had deliuered in two tables of stone.*

Treb. Pol. in Claud.

Tacit. Annal. lib. 11.

stone. *Linus* also saith, that God created all things, and in the seventh day had finished all things. *Homer* also and *Hesiodus* testify the same, the one saying that the seventh day did perfect and finish all things: the other, *Septimum lucem fuisse sanctam & praeclarissimam*: That the seventh day was most holy and bright. How the earth was without forme before it was fashioned by God, *Ouid* testifieth, calling it a *Chaos*, which is *rude indigestaque moles*, a rude and unfashioned heape: which *Homer* and *Hesiodus* also testify, calling it *Hyle*, a certaine vnsapen and rude matter, which God afterwards brought into good forme and fashion. These haue testified, wee see, of the Creation of the world, (which is the great marvell of manacle) affirming in manner the very words of *Moses* which hee writeth in *Genesis*, shewing that the world had a beginning, and that God created heauen and earth, and all therein in seven dayes, and that the seventh day was holy unto the Lord. And this truth of *Moses* history concerning the Creation of the world, all the chiefe and best learned Philosophers amongst the heathen did also firmly beleue. The flood that drowned the world, which we call the flood of *Noe*, not onely *Ouid* testifieth in his *Metamorphosis*, but also many ancient heathen writers, namely *Berosus*, *Caldem*, *Ieronimus*, *Aegyptus*, *Nicholaus Damascenus*, & *Abydennus*, and others (according as both *Iosephus* and *Eusebius* doe proue.)

Concerning the Tower of Babylon, and confusion of tongues there, (which *Moses* recordeth *Gen. 11.*) testimony is given by *Abydennus*, that liued about King *Alcander* time, and by *Sybilla*, and by the words of *Hesiodus* concerning the land of *Sennar*, where it was builded: and these Gentiles doe shew by reason, that if there had not been some such miracle in the diuision of tongues, no doubt but that all tongues being deriued from one, (as all men are of one Father) would still haue retained the same language, which wee see, was scarce long, not to be in the world: the difference of languages in the world, is a prooffe of the confusion of tongues.

Vide Plat. de
placit. Philos.

Ios. lib. de antiq.
Iud. Euseb. lib. 9.
de prep. Euang.

Euseb. lib. 9. de
prep. cap. 4.

Of the long life of the first Patriarchs, not only the fore-
named *Berosus*, *Caldem*, *Terentius*, *Egyptus*, *Nicholas*
Damascenus, *Abydinus*, but also *Mandubius*, that gathered
the history of the Egyptians, *Molus*, *Hippias*, that wrote
the Acts of the Phœnicians, *Hesiodus*, *Meletemus*, *Abdericus*
Helanicus, *Ensilus*, and *Ephorus* doe testifie, that these
first inhabitants of the world did live so long. And they
allege the reason thereof to bee for the multiplication of
people, and for the bringing of all Sciences to perfection,
especially Astronomy and Astrology, which (as they write)
could not bee brought to any sufficient perfection by any
one man that had lived lesse than six hundred yeares, in
which space the great yeare (as they call it) returneth
about.

Of *Abraham* and his affaires I have alleaged some hea-
then writers before, as *Berosus*, *Hecataeus*, and *Nicholaus*
Damascenus: but of all others, *Polyhistor* allegeth *Eusebius*
most at large of *Abraham* being in Egypt, of his flight
and victory in the behaue of *Lot*, of his entertainment by
King *Melchisedech*, of his wife and sister *Sarah*, and of other
his doings, especially of the sacrifice of his sonne *Isaac*. To
whom agreeth *Melo*, in his booke written against the
Jewes, and *Arrianus*, of the strange lake whereinto *Sa-*
dem and *Gomorrah* were suned by their destruction, cal-
led *Mars mercurius* the dead sea, where nothing can live,
both *Galen*, *Pausanias*, *Salmus*, *Tacitus*, and *Strabo*, doe
testifie and shew the particular wonders thereof.

Alac. Polyhist.
lib. de Judaica
historia.

Galen. de furore
Paul. in e. lib.
Solin. in Polyhist.
Tacit. lib. vii.

From *Abraham* downe to *Moses* writeth very particu-
larly the said *Polyhistor*, albeit hee minglet
sometime certaine fables: whereby appeareth that hee
took not his story wholly out of the Bible. And hee allea-
geth one *Leodamius*, who (as hee saith) lived with *Moses*,
and wrote the selfe same things as *Moses* did: and with
these also doe concur *Phiodorus* a most ancient Poet, *Ab-*
raham & *Philon*, Gentiles. And therefore it is manifest that
Moses history (as also all the rest of the sacred & canonical
Scriptures) is no fable or fained matter (as the Devil would
make vs believe) but a true, certaine, and most vn doubted
history

history in all points. All which matters bee sufficiently and substantially shewed also even by the Heathens writings, which are too tedious to be here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to bee done not by his owne power, but by the power of God, doe sufficiently giue credit vnto him: of whom and of whose acts doe beare witnesse, not onely the forenamed (especially *Arabianus* in his booke of the Iewes) but many other also (especially *Empiricus*) out of whom *Polihistor* reciteth very long narrations of the wonderfull and strange things done by *Moses* in Egypt. Yea, the miracles done by him, the greatest enemies that euer he had in the world, that is, *Appion* in his fourth booke against the Iewes, and *Porphyrie* in his fourth booke against the Christians doe confesse. And *Porphyrie* adioyneth more for prooffe thereof, namely, that hee found the same things confirmed by the story of one *Sacronathona* Gentile, who liued (as hee saith) at the same time with *Moses*: but all those miracles (say these two his great enemies) were done by Art Magicke, and not by the power of God. But first, where could *Moses*, a simple shepherd, learne so much Magicke? Or why could not then the great Magicians of Egypt either doe the like, or at least wile deliuer themselves from those plagues that were in Egypt (especially since then they dy was in Art Magicke from their infancy?) yea, why did they cry out, *The finger of God is here*, when they could not doe as hee did? or let them answer why *Pharaoh* King of Egypt did speake to *Moses* and *Aaron*, saying: *Pray ye vnto the Lord, that he may take away the frog from me, and from my people*. His great Magicians belike could not do it: yea, hee signifieth in that speech, that none can doe it but God: yea, and that neither *Moses* nor *Aaron* could doe it any otherwise than by praying vnto God. And indeed *Moses* and *Aaron* did by prayer vnto God effect it, at the very same time that the King did appoint it to be done: that he and all the world might know that there was not any like vnto the God of Israel.

Where did you euer heare of such werkes done by Art Magicke

*Appion lib. 4.
contra Iudeos.
Porphy lib. 4.
aduersus Chri-
stian.*

Exod. 3. 18.

*Exod. 9. 10. 11.
&c.*

Mightie *Moses* did? when he divided the great and mightie red Sea, that the people of Israel might go through the dryland? when the waters came together againe vpon *Pharaoh*, and all his host, and drowned them, and all their glory in the Sea? when he called so many Quails vpon the sudden into the Campe, as sufficed to feede sixe hundred thousand men, beside women and Children? when he made a very Rocke by smiting it, to yeeld forth abundance of water, sufficient for the whole companie of Israel? When he caused the ground to open, and swallow downe alive, three of the greatest of his army, *Corah*, *Dathan*, and *Abiram*, together with their tabernacles, bagges and baggages?

Exod. 14.

Exod. 16.

Exod. 17.

Numb. 13.

Beside, what wondrous workes or miracles *Moses* did, he alwaies acknowledged to come from God, receiving utterly all glory from himselfe, and attributing and yielding all the glory vnto God. Again, in his writings hee doth not excuse nor conceale his owne sinne, nor the sin of his people, nor the sinne of *Aaron* his owne brother nor of *Mary* his sister, nor of *Leui* his Grandfather, nor of any other of his lineage and kindred. Neither did hee once seek or get about (although hee were in place of power and authority to do it) to bring in any of his owne sones into the rule and government after his decesse, (although hee had many) but left the onely rule and government vnto a stranger, named *Joshuah*, as God commanded.

Deut. 32.

Gen. 49.

Numb. 12.

Deut. 14.

Deut. 3.

Numb. 27.

All which things doe shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his workes, was no man of ambition or of worldly spirit, but a meeke, humble, dutifull, obedient, and faithful servant of God in all matters.

The historie of *Moses* therefore being the most ancient, and the same being most indoubted and certaine true, in so much as hee and his historie doe plentifully testify of Christ, which was to come, and should be heard in all that hee should say and teach, it remaineth that his religion which hee hath taught vnto the world, is the onely true religion,

ligion, and all other religion (not grounded on the like inquiry and truth) to be abandoned.

6. None can discredit *Moses*, nor the *Psalmes*, nor any of the *Prophets* amongst the *Jewes*, but they must withall discredit *Christ*: for *Christ* saith thus of himselfe; that *all* must be fulfilled which were writtē of him in *Moses*, the *Prophets*, and the *Psalmes*. Again he sendeth such as would know of him whether hee were the true *Messias*, to the *Scriptures* of the *Jewes* saying thus: *Search the Scriptures*, for they are they that testifie of me. So that *Christ*, *Moses*, the *Psalmes*, and the *Prophets*, in a word, the whole *Canonicall Scriptures* of the *Jewes* doe goe arme in arme, and be linked together like inseparable friends that will not be sundred: and therefore the one is alwayes a prooffe for the other: as likewise a disproofe of the truth of the one, is a disproofe of the other: and therefore is it, that though the incredulous *Jewes* bee so false in friendship, as that they will not (through vnbeleefe) take part with the *Christians*, yet the *Christians* be more firme, and will hold with the *Scriptures* of the *Jewes* to the death. Now if there were no more to proue the *Diuinity* of *Christ*, but the great and wonderfull miracles which hee did (some whereof were such as neuer any did before, nor could doe but *God* onely) it were sufficient to proue him to be the *Sonne of God*, and that he came from the bosome of his *Father*. The great and many miracles that he did (being famous not onely in *Judea*, but in all the *Romane Empire*, and so ouer all the world) are and were such as none of the *Heathen* dare dot, or can deny, but all acknowledge. And therefore I conclude, that the *Christian religion*, proceeding from so diuine a power, and from one whose works and wonders are about all the world, is the most vndoubted true Religion.

7. *Christ* did neuer any hurt on earth, but hee did marueilous much good, hee healed all manner of diseases, hee caused the dumbe to speake, the halt to goe, the blinde to see, and the deafe to heare: he stilled the raging of the winds and seas, gaue sight to him that was borne blinde, raised the dead to life againe, cast out *Deuils*, knew mens thoughts and

and did such workes as no man could doe, except God were with him; yea, except himselfe were God. Moreover his life was such, as none was able to accuse him of any sinne, so pure and vireproducible was hee. Again the doctrine he taught was farre from a worldlie spirit, being most heauenlie, most innocent, and most diuine, for neuer any man spake as hee spake, nor with such authority. Again he alwaies pronounced that he sought not his owne glorie, (which deceiuers are wont to doe) but the glorie of his father; and as hee spake, so it was in deede. The whole course of his life and death, resurrection, and ascension doth shew the same: For when the Iewes would haue made him an earthly King, hee would none of it, but conceied himselfe away, Iohn 6. 15. teaching his Ministers to doe the like: Luke 22. 25. 26: for he proclaimed that his kingdome was not of this world, Iohn 18. 36. but that he came to doe the will of his father.ouer and aboue all this, he was the greatest Prophet that euer was, and foretold diuers things (as namely, that hee should be crucified of the Iewes, and the third day rise againe: that Ierusalem and the Temple should be destroyed ere that generation passed: that after his ascension, the holy Ghost should come vpon his Disciples assembled at Ierusalem, and diuers others) all which the world doth know came to passe accordingly. And nothing which hee hath spoken, but it shall be performed: for there was neuer any fraud within his lips, or falsehood within his tongue. And therefore I conclude, that the religion of him (who was most holy in his life, most harmlesse towards others, most bountifull towards all, most wonderfull in his workes, most true in his prophecies, most heauenly in his doctrine, not fauouring of any carnal delight or worldly affection, nor by any way or meanes seeking his owne glory, but the glory of God, and to doe the will of his Father) is and must needs be the onely true Religion.

8. Another argument I frame thus; That Religion which proceedeth vndoubtedly from God, is the true Religion: But the Christian Religion proceedeth vndoubtedly from God.

Gods Argument against Atheists.

God : *Ergo*, &c. That it proceedeth undoubtedly from God, I prove thus : Either it must proceed from God, or from the Demill, or from men : but it is too holy to proceed either from men or Devils ; for it overthroweth the world and kingdome of the one, and forbiddeth the revenging Spirit of the other : (commanding men to love their enemies, to doe good to them that hate them and persecute them) and it condemneth their wicked eye, and the adulterous thoughts of their hearts, and their covetous humors, admitting no uncleanness or impurity, and forbidding all iniquity and wickedness, he is never so secret or close, that therefore it is so opposite and contrary to mens affections, wherewith naturally they be carried, and that it cometh to be holy, even as God is holy ; it is manifest, that can neither be of mans devising, nor of the Devils invention : It remaineth therefore, that it must needs be of God, and consequently the onely true Religion.

9. Another argument is this : that Religion which respecteth onely the glory of God, is, and must needs bee the onely true Religion. But such is the Christian Religion, for it alloweth not any man to glory in himselfe, but sheweth that whosoever glorieth, should glory in the Lord, 1 Co. 1. 30, 31. Rom. 4. 2. Therefore the Christian Religion is the onely true Religion.

10. Lastly, the spreading and prevailing of the Gospel of Christ over the vniuersall world, when as all the world (both Jewes and Gentiles) were set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceedeth from God, and that God is the author thereof, for if it had not had a God to protect and patronage it, and so make it passe currantly through the world, it must needs haue beene utterly suppressed and choked, even in the springing and first rising thereof. For after the ascension of Christ Iesus into heaven, what were his few Apostles (in the iudgement of reasonable men) able to doe for the spreading and prevailing thereof, against the force and power of all the world, which was then ready bent with all both fury and fraud, violence and vengeance,

and with all their deuices which they could intaine to suppress it? Or what eloquence had his few Apostles, to persuade the world, or any therein, to the receiuing and embracing of that Christian religion which they were appointed to preach? They (as all men know) were repured and knowne to bee vnlearned men, but onely that they were taught and instructed by the Spirit of God, which (according to the promise of Christ their Master) at the time appointed descended downe vpon them, being assembled at Ierusalem; by which spirit they were enabled to speake all languages, and emboldened to preach his Gospell and religion in such sort, and with such puissant and diuine wisdom, as none should be able to resist that spirit they spake by, howsoener their persons might bee hindred, molested, vexed and persecuted. This, euen this is a wonder of wonders, and an infallible demonstration of the diuine vertue of the Christian religion, that it hauing so few to publish it, and such as they were, & being encountred by all the Princes and Potentates of the world, it should notwithstanding so strangely preuaile, as within a short time to be vniuersally spread ouer the face of the whole earth. Who can now say but that it was protected, and preuailed by the power of God? for the power of all the world was against it: and if the Christian Religion had bene no better protected by God, than by men, alas it had perished long ago; yea, it had neuer liued vntill this day, but it had been choaked euen at the first vprising, and as it were in the cradle or infancy thereof. Let all wits therefore throw downe themselves, & let all tongues freely confesse the diuine vertue of the Christian religion, which could not bee stopped or suppressed but was so mighty, as that the power of all the world, and all the deuils in hell ioyning with them, was not able to stay the course and passage thereof, but that it did preuaile, and that within short space, ouer all the earth. And therefore the Christian Religion (without all doubt) is the onely true Religion, which came downe from heauen, being brought by Iesus Christ the true Messias, from the bosome of God the Father. Of which (hauing so many & so infallible arguments

ments to prove every mans sense the truth thereof) none can doubt, except he wil also doubt whether the eye doth see, the eare doth heare, and the heart doth vnderstand: the euidence thereof is so cleare and manifest, as that it is able, if not to conuert, yet to conuince all gainfayers, who soeuer, and to make vs that already professe, firmly to hold the same, knowing for certaine, that the Christian Religion is the onely true religion in the world, and that saluation is no where else to be sought: For run over all the religions of the world, and where shall you find any so pure, so diuine, so powerfull, so miraculous? It hath all the signes, tokens, arguments and proofes that may bee, for the splendent truth thereof, and to demonstrate, that vndoubtedly it came from God.

CHAP. IV.

Wherein is briefly shewed, the religion of Mahomet, to be a false and wicked Religion.



IF I shal speak something of the Mahomettish Religion, I thinke the truth of the Christian Religion will appeare fouer the more: for when blacke and white are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himselfe testifieth of Christ, to be a true Prophet of God, and a great worker of miracles: *And that the same Iesus Christ was borne of the Virgin Mary, that he liued without sin among men, that he was a Prophet, & more than a Prophet, and that he ascended into the heauens: and therefore he reproued the Iewes, for that they would not beleue him to be borne of a Virgin. But on the other side, because he would not haue Christ to beare credit among him, hee disliked that hee should be called or reputed the Sonne of God.* But beside the testimony of all the former Prophets of the world, both Iewes & Gentiles (as is afore shewed) who all teach, that he should be the Sonne of God, *Suidas* doth moreover confute this false Prophet, who is posited in his history

*Matth. Paris
bist. Ang. in Her.
3.*

Suidas.

history that the Pharisees at Ierusalem called a Councell to find out the father of Iesus. They inioyned certaine women to search his mother: the women affirmed they found her a Virgin. Then was it recorded in the famous Register booke of the Temple, *Iesus the son of God, and of Mary the Virgin*. This proueth, not onely that the mother of Iesus was a Virgin, (which *Mahomet* truly held) but also that Iesus was the Son of God (which *Mahomet* allowed not.) And indeed *Mahomet*s religion is a patched religion, mixt partly with Iudaisme, partly with Gentilisme, partly with Papisme, partly with Christianisme, being subtilly contrived for the crecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomet*s vsurping, and of his sect, was thus: many hundred yeares after Christ, namely, in the yeare of our Lord 597. and in the reigne of *Mauritius* the Emperour, when as *Gregorius Magnus* was Bishop of Rome; this *Mahomet* was borne (being of the line of *Ismael* of the some of *Abraham*, by *Agar* the bond-woman, hauing vnto his father one *Abdara*, and vnto his mother one *Emma*, being very obscure and base parents) in Mecha a City of Arabia: his parents deceased, and left him a very young Orphan, who in short time by misaduenture was taken captiue. This being once knowne vnto his kindred, one *Ademonaples* (saith *Volateran*) an *Ismaelite*, bearing him good will, for his fauour and forwardnesse of wit, paid his ransome, and made him seruant and factor in all his merchandize.

Mattham Palm,
Massens Chro.
lib. 13. Drench-
steer. Chro. de Sa-
racen. & Turc.
Orig.

Volat. Geogr.
lib. 12.

Paul. Dias. ver;
Rom. lib. 18.

Not long after, his Master died without issue, and his seruant *Mahomet* matched with his Mistresse, a widow of fifty yeares of age, called *Endigam*, and (saith *Paulus Diaconus*) his owne kinswoman: so that his master being of credit and substance, and his mistresse (afterwards his wife) of no lesse account, and so shortly after departing this life, hee succeeded them both in credit, and all their substance, and by this meanes grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of tenne yeares gaue himselfe secretly by perswasion

to bewitch the people, and other tenne yeares after, with Rogues and Vagabonds that repaired vnto him, with force of Armes, with sword, and shedding of bloud, hee spent in subduing of Countries. And lastly, nine yeares hee openly and manifestly enjoyed as a deceiuer, a false Prophet, and a King ouer those whom hee had already infected throughout Arabia.

*Sabel. Aenead.
8. lib. 8.*

Sabellicus writeth, that *Mahomet*s father was an Hea-then, and his mother an Ishmalite, wherby it came to passe, that whilest his mother taught somewhat of the religion of the Hebrewes, and his father on the other side the religion of the Gentiles, *Mahomet* (like a durifull childe, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. Hee had the falling sicknesse, which tooke him so extremely, that he grovelled along the ground, and foamed piteously at his mouth. His wife being of great honour and substance, bewailed her hard hap in matching with a beggarly rascall, and a diseased creature: but he (with his wily companions) hauing taught a Dove to feed at his eare, wherein hee had put graines of corne, perswaded his wife to be content, and that he was another manner of man than she tooke him to be: namely, that he was a Prophet, that the spirit of God fell vpon him, and that the Angell *Gabriel* in the forme of a Dove came to his eare, and reuealed to him secrets from God, whose presence he was not able to abide: and therefore was it that hee so prostrated himselfe, and lay in a trance. His wife being herewith satisfied, she began to chat the same amongst her Gossips, saying: *Say nothing, my husband is a Prophet.* The women after their manner (whereof some of them can keepe no counsell) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

*Auentin.
Annal. lib. 3.*

This being once noysed, they flocked vnto him from all parts of Arabia. He being thoroughly instructed in Sarrans schoole, and well seene in Magicke, obserued the present opportunity. The Romans and Persians then warring together, *Mahomet* with his Arabians went, and first tooke part with the Romans, but afterwards serued them a

a flyer ouch, and forsooke them, and thereby weakened that side. In a while after hee espied the Persians got to wracke: and hauing despised the Romanes, hee setteth lesse by the Persians, and then setteth forth himselfe with might and maine, with his Captaines and Lieutenant (called *Amirell*) to subdue Nations, and to destroy the Christians, to the end that hee might establish that false religion, deuised by himselfe and his wicked confederates: hee preuailed wonderfully, and in short time after his decease (in the time of *Ebubizer* and *Flanther*, that successively reigned after him in Arabia) there were got and subdued to the Arabians, the region of Gaza, the City of Bosira in Arabia, Damascus, Phenicia, Egypt, Palestina, the City Ierusalem, all Syria, Antioch, Edessa, Mesopotamia, all Persia, yea, and in a manner all Asia. But I may not forget the end of *Mahomet*, who in an evening sitting vp late in his Palace, and hauing taken his fill of wine, wherein one of his companions had powred some poyson, felt his wonted sicknesse approaching, and made haste forth, saying, hee must needs depart to conferre with the Angell *Gabriel*, and goe aside, lest his glorious presence should be an occasion of their deaths: forth hee went, and remembring that a soft place was best for his falling sicknesse, downe hee fell vpon a dunghill, groueling along with great paine, foming at the mouth, and gnashing his teeth. The swine came about the dunghill, fell vpon him, wounded him sore, and had eaten him vp, had not his wife, and others of his house heard the noyse of the hogges, and rescued the false Prophet. *Antonius* reporteth, that hee was not without sundry diseases, which intemperate diet brought him: namely, the Plurisie, and a kinde of Lethargie: for oftentimes his senses seemed to bee taken from him. Hee continued drooping the space of foureene dayes, at length he departed this life. His belly had such a swelling that it seemed ready to burst, and his little finger bowed backwards. In the time of his sickness he commanded them that were about him, that when breath departed his body, they should not straiue to bury him: for hee said, that within three dayes hee would ascend into heauen: but hereby

Zonaras Annal. Tom. 3.

Ant. Cbr. part. 2. Tit. 13. Cap. 9.

appeared that hee was a false Prophet, for they kept him above the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirty dayes, in great hope hee would rise and ascend according to promise; but they saw nothing, sauing that they feild an intollerable stench, so that in great disdain (saith *Antonius*) *Enn longe a domibus protecerunt*, they cast him far from houses. But his companions (such as consulted with him, & concealed his falsehood and trechery) remembring themselves, and iudging that the disdain of *Mahomet* would be their discredit, and his fall their foule and shame, they fetcht him againe, they chest him in an iron coffin, (saith *Sabellicus* and *Nauclerus*) they bring him vnto the famous temple of Mecha (in which City he was borne) with great solemnity, as if he had bene bene scared vpon the dunghill with swine: they comey to the rooffe of the Temple mighty Load-stones, they lift vp the iron coffin, where the Load-stones according to their nature, draw to them the iron, and hold it vp, and then hangs *Mahomet* on high.

Those that embrace the religion of *Mahomet*, are called Saracens: for it was the pride of *Mahomet* to haue them so called, to aduance his owne doctrine and profession, because he knew himselfe lineally descended of *Issmael* the sonne of *Agar* the bond woman: therefore to auoid this reproach, he bare the world in hand, that hee came of *Sara* the free woman, the wife of *Abraham*, and called himselfe and his followers Saracens. *Sabellicus* writeth, that the Grecians and spire are wont to call the Saracens, *Agarens*: for that they came not of *Sara*, but of *Agar*.

This *Mahomet* while hee lived, vsed the company of Christians, Iewes, and Infidels: *Es vt popularior esset cunctis, ex omnium gentium scitis aliquid assumpsi*: And to the end his law might bee the more favoured, hee borrowed something of euery Sect. *Satan* furnished him with these instruments, as helpees to bring his mischievous inuention about. The first was a Jew, a great Astronomer and a Magician, who opened to him at large the Iewish follies: the second one *Iohn* of Antioch: the third one *Sergius* a Monke.

Sabel. Aenead. 3. lib. 6.

This was the report of old, *Anton. Chro. part. 2. cap. 5. Volfgang. Drenslor. Chron. Naucl. Gen. 22. Sabel. Aenead. 3. lib. 6.*

Sabel. Aenead. 3. lib. 6. Fascicul. Temp.

both abominable heretickes. Every one plaid his part. To flatter the Christians, he was content to be baptised of *Sergius*, and of these heretickes he learned with the *Sabellians* to deny the Trinity, with the *Manichees* to establish two beginnings, with *Ennomius* to deny the equall power of the Father and the Sonne, with *Macedonius* to call the holy Ghost a creature, and with the *Nicolaits* to allow many wives, and wanton lust: *Sergius* the Monke also perswaded *Mahomet* in his Alcoran (so is the book of the law termed) to commend the humility of Christian Monkes and Priests: he made him also deliver the Saracens a Monkes coule, which they vse to this day: also *instar Monachorum multas genu flexiones*, many duckings and crouchings like the Monkes. *Matthias à Machonia* addeth, that they vse shauing: and this no doubt was the Monkes doctrine. They commend the blessed Virgin *Mary*, confesse God to bee the gduenour of all things, and that Iesus Christ was the Apostle of God, begotten by the Angell *Gabriel* on *Mary* the Virgin, who neuer knew man, and that hee was greater and worthier than man: they allow the miracles that Christ did, and the Gospell (so farre forth as it agreeth with the Alcoran) and *Moses* and the old Testament, correcting therein (so presumptuous is the spirit) certaine errors. Hee called himselfe a Prophet, and that he was sent of God to supply the imperfections of all lawes: he forbad his followers all pictures and images in their Temples, hee forbad the eating of swines flesh: he commanded purifyings and washings, *ad similitudinem Iudeorum*, after the manner of the Iewes. The Christians haue Sunday for their Sabbath, the Iewes Saturday, and *Mahomet* Friday, to dissent from the Hebrewes and Christians: or, as *Antonius* writeth in the honour of *Venus* the Goddess of Arabia, thereby the rather to winne that countrie people: and thus it pleased him to deuise a Religion mixt of all these, to the end he might haue of all religions some to build vp his Kingdome. And indeed *Mahomet* tooke the advantage of the time: for that time was a time of dissension among Princes, and of diuision amongst those which called themselves Christians.

ssians, *Heracles* the Emperour, and *Chosroes* King of Persia were at deadly enmity, one warring against another. The Scythian nation were of neither side, but at last against both, raising a power of themselves, hauing *Mahomet* their ring-leader. The Church was troubled with diuers sects & heresies, as with Nestorians, Iacobites, Monothelites, &c. And then was there contention amongst the Bishops, who should haue the proud title of vniuersall Bishop. God was highly displeased with his wickednesse, and suffered Nations to rise as a rod or scourge to whip his people: for when the hedge is broken, there it is easie for the beasts of the field to enter and spoyle. Now the vanity and falshood of this religion may be proued thus.

The vanity of
the Turkes re-
ligion.

1. First, by the newnesse of it: for it is but of late years begun, and there was neuer any prophecie that did allow of such a Prophet, or of the doctrine of such a one. And therefore he cometh in his owne name, and so consequently not to be receiued.

Math. Paris
hist. Angl.
lib. 3.

2. Secondly, hee did no miracle at his coming, and therefore no reason that any should beleue in him. He spake vnto the Saracens of himselfe: *Non sum mirabilis: an: indicij ad vos missus*: I am not sent vnto you with miracles and signes. There was no diuine power shewed in all his practise.

Flor. hist.

3. Thirdly, it is manifest that *Mahomet* was a false Prophet, because he said that within threed zyes after his death he should ascend into heaven; which was notoriously false, as before appeareth.

Jacob. de Vorag.
legend. 157.
Lamb. de reb.
Turc. lib. 3.

4. Fourthly, the religion of *Mahomet* is fleshly, consisting in naturall delights and corporall pleasures, which shew that man, and not the diuine spirit of God, is the author thereof: for it is permitted the Saracens by their law to haue foure wives (though the first bee of might line) yea sue, marrying them Virgins, and to take besides as many of them which they haue bought and taken captiue: their ability will serue to maintaine. The paradiso likewise promised to his followers is this, namely they shall haue garments of silk, with all sorts of colours, braccians of gold

Ans. Chro.

and Amber, parlours and banquetting houses upon foulds,
and rivers, vessels of gold and silver, Angels serving them,
bringing in gold, milke, silver, wine, lodgings furnished,
cushions, pillows, and downe-beds, most beautifull wo-
men to accompany them, maidens & virgins with twink-
ling eyes, gardens and orchards with harbours, fountains,
springs, and all manner of pleasant fruit, rivers of milke,
hony, and spiced wine, all manner of sweet odors, perfumes,
and fragrant scents: and to be short, whatsoever the flesh
shall desire to eat. Thus fleshy people have a fleshy reli-
gion, and a fleshy paradise to inhabite. But like Prophet,
like people, and like religion: for Mahomet himselfe was
such a fleshy fellow, as that though modest eares are loth
to heare, yet because the filthynesse of this Prophet may
not bee concealed, I must vntie it; He committed buggery
with an Ass; *Basilides* wrote thus: Again, he committed
adultery with another mans wife, that vpon his pleasure
was from her husband: and when he perceived the mur-
ders of the people, he fained that he had received a pa-
per from heauen; wherein it was permitted him so to doe
to the end he might beget Prophetes and worthy men. A-
gaine, Mahomet (as *Celsus* reporteth) had forty wives, and
further he gloried of himselfe, that it was giuen him from
aboue to exceede men in strength, swiftnesse, and valour.
(*Antoninus*) in carnall lust and vicerie. *Alexander* one of
Mahometes owne sect, is himselfe brought in disliking of
this religion, for this reason: Because Mahomet (saith he)
hath giuen vs a law, which sheweth the perfection of felicity
to consist in those things which concern the body: whereas
the wise and sages of old had vnderstanded it to consist in
the wisdome and sobriety of the body. As for the bodily fel-
icity though it were granted them, yet they regarded it not, nei-
ther esteemed it, in comparison of the felicity which the soules
require. In paradise and vicerie is such a difference betwixt
small difference betwixt Epicurisme, Athenisme, and Ma-
hometisme. *Mahometes* law is a tyrannicall law: for he made it
death to dispute of it, and if any man speake against it (saith
he)

Cham. lib. 2.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

Bonfin. lib. 3.

Decad.

Bernard. in Ro-

far. p. 211. l. 1.

serm. 14.

Ant. Chro. part. 2.

lib. 1. cap. 2.

Cal. ut. Nichol.

Cleon. 1. Epist.

Antonin. Chro.

part. 2. Cap. 5.

Alexander Ma-

tabys.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

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lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

lib. 2. cap. 1.

Sabel. Aenead. 8.
lib. 6.

Matth. Paris
hist. Ang. in
Hen. 3.

Paul. Diaz. rer.
Rom. lib. 18.

Zenobius Annal.
tom. 3.

Ant. Chrapart.
2. lib. 13. cap. 7.

he) *Proditoris occidatur*: Let him be traiterously put to death. And againe, *Sine audientia occidatur*: Let him be put to death without comming to his answer. *Qua sanctissime* (saith *Sabellicus*) *palam fecit nihil synceri in ea lege esse*. &c. By which decree hee manifested, that there is nothing sincere in that law, &c. Moreover, hee wrote in the Arabian tongue, and taught his followers, that his religion, *Agla diocapit, per gladium tenetur, & in gladio terminatur*: Begun by the sword, is holden by the sword, and is finished or ended in the sword. Which sheweth that the sword and arme of flesh is all the author and protector that his religion hath. Againe, *Mahomet* made this law amongst them, saying: *He that slaineth his enemy, or is slaine of his enemy, let him enter and possesse Paradise*. He spake like a man with a carnall spirit: teaching revenge to the uttermost, and promising Paradise to such: but no proofe of a diuine spirit appeareth in him.

6. As *Mahomet's* religion is defended by force of sword and fraud, in so much as hee made it death to call it in question: so likewise did it begin, as by the force of sword, so likewise by notable fraud, and was established through wiles, deceit, subtilty, and lyes. For first hee having the falling sicknesse, perswaded his wife and others, that it was the power of God, and the presence of the Angell *Gabriel* that caused him to fall downe. *Sergius* the hereticall Monk was at hand, and bare false witness to the same (saith *Zenobius*). He told them that the same Doute which hee taught to feed at his eare, was sometime an Angell, and sometime the holy Ghost. Hee had three companions all of a confederacy, to deuise and face out lyes with him. When hee perceiued that men gaue eare to him, he fained that the Angell *Gabriel* had carried him to Ierusalem, and thence to haue lifted him vp to heauen, and there to haue learned his law.

He made the Saracens beleeue, that before God made the world, there was written in the Thront of God, *There is no God, but the God of Mahomet*. Whē he had framed his Alcoran, and bound it vp faire, he caused secretly a wilde Ass to be taken, and the booke to bee bound about his necke,

neck, and at hee preached vnto the people; vpon a sudden he stood amazed, as if some great secret were revealed to him from above, and brake out and told the people: *Behold God hath sent you a Law from Heauen: goe to such a desert; there ye shall finde an Ass, vnder whose ynd about his necke.* The people running in great halles, they found it so as hee had said; they take the Ass; they bring the booke, they honour the Prophet. Touching diuorced and seperated wiues, he told the Saracens hee had receiued a paper from heauen. He vsed soothsaying and diuination, the which at Fessa, a City of Mauritania, vnto this day is called Zarragia. Hee perswaded his followers, that at the end of the world hee should be transformed into the forme of a mighty Ram, full of locks and long fleeces of wooll: and that all that held of his law, should be as fleas shrouding themselves in his fleeces, and that hee would iumpe into heauen, and to conuey them all thither. These and such like were his sleights, to beguile a foolish, rude, and barbarous country people: the foolery, pride, and vanity of whose Religion, I trust euery one doth sufficiently perceiue.

Anierus lib. 2.
cap. 12. lob.
Leol. 3. cap.
23. Apoc.

Bern in Rafan.
part. 1. form. 10.

7. *Mahomet's religion is no true religion, but a meere deuice of his owne, and of three others his false conspirators: for he hath patched together his Alcoran, of the doctrine of Heathens, Indians and Arabians, of superstitions, Jewes, of Rechabites, of false Christians and hereticks, as Nestorians, Sabellians, Manichees, Arians, Cerinthians, Macedonians, Eunomians, and Nicolaites, of illusions, and inventions of their owne; and lastly, (for further credit) hee borrowed some out of the old and new Testament. But God will not thus bee served: for hee deliuered his minde of old vnto Israel, and hee is not changed but continueth the same God still. Ye shall not (saith God) doe euery man what see* *meth him good in his owne eyes; What soeuer I command you, take heed you doe it: thou shalt put nothing thereto, nor take ought therefrom.* Satan beinge conuised to deliuer the truth of the Alcoran of *Mahomet*, said, that therein were comprised twelue thousand lyes, and the rest was much by all likelihood very little. And therefore I conclude, that there is

Deut. 12.

Fascicul. 10.

no evidence to prove Mahomet a true Prophet, many to
 prove him to be a false Prophet, and blasphemous, and pre-
 sumptuous, and his religion to be a wicked, carnall, absurd,
 and false religion, proceeding from a proud spirit, and hu-
 mane, subtle and corrupt invention, and even from the De-
 vill, the crafty father of lyes, a murderer, and mankiller
 from the beginning. And so much hereof may suffice.

CHAP. V.

Wherein is shewed sheweth Church of Rome is not the true
 Church of God, nor of heren heren religion.



I Am now entering into that great con-
 troversie betwene the Protestants and the
 Papists; whether of them should be the
 true Church, & true worshippers of God
 in Christ: for they both acknowledge
 God, & Christ his Son; and all the sacred
 and canonicall bookes of the Scriptures; they confesse to
 come from God, and from his divine Spirit, as indeed they
 could come from no other. But whiles they both con-
 tend in this booke, it is good reason that they should both stand
 to the arbitrement and iudgement of these bookes, for the
 triall of the true Church which if they doe, (as indeed they
 must) this controuersie is at an end, and not worthy to be
 made a question, or to be doubted of for by the sacred and
 canonicall writings it shall by and by be manifest, that the
 Church of Rome cannot be the true Church possibly. The
 first let vs heare what is saide for it selfe, and what good
 grounds it hath for the fortification thereof. For if it be
 builded vpon a good foundation, and vpon such grounds
 as will hold, the whole building is like to lie in the dust, and
 to come to ruine.

They hold very stiffe (but not so strongly) that the
 Church of God militant here vpon earth, is visible to the
 outward eye, and may be pointed out by the finger at
 all times, in such sort as that one may know whether it
 be so.

resort as to the congregation of Gods people there to joyne himselfe vnto them, and to praise and pray vnto God with them, and to doe those things which he requireth at their hands. But all this cannot profit them, nor hurt vs: for as in the primitive Churches, persecuted by those tyrannicall and heathen Emperours, there was a Church of God, (though not seene of them) who had their meetings and assemblies amongst themselves (though secretly because of their enemies:) so likewise in the dayes of Queene Mary, as also in all other times of the persecution of our Church by the Romish Bishops and their partakers, our Church no doubt was, and might bee; and they likewise had their meetings and assemblies, though both they, and the place of their resort were vnknewne to those their persecutors.

Visibility or
splendancy of
the Church in
outward shew,
is no certaine
or inseparable
marke of the
true Church.

A Simily.

Heb. 12. 1.

In the time of *Dioctlesian* the Emperour (especially) Christians were so wasted, as to the iudgement of men none were remaining, their bookes were burned, the Churches destroyed, and themselves put to death: in the end when this great hauocke was made, and cruelty had wasted and destroyed all that could bee found, there was then the visible Church. It must needs bee then enforced to hide it selfe, and so it was, and the glory thereof so eclipsed, that for a while it shined no where. And therefore the Church is ner alwayes visible and seene to the outward eye, nor splendid in the faces and sight of men; and yet a true Church notwithstanding, as then it was: for it is the Sonne, though it be sometimes overwhelmied with a cloud; and it is fire still, though it be sometime raked vp in embers: and so the true Church is and may bee, although not seene or knowne to the world, yea though it seeme over-whelmied with tyrannicall malice, and hide it selfe as though it were cleane extinct.

The Church
not alway
visible.

2. Let them tell me where the Church was visible, when being assembled at Ierusalem, there arose a great persecution against it, in so much as they were all dispersed and scattered, as the Text sheweth. Or let them tell me where, or how the Church was visible, when Christ was smitten, and all the rest were scattered and hid, and concealed themselves: the

Act. 8. 1.

Mat. 23. 37.

face

face of the visible Church was then not in Christ and his Apostles, but in the Jewes among the Scribes and Pharisees: and therefore if visibility bee such a marke of the true Church, then these (who crucified Christ) were the true Church, and not Iesus Christ and his Apostles: which who dare affirme? Yea, who will not deny? Yea, when the shepherd was smitten, and the sheepe scattered, and yet a true Church; who can deny but that a true Church may bee, though it be not apparantly visible and seene to the world?

Reuel. 12. 6, 7.

What shall I say more? Doth not S. John in his Revelation testifie expressly, *That the Church of Christ* (signified there by a woman) *fugit in solitudinem, fled into a desert, or wilderness*, where she had a place prepared for her of God, and where shee could not for a certaine season bee found of her persecutors? Let them further shew mee how the Church was visible in the time of *Elias* the Prophet, when he complained that himselfe was left alone; O Lord (saith hee) *they have forsaken thy covenant, they have destroyed thine Altars, and slaine thy Prophets with the sword: and I am left alone*. *Elias* did not thinke himselfe to bee *solus propheta relictus*, (as *Campion* answered in the Tower) I say hee spaken of himselfe onely in that respect: but in this respect, that he tooke himselfe to be the only true worshipper that was left in Israel: which is manifest by the answer which God gave him: namely, that besides him he had seven thousand true worshippers yet remaining, which had not bowed their knee to *Baal*: I demand of the Papists, when *Elias* knew no other true worshippers of God but himselfe, how the Church was visible? for whither he should go to find a true worshipper he knew not. Again, it is written in 2 *King. 16.* that vnder the reigne of *Achaz* there was taken a picture of the Altar of the Idolaters of Damascus, and that *Vria* the high Priest remoued the Altar of the Lord: whereby it appeareth, that the Priesthood was corrupted, the Altar remoued, and consequently the sacrifices ceased, &c. What visibility of the true Church could there be in those dayes, either of *Achaz*, *Manasses*, and other Kings being Idolaters, than the Temple it selfe (where onely by the Law of

God,

God, the Jewes were to offer the sacrifices) was polluted and defiled with heathenish Idolatry? What Church or Congregation could any man (in this case) haue resorted vnto, to haue performed a true and acceptable sacrifice vnto God in those times, when the Temple of Ierusalem (which was the place to worship at) would admit no true worshippers, but onely Idolaters? It is therefore manifest, that a true Church may bee, though they know not a congregation of God to resort to; yea, though it bee close and not scene or knowne one to the other, nor yet to the world. And consequently visibillity (which the Papists make a marke of the Church) is no perpetuall marke thereof. Yea, if such visibillity should bee a marke of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achaz*, *Manasses*, and many other Kings of Israel that were Idolaters, the true Church, who indeed were the false Church: and then were *Elias* and all other the true worshippers of God, who had in those times no places left to sacrifice in, the false Church, which is absurd. *Chrysostome* saith, that in the time of the abomination of desolation spoken of by Christ Iesus, in *Matth. 24.* that is, in the time of wicked heresie, which is the army of Antichrist (as he expoundeth it:) *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianorum aliud volentium cognoscere fidei veritatem, nisi Scriptura divina.* Noe profe can be made of Christianity, neither can there bee any other refuge for Christians which are desirous to know the true faith, but onely the diuine Scriptures. And therefore I conclude (which is apparant) that the true Church sometime is in such a state, as that visiblenesse cannot discern or proue it, but onely the diuine Scriptures must demonstrate and declare it: and consequently it is demonstratiuely manifest, that it is no true position of the Papists, that the Church of God is alwaies and evermore visible, seen, and splendent, to the outward eye, and view of the world. Wherefore the Papists doe vs great iniury, and bewray their owne ignorance, when they would haue vs to shew our Church in all times and ages (which notwithstanding per-

Chrysost. in Matth. 24.

Deus est in
omnibus
et per omnia
secula amen

perhaps may be done) for our Church was alwaies, though it were not seene or knowne to them, but lay hid and kept it selfe close from their fury and tyranny, as the first and Primitiue Churches did from their bloody Persecutors. Our Church was then persecuted in those times when it could not be seene, and many then, like constant Martyrs, endured the tyranny of that Romish Religion; so that some were banished, others fled into other Nations, some endured martyrdom at home, some other hid themselves, but the whole Church generally was vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say; Wee had our Church then and alwayes, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seene or visible to them, yea though in it selfe it were enlightened from God many ages together, namely, till the tyranny of Antichrist were ouerpast.

2 Thes. 2. 3, 4.
The Church
may erre.

Secondly, another erroneous position whereby they are miserably deceiued, is this; *They hold the Church cannot erre*: and therefore suppose because the Church of Rome was once the true Church of God, therefore it is so now, and euermore. As though there might not bee an Apostate in the Church, which *S. Paul* affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though general Councils (which represent the whole Church) could not erre: for so they affirme, but how truly, let the world iudge. And if it may be shewed that generall Councils haue erred or may erre, then they yeeld their cause in this behalfe. I wish they would for their owne sakes: for false Iesuites and Seminaries do but deceiue themselves and others, to their owne confusion in this world, and except they repent, in the world to come.

That generall Councils may erre, is manifest by *Augustine*, who plainly teacheth, that only the Scriptures cannot erre, all other writers may erre, Prouinciall Councils may erre: Lastly, hee saith; *Concilia quæ fiunt ex vniuersis Christi.*

Christiana priora posterioribus sepe emendari, cum aliquo experimento rerum aperitur quod clausum erat, & cognoscitur quod latebat: That generall Councils which are gathered of all the Christian world, are often corrected, the former by the later, when by any trial of things, that is opened which was shut, and that is known which was hidden. A Generall Council may be corrected (saith Augustine.) Ergo, it may erre. And therefore Augustine speaketh plainly to Maximian the Bishop of the Arrians: Neither ought I to allonge the Council of Nice, nor thou the Council of Arrimino, to take advantage thereby: for neither am I bound nor hold by the authority of this, nor thou of that: sit matter with matter, cause with cause, or reason with reason: try the matter by the authority of the Scriptures, not proper witnesses to any of us, but indifferent witnesses to vs both.

August. Tom. 6. lib. 2. Contra De-natist.

Aug. cont. Maxi-min. lib. 3. cap. 4.

Theodor. lib. 2. in 7 cap. 18.

In the time of Constantine that Christian Emperour, was the first and last Council of Nice, wherein according to our Creed was decreed, that Christ was God as well as man. In the time of Constantine (Constantinus Sonne) favouring the errour of the Arrians, it was decreed in the Council of Arrimino, that Christ was not God, but only man. This Council of Arrimino did erre (and that grossly) in a matter of faith. Ergo, it is palpable that a generall Council may erre, even in matters of faith.

Again, generall Councils haue beene contrary one to the other, and that in matters of faith: as the Council of Constantinople condemned the setting vp of Images in the Church: and the Council of Nice afterward allowed Images. One of them (being contrary) must needs be erroneous: Ergo, a generall Council may erre.

Concil. Tom. 1. de ord. celeb. concil.

The generall Council confesseth it selfe that it may erre: For the whole Council prayeth in the end of a generall Council (in a set forme of Prayer that is appointed to bee said after euery Council) namely, that God would Ignorantia ipsorum parcere, & errorem indulgere. Spare their ignorance, and pardon their errour: Ergo, a generall Council may erre.

The Pope of Rome (whom the Papists hold for head
E of

Lib. 2. ad Bonif.
contra Epist. Pe-
lag. cap. 4.

of their Church) may erre: *Ergo*, their whole Church may erre. *Augustine* prooveth it erre: *Beata memoria Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos docet: Beatus, Pope Innocentius of blessed memory doth teach, that young children cannot be saved, except they receive the baptism of Christ, and also the communion of the body and blood of Christ.*

Part. 1. distin. 40
cap. Si Papa.

But this is taxed for an error: *Ergo*, the Pope of Rome may erre, and consequently the whole Church vnder him, except perchance members have a privilege above the head. But what shall I need to stand hereupon? their owne Canon law (as is euident in the decrees) doth say expressly, that if the Pope bee found negligent of his owne and his brethrens salvation; yea, though hee leade innumerable people by heapes to the deuill of hell, no mortall man may presume to reprove him: because hee himselfe being to iudge all, is to be iudged of none, *nisi deprehendatur a se deuius*; except hee bee found erring from the faith: whereby it appeareth, that they thought hee might erre in matters of faith, or else that exception was put in vaine. But the Pope is no other than a man, as also the members of his Church be, and *humanum est errare*; all men are subject to error. Let every man take heed how hee trusteth the Pope or any man mortall: for it is written, *Ier. 17. Maledictus homo qui in homine confidit*: Cursed is that man that put his trust in man. And why? Because (as the Prophet David saith, *Psal. 116.*) *All men are liars in their words, and liars in their works.* But when the doctrine of that man of Rome and of his Church is in diuers things cleane contrary to the expresse word of God, who can deny but it is an apparant erring Church?

Papish errors.

Ignorance and
strangenesse in
the Scripture.

As when it established ignorance to bee the mother of deuotion, which Christ calleth the mother of error, saying *Ignorantia non habet scientiam*; *Man. 22. 29.* who can chuse but thinke, that it hath no good meaning in it, but purposed onely to build vp the pride of the Pope, of his Cardinals, Bishops, Priests, Monkes, and other their Ecclesiastical

fasticall men? Christ biddeth the people to search the Scriptures, *Iohn 5. 39.* this Antichrist forbiddeth them, saying, it is perilous, it causeth schismes, sects, and heresies: as though they were wiser than Christ. Againe, the Apostle *Paul* commandeth, *that the word of God should dwell plentifully in the people, whereby they might teach themselves: Col. 3. 16.* But the Pope of Rome and his Church alloweth not plentiful knowledge of the Word in them, yea, Ignorance is the knowledge that he would desire them to haue. Who would not iustly suspect such a Church, and such a religion, yea, condemn it; when to maintaine and continue their Church in errors, they would haue none of the people to search any Scriptures, whereby they might be discovered? Thus the silly Papists (whom I pittie) are led like blind men they know not whither, and with their *implicita fides* (which is to beleeue for their part they know not what) are lamentably seduced. It is good themselves should see and know what they beleeue, and that their faith and beleeffe bee right, lest at last they bee (through ouermuch trust of their teachers) extremely deceived. The people of Berea were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no, which *Paul* himselfe taught: *Act. 17.* For whosoever he be, yea though he were an Angel from heauen, if he teach matters contrary to the Doctrine of the holy and canonically Scriptures, wee are to hold him accused, yea and accursed againe, as the Apostle of Christ Iesus *S. Paul* commandeth, *Gal. 1. 8, 9.*

Againe, the Church of Rome when it taught and holdeth, that the Scriptures were to bee read with the people or Congregation in an vnknowne tongue; what were the people the wiser? Saint *Paul* would haue all things done to edifying in the Church. For saith *S. Paul* *1. Cor. 14.* *qui supplet locum indocti quando de deo quid est Amen ad maiorem gloriam ecclesiam quandoque deus quid dicam in suis? Huiusmodi quod supplet locum indocti quandoque deus quid dicam in suis? Huiusmodi quod supplet locum indocti quandoque deus quid dicam in suis?* How shall the Church be edified, when he understandeth not what he sayeth? *1 Cor. 14.* And in that whole Chapter see utterly mis-

keſſe ſeruiſe in an vnknowne tongue. And therefore if the Church of Rome will not confeſſe their error herein, ſhe is paſt all ſhame, and hath the impudent and ſhameleſſe face of an harlot.

Against Purgatory.

They haue all deuifed and defended a place of Purgatory, wherein all that depart this life be put, and there puniſhed, (being a puniſhing fire) vntill they helpe to fetch them out with their Maſſes, and other their inventions and deuices: which they will not doe, nor thinke they haue reaſon to doe, except they haue good currant coine for the ſame.

And therefore it may be well and iuſtly called Purgatory Pick-purſe: and it is manifeſtly apparant hereby, that wealth and great riches of the Clergy, was the only marke they aimed at. For it hath no warrant in the Canonick bookes of the Scriptures: yea, the Canonick bookes of Scriptures ſhew the contrary, and ſo doe the ancient Fathers. Chriſt in the Goſpell, Luk. 16. ſheweth onely but two places, namely, Heauen and Hell; ſaying, that the rich mans ſoule (which was vnterciuſall to *Lazarus*) went after his death to Hell; and there was tormented, and that *Lazarus* ſoule (hee being dead) was carried into *Abrahams* boſome, a place of ioy and comfort. To the Theſe which was executed at the Paſſion and ſuffering of Chriſt, and beleeued in him, Chriſt answered, *Hodie eris mecum in Paradife*: *This day ſhalt thou be with mee in Paradife*: Luke 23. 43. Which ſheweth that the ſoules of the faithfull neuer come in purgatory fire to be boyled and puniſhed: for all their ſinnes forgiven, and conſequently, the puniſhment incident to the ſame, is forgiven alſo, and their ſoules paſſe from death to life, and into Paradife, a place of comfort, delectableſſe, & all ſweetneſſe, namely heauen, where Chriſt is. *Verily, Verily, I ſay vnto you* (ſaith Chriſt) *hee that heareth my word, and beleueu in him that ſent mee, ſhall not come into condemnation, but paſſeth from death to life*: Ioh. 5. 24. What is become then of this Purgatory? S. Paul ſaith, *I come to be diſſolued and to be with Chriſt*: Phil. 1. 23. ſhewing thereby, that preſently after his diſſolution, he was to be with Chriſt in glory. *Per me know* (ſaith he) *that when*

this earthly tabernacle of ours is dissolved, wee haue a building not made with hands, but eternall in the heauens, 2 Cor. 5.1. Saint Iohn in his Reuelation saith, Blessed are the dead which dye in the Lord: from henceforth they rest from their labours, and their workes follow them, Reuel. 4.13. If from the time of their death they haue blessednesse and rest (as hee sheweth) then are they not in any Purgatory fire to bee scorched and molested. Saint Peter telleth the Saints and children of God, and assureth them of it, That the end of their faith is the saluation of their soules, 1 Petr. 1.9. If saluation of their soules begin at the end of their faith, which lasteth vnto the end of their life, (and no longer, for then they haue the fruition and possession of that which they belecue and hope for) then is it manifest there is no Purgatory. Ambrose saith, *Qui hic non receperit remissionem peccatorum, illic non erit in caelo: quia remissio peccatorum vita aeterna est.* Hee that here in this life receiveth no remission of sinnes, shall neuer come into the Kingdome of heauen: for life eternall is remission of sinnes. Cyprian saith, *Quando istinc excessum fuerit, nullus iam locus poenitentiae, nullus satisfactoris effectus: hic vita aut amittitur aut tenetur: hic salutis aeternae cultus Dei & fructus prouidetur.* And againe, by & by he saith, *Tu sub ipso licet exitu & vitae temporalis occasu pro delictis Deum roges, qui vltimus & vnus est; venia datur confitentis & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transitur.* That is, When men are once departed hence, there is then no more place of repentance, no effect of satisfaction: here life is either lost or kept: here prouision is made for eternall saluation by the worship of God, and fruits. And therefore saith he, Doe thou call vpon God, though it be at the last gaspe, & departure of this thy temporal life; but call vpon that God which is one and true, pardon is giuen thee if thou confesse thy sin, and sauing forgiveness if thou beleue; and from death presently thou shalt passe to immortality. Hierom saith, that the time of sowing their seed for Christians is this present life, and that as soone as this life is ended, they reape euerlasting life. Augustine saith, *Primum fides catholicorum diuina auctoritate regnum esse*

Ambr. lib. 2. de bono merita,

Cyprian. contra Demet. tract. 1.

Hier. in Gal. 4. 22

credit eorum: secundū gehennam, ubi omnis Apostata, vel à Christi fide alienus, supplicia experitur. Tertium penitus ignoramus, nec esse in Scripturis sanctis reperimus. The first place (saith he) the faith of Catholikes doth (by diuine authority) beleue to be the kingdome of heauen: the second, hell: a third place wee are vterly ignorant of, neither can we finde any such in the holy Scriptures. And the same *Augustine* writeth in another place: *That they which beleue a Purgatory fire, are much deceived, and that through a humane conceit.* How then can the Papists bee the true Catholikes, which beleue not the faith of the Catholikes, which *Augustine* doth affirme?

*Aug. Enchir. id
Laurent. cap. 67.*

Against free wil.

They also hold, that a man since the fall of *Adam*, hath free will of himselfe, and of his owne power to come vnto God, and to doe things acceptable and well pleasing in his sight: Whereas God saith after that time, *that the imaginations of mens heart are onely euill every day, Gen. 6.* If they be onely euill, then haue they of themselves no affection to goodnesse acceptable to him. And Christ saith, *No man can come vnto me, except my Father draw him, Iohn 6.* 44. If hee must bee drawne before hee can come, hee hath no procliuity or willingnesse of himselfe to come. And therefore is it that the Prophet saith, *Convert thou to me, and I shall bee conuerted, Ieremy 17.* shewing that hee hath no power in himselfe to bee conuerted. And *S. Paul* sheweth, that till God giue grace, *there is none that doth good, no not one, Rom. 3. 10. &c.* For all the Philosophicall vertues and good deeds which men doe before they haue faith, (which is the gift of God) are sin, and not acceptable to God, *Ioh. 6.* 29. For the Apostle witnesseth, *that without faith it is impossible to please God, Heb. 11. 6.* And that *whatsoever is not of faith, is sinne, Rom. 14. 23.* Christ himselfe againe saith, *that except men be ingressed into him, they can bring forth no fruit, Ioh. 15. 1, 2, &c.* *Paul* often teacheth that wee must bee new men, and cast off the old man, *Ephes. 4. 22.* And againe, hee bids vs to bee renewed in the spirit of our mindes, *Ephes. 4. 23.* And moreover hee saith, *that the naturall man perceiueth not the things that are of God, neither can he: for they*

Ephes. 4. 3.

they are spiritually discerned, 1 Cor. 2. 14. And againe, that it is God that worketh the will and the deed, Phil. 2. 13. And he plainly confesseth of himselfe and of all others, that we are not able of our selves so much as to thinke a good thought, and that all our sufficiency is of God, 2 Cor. 3. 5. Which premisses doe shew that our vnderstanding is blinde, and our will peruerse in any diuine matter, or acceptable seruice vnto God, till God doe enlighten the one, and draw and moue the other vnto himselfe. Thus hath God ordered matters, to the end himselfe might haue all the glory ascribed to him, as good reason he should. For what is man since his fall in Adam, but an abiect and runne-away from God, of himselfe seeking by-paths, and crooked out-waies, leading from God, & from his worship, except he be assisted from aboue? (which is signified by Adams hiding himselfe from the presence of God after his fall.) And therefore Augu-
stin saith wel & truly; *Hominem libera arbitrio male usum, & se & illud perdidisse: That man having ill vsed his free will: that he had, hath now both lost himselfe, and that.* And againe, *Liberum arbitrium captiuatum, ne quid possit ad iustitiam: That free will is taken captiue, that it can doe nothing towards righteousnes.* And againe, *Hominis non libera, sed a Deo liberata voluntas obsequitur: Not the free will, but the freed wil of man (which is set free by God) doth obey and yeeld obedience.* And againe, *Liberu non fore, quod Dei gratia non liberauit: That the will is bound and not free, till God deliuer it and set it at liberty.* Cyprian (which Saint Austen so often citeth) saith, *De nullo gloriandum, &c. Man must glory of nothing, because nothing is ours; therefore euery man annihilating his owne power, must learne wholly to depend vpon God.* And Chrysostom saith, that *Omnia homo non modo naturaliter peccato, sed totus peccatum est: Euery man is not only sinfull naturally, but is altogether sin.* And therefore S. Paul sheweth, that till a man be regenerate or borne anew, and vntill hee bee renewed in the spirit of his minde, hee hath in him nothing else but *concupiscencias erroris; lusts and affections after error,* Eph. 4. 23, 24. saying likewise, that by nature we are the sinnes of wrath, Ephes. 2. 3. Which also Christ him-

Aug. ad Arst.
 Epist. 44. &
 Enchin. ad Lau.
 cap. 30. & lib.
 3. cap. 7. & ad
 Bonif. cap. 2. &
 3. & alibi passim.

Lib. de predest.
 sancti. item ad
 Bonif. lib. 4. in
 Gen. Hom. 1.

2 Cor. 5. 17.

himselſe testiſieth to Nicodemus, ſaying, That that which is borne of the fleſh is fleſh, and that which is borne of the ſpirit, is ſpirit; and that except a man bee borne anew by that ſpirit, he can neuer ſo much as ſee the Kingdome of God, Iohn 3. 3. &c. And therefore S. Paul telleth, that there muſt bee a new creature, whoſoeuer will be in Chriſt Ieſus, and a renewing and Metamorphoſis of the minde (hee uſeth the very word) before men can finde out the good and acceptable will of God, and what pleaſeth him, Rom. 12. 2. I therefore conclude, that the Papiſts are farre wide, and know not the miſery and thraldome of men, whereinto they are fallen by that great ſin and diſobedience of Adam, whileſt they ſtand to defend free will in naturall men. Indeed it appeareth to bee free and too free vnto euill, but it is ſo bound and faſt tyed from deſire of any diuine duties, that God muſt firſt draw it out of that ſeruitude wherein it is, and ſet it at liberty, and moue it to come, before it will ſhew any readineſſe that way. I truſt therefore they ſee, that their Church not onely may erre, but erreth moſt groſſly in many points.

Against Communion in one kind.

They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the Cup: and ſo they uſe: which is contrary to the inſtitution of Chriſt, *Bibite ex hoc omnes: Drink ye all of this, Maſch. 26. 27.* And as well and by as good authority may they take the bread from the people likewiſe. And it is contrary to the expreſſed doctrine of S. Paul, 1 Cor. 11. 23. 28. (who, as himſelfe testiſieth, deliuered the inſtitution of Chriſt) for hee ſaith, *Let a man examine himſelfe, Et ſic eat, & bibat: and ſo let him eat of this bread, and drinke of this Cuppe.* So that hee muſt drinke as well as he muſt eat. And that the people ſhould bee partakers, and receiue in both kindes, was obſerued many hundred yeers in the Church after Chriſt. Inſomuch, as Pope *Goſafius* decreed, that all they ſhould bee excommunicate, which would receiue but in one kinde. But Rome that now is, is not Rome that then was; but with her Councell of Conſtance, is not aſhamed to goe againſt all Antiquity, and all Diuinity.

excommunicatus de consecra. di. 2.

But they hold (which is a marueilous grosse error also) Transubstantiation in the Sacrament, namely, that after the words of Consecration, the bread and Wine are changed into the very substance of the body and bloud of Christ; And this they would seeme to ground vpon these words, *Hoc est corpus meum, This is my body, Mat. 26. 26.* which they will haue to bee expounded literally. But why then doe they not expound the other words of Christ literally also concerning the Cuppe? for the Text saith, in the 27. and 28. verses, *That he tooke the Cup, &c. and said, This is my bloud.* I am sure they will not say, that the Cup was the bloud of Christ (as the words be) but they will grant a figure in those words: namely, *Continens pro contento*, that by the Cup is meant the wine in it. If then they will admit a figure in this, why may there not bee a figure in the other? namely, *signatum pro signo*; that these words, *This is my body*, should bee vnderstood thus, *The bread is a signe of my body* (which was broken for you.) If wee looke into the old Sacraments of the Iewes, namely, Circumcision; and the Paschall Lambe, we shall finde the phrase of speech obserued. For Circumcision was called the Lords Couenant, when indeed it was not the couenant (as all men doe know) but a signe and seale of the Couenant: for the Couenant was this to *Abraham: Ero Deus tuus, & seministui, &c. I will bee thy God, and the God of thy seed, &c. Genesis 17. Rom. 4. 21.* So likewise the Paschall Lambe is called the Pasceouer, when indeed it was but a signe of the Pasceouer, or passing ouer or thorow the red Sea (which was a mighty and most wonderfull deliuerance, *Pharaoh* and all his Hoste being in the Sea, when they passed thorow as on dry land.) Insomuch therefore as it is vsuall in Sacraments so to speake, it is not against reason, but standeth with very good reason to thinke, that Christ Iesus in instituting this Sacrament, which to the Christians is the same that the Paschall Lambe was to the Iewes, did likewise call the bread his body, in such sort as the Paschall Lambe was the Pasceouer: that is to say, figuratiuely; that as the Paschall Lambe was called the Pasceouer, & yet was but a signe and

remem-

remembrance of their Pasſeouer; ſo the bread was called his body, & yet it was but a ſigne & remembrance of his body.

And that this is the right expoſition, may appeare by the words of Chriſt, where he ſaith, *Doethis in remembrance of me, Luke 22. 19.* Tertullian likewiſe doth ſo expound them: for he ſaith, Chriſt ſaid, *Hoc eſt corpus meū, id eſt, figura corporis mei: This is my body, that is, a figure of my body.* Auguſtine likewiſe ſaith; *Chriſti mirāda patientia adhibuit Iudā ad conuiuium, in quo corporis & ſanguinis ſui figuram diſcipulis tradidit: The admirable patience of Chriſt admitted Iudas to the banquet, wherein he deliuered ſo his Diſciples a figure of his body and blood.* And againe he ſaith, *Non dubitauit Dominus dicere, Hoc eſt corpus meum, cum daret ſignum corporis ſui: The Lord doubted not to ſay, This is my body, when he gaue but the ſigne of his body.* And this expoſition muſt needs bee true: for S. Paul ſaith plainly and expreſly, *1 Cor. 11. 26. 28. That the communicant doth eat bread: Ergo, it remaineth bread, after the words of conſecration.* For if it were tranſubſtantiate into the body of Chriſt, then were there no bread to eat, but the body of Chriſt is the thing that ſhould be eaten. But none doe eat the very body of Chriſt: for if euery communicant did eat the very body of Chriſt naturally, carnally, and really, (as they groſſly ſuppoſe) Chriſt ſhould haue a number of bodies, which is palpably abſurd & monſtrous: and beſide, then euery communicant ſhould bee ſaued, yea, euen Iudas himſelfe (which is knowne to be the child of perdition:) for Chriſt ſaith, *He that eateth my fleſh, & drinketh my blood, hath eternall life. Ioh. 6. 54.* Indeed the elect and godly doe eat Chriſt & drink Chriſt, but how? not carnally, but ſpiritually, and by a true faith, apprehending Chriſt, and applying Chriſt with all his benefits as firmly vnto their ſoules, as the bread and wine is applyed to their bodies. Beſides, if Chriſt gaue his body to be eaten really by his Diſciples, at the time of the inſtitution of this Sacrament, what was it that did hang on the Crolle on the morrow? Moreouer, S. Peter ſaith, *Act. 3. 21. that as touching the body of Chriſt, the heauens muſt contain him vnto the end of the world. If his body be in heauen, & that he*

he hath a true body (as all men know he hath) how can it be that he should be both in heauen and in earth, as touching his body at one time? For though he haue a glorified body, yet he retaineth the nature and property of a true body still, which can be but in one place at once. And so saith *Augu-*

stine, saying; *Corpus domini in quo resurrexit, vno tantum loco esse potest: The body of the Lord wherein he rose againe,* *Aug. in 101. tract.*
can be but in one place onely. But the Papists, to helpe them-

selves, are diuerted to this, to say, that there is a miracle in the Sacrament, and that Christ is there miraculously. Whereunto I answer, that if the bread bee turned into the very body of Christ by a miracle, then should it appeare visibly so; for the nature of every miracle is to bee visible to the outward eye and senses: as when Christ turned water into wine, it was visibly wine: when *Moses* rod was turned into a Serpent, it was visibly a Serpent: and so if the bread bee turned into the very body of Christ, it is visibly his body, if you will hold a miracle to be wrought therein. But *Augustin* answereth, there is no miracle in the Sacrament, saying thus; *Ho-*

morem tanquam religiosa possunt habere, stuporem tanquam *Aug. Rom. 3. de*
mira non possunt: The Sacraments may haue honour as things *Trinit. 2. 10.*
religious, but they are not to be admired as miracles. *Theo-*

doret also is most expresse against Transubstantiation, for thus he saith, *Neque enim signa mystica post sanctificationem* *Theod. dialog. 2.*
recedunt a natura sua; manant enim in prioris substantia, fi-
gura & forma, & videri & tangi possunt sicut prius. That is,
The mysticall signes after consecration, doe not depart from
their nature, for they abide still in their former substance, fi-
gure and forme, and may be both seene and felt as before.

Gelasius a Pope himselfe, doth say most plainly, that there is no Transubstantiation in the Sacrament: his words be these, *Non desinit substantia uel natura panis & vini, &* *Gelasius contra*
cerie imago, & similitudo corporis & sanguinis Christi in ac- *Eutyck.*
tione mysteriorum corporis Christi celebrantur. The substance
or nature of bread and wine doth not cease, and verily there
is the image and similitude of the body and blood of Christ,
celebrated in the action of the mysteries of the body of
Christ. And therefore I conclude, that the Church of

Rome

Rome which now is, is not the same which it was in former times, but it is become degenerate and reuolted from that former purity which once was in it : And consequently it is expressly manifest, that that Church both may and doth erre.

*Against the
Popes suprema-
cie.*

The Church of Rome doth further hold, that their Pope hath authority to depose Kings and Princes. But by what title ? It is cleare that in his either so doing, or attempting to doe, hee is both a notable traitour vnto God, whose authority hee doth claime and arrogate, and vnto Princes to whom hee should bee subiect. For, the raising and pulling downe of Princes, God hath reserued to himselfe alone, in his power : *For it is hee (not the Pope) that disposeth the mighty from their seats, and exalteth them that are of low degree, Luk. 1. It is hee (not the Pope) that putteth downe Kings, & giueth kingdomes to whomsoever he will.* And it is he that testifieth of himself, saying, *Per me Reges regnant, & principes dominantur: By me Kings reigne, & Princes haue dominion, Dan. 2. 20. and Chap. 4. 14. and 22.* Seeing therefore it is God that hath this high authority proper to himselfe, which way can the Pope claime it, without iniurie and treason vnto God ? Will hee claime it by reason of his keyes, and in his Apostolicall right ? That hee cannot doe. For hee must remember that the keyes giuen, *were the keyes of the Kingdome of heauen, Mat. 16. 19.* And therefore by authority of the keyes hee cannot meddle with terrestriall kingdomes, to open an entrance for any into them, or to shut out or exclude any that be in them. And beside, *Saint Paul* the Apostle doth say expressly both of himselfe, and of the rest of the Apostles, that how great authority soeuer they haue for the ouerthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiff-necked opinions seated in mens hearts against God, as himselfe expoundeth in the same place) that all their power and meanes to conuert men, is onely by the sword of the Spirit, which is the Word of God, and by the power of the keyes committed to them. In all which their authority, giuen vnto them from Christ, hee confesseth plainly,

2 Cor. 10. 4. that the weapons of their warfare, are not carnall, but mighty through God; that is, *spirituall*. Which words doe demonstrate, that by their Ecclesiasticall ministry, they haue clearely no ciuill authority committed to them.

And moreouer it is manifest, by the practice of the Apostles and all their precepts (commanding all Christians to obey their Rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles neuer had any such authority committed to them: *Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13. Tit. 3. 1*. And therefore it is vndoubtedly true, that the Pope of Rome cannot claime it by any such authority. Againe, the Bishop of Rome can claime no more authority by the power of the keyes, or of binding and loosing, than any other Bishop elsewhere may doe: for the keyes, that is to say, the power of opening and shutting, and of binding and loosing: *Ioh. 20. 22, 23.* were given to all the rest of the Apostles as well as to *Peter*. And consequently for any Minister of the Gospell, thereby to claime authority aboue another, is absurd: for they be all indifferently ioyned in one commission, and therefore haue all equall authority: and therefore the Bishop of Rome by vertue of the keyes, hath no more authority than any other Bishop hath; that is to say, none at all to depose Princes. Their duty is rather to practise obedience themselves to them, and to teach the same obedience to others as the Apostles of Christ did. Yea, Christ himselfe said *his kingdome was not of this world: Ioh. 18. 36.* Himselfe likewise refused to bee made a King: *Iohn 6. 15.* Himselfe paid tribute vnto *Caesar*, and commanded others to giue the same, and all other duties of subiection and obedience vnto *Caesar*: *Mat. 22. 21*. If he were subiect to *Caesar*, it is a shame for the Bishop of Rome to exalt himselfe aboue *Caesar*.

But perchance the Bishop of Rome will challenge, this his soueraigne authority ouer Princes by donation from *Constantine*, or some other Christian Emperour, Indeed such fables sometimes hee is not ashamed to utter: but let it be the strongest way for him, if you will, that some Chris

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Roman Emperour was so foolish as to give him his Empire, (which is neither likely nor credible) yet say I, it was neither lawfull nor tolerable for him to take it, if hee will be a Minister of the Gospell, or successor of the Apostles. For Christ hath expressly forbidden his Apostles, and in them, all the Ministers of the Gospell, all such dominion and chieftiendome, saying thus vnto them, *The Kings of Nations reigne over them, and they thus be great amongst them, beare rule or dominion: but it shall not be so with you, Mat. 23. 12, 16, Mark. 10. 42, 43. Luke 22. 25, 26.*

Which words be most prohibitory, and shew that they may not reigne like Kings of Nations, nor beare rule as great men in those nations doe: but they must serue in the Church, and bee diligent to discharge that great charge in the Church, which their Master Christ Iesus hath laid vpon them. And therefore euery way the Pope of Rome hath no title, but is hereby an vsurper, and an intruder, and a notorious and odious traitor both to God and Princes. And besides, all the ancient Churches haue affirmed and acknowledged the supreme authority of Princes, aboue and ouer all both Priests and people. And therefore saith *Tertullian, Caelinus Imperatorem ut hominem à Deo secundum, & sola Deo minorem: We honour the Emperour as the next man to God, and inferior vnto God onely.* And againe he saith, that Princes are, *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and ouer all men.*

Tertullian. ad Scapulam.

Tertullian Apolog.

Optatus cont.

Paruen. lib. 13.

Chrysost. ad populum. Antioch. homil. 2.

Gregor. Epist. lib. 3. cap. 100 & cap. 10. 3.

Optatus in like sort saith, *Super Imperatorem non est nisi solus Deus qui fecit Imperatorem: There is none aboue the Emperour, but God onely which made the Emperour.* And *Chrysostome* saith, *Potestatem nullam super terram non habet: He hath no equall on earth.* And *Gregory Bishop of Rome* himselfe affirmeth, *That the power is giuen to Princes from heauen, not onely ouer souldiers, but Priests.* And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was; but is wonderfully fallen into corruption, and growne into pride, both against God, and his anointed Prince; and consequently not onely may

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ere,

ere, but doth erie, and that moſt deteſtably and abominably in the higheſt degree.

The Biſhop of Rome doth further hold, that hee hath authority from God to forgive ſinnes : and thereupon hee ſendeth forth his Charters of Pardon, his Bulls and indulgences, to ſuch as he meaneth to aſſoyle. The Scribes in the Goſpell could ſay, *None can forgive ſinnes but God, Marke 2. 7. Iob 14. 4. Eſay 44. 25.* If therefore the Pope of Rome will take vpon him to forgive ſinnes (in that ſort he doth) hee muſt proue himſelfe to bee God, otherwiſe his actions will not bee warranted : how often in the Scriptures is it ſaid of God, that hee forgiveth iniquity and tranſgreſſions ? aſcribing that authority onely to God, and to no other.

Against Indul-
gences and
Pardons.

I need not recite any particular places, the whole booke of God is plentifull herein. I doe not deny, but Miniſters of the Goſpell haue power to binde and to looſe ſinners : (as Chriſt himſelfe ſheweth, *Matth. 16.*) but how, and whom ? they can neither juſtifie the vni righteous, whom God abhorreth, nor yete condemne the godly and faithfull, whom God dearly loveth. In as much therefore as they cannot pardon ſuch as God condemne, nor yete condemne ſuch whom God acquitteth, *Ro. 8. 33, 34* it is maniſeſt that all their power of binding and looſing ſinners, is limited and bounded within the compaſſe of Gods word, which they may nor poſſeſſe: for if they doe, they go beyond their warrant, and ſo all that they doe, will be of no force. The incredulous and obſtinately wicked perſons, they may by warrant of Gods word pronounce condemnation againſt, except they do repent, and to the aſſuredly faithfull, repentant, and godly perſons, whoſe continuall care is to pleaſe God, and walk in his wayes, they may pronounce the ſentence of vndoubted and certaine ſalvation, becauſe the word of God doth affirme as much : and this is all the binding and looſing of ſinners which they haue. For in all their pronunciations of pardons, & forgiveness of ſinnes they muſt be ſure they ſpeak not in their owne names, nor their owne wils and pleaſures, but they muſt doe it in the name of God, being firſt aſſured

How Miniſters
binde & looſe.

that

that it is his word, will and pleasure, which they utter. But the Bishop of Rome obserueth not the rule of Gods word to square and measure his pardon by: but pardoneth whom he list, and as he list, as if hee were a God himselfe, hauing absolute power in himselfe (without respect of Gods word or will) to doe what hee list. In so much as Traitors and rebels against God and their lawfull Princes, he will not only pardon without exception, but hee will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feelee the smart of it in hell torments together for ever. What the religion of Rome is, may appeare by this, that any man for money may get a pardon for his sinnes: and thus what sinne need rich men feare to commit, when a Popes pardon will salve all? or how can it bee otherwise than a religion of licentiousnesse, when for money a man may haue a licence or dispensation against any sinne whatsoever. These things bee such open blots to the Romish religion, as that worthily euery good and godly minde hath its detestation and doth iustly condemne it. Yet further will I proue, that the Church of Rome cannot be the true Church possibly.

Against Tradition-
ons.

Concil. Trident. 1.
decret. 4. sess.
Distinct. 20. cap.
in libellu Di-
stinct. 1. 5. cap. in
canonicis. Di-
stinct. 19. cap. sic
omnes.

1. The Church of Rome doth hold, that the diuine and sacred Scriptures doe not containe all things necessary to saluation: but their vnwritten traditions must (forsooth) all be receiued with equall and like authority; for so hath their Council of Trent determined. And Pope Leo the fourth feareth not to pronounce with a loud voyce, *That hee receiveth not without difference the popish Canons, as well as the foure Gospels, beleeueth not aright, nor holdeth the Catholike faith effectually.* The Decretall Epistles also they number with the canonically Scriptures. And Pope Agathe saith, that all the sanctions and decices of their Romish See are to be taken as established by the diuine voyce. Which blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, doe further adde vnto those Scriptures.

Wherin they commit two notable sinnes: first, according
sing

ling the sacred and Canonically Scriptures, that they con-
taine not all matters necessary to saluation, which is direct-
ly contrary to the testimony of Saint Iohn, who saith, *That*
these things are written that ye may beleue, and thus in be-
leeuing ye may haue life eternal: and cleane contrary to the
testimonie of S. Paul, who saith, *That the Scriptures* (giuen
by diuine inspiration) *are profitable to reprove, to teach, to*
correct, to instruct, and perfect the man of God, 2 Tim. 3. 15.
Ergo, the Scriptures or Word of God written, is a true,
sound, and perfect whole doctrine, containing in it selfe
fully all things needfull for our saluation. Yea, S. Paul saith
expresly to Timothy, *That the Scriptures are able to make*
him wise vnto saluation, 2 Tim. 3. 15. And therefore the
Church of Rome being cleane contradictory, doth mar-
uellously erre: and therefore also we need none of their
vnwritten traditions.

And againe, how should we be assured that those tra-
ditions which they call Apostolicall, be Apostolicall, con-
sidering them not written by the Apostles? *Augustine*
speaking hereof, saith thus; *Si quare uicinis Iesus Christus,*
qui nostrum dicitur hoc uel illud esse? Et si quis hoc dicat,
quomodo probabit? That is, *If Iesus Christ haue kept any*
thing close, which of vs shall say it is this or that? And if any
say it is this, how will he proue it? For all the errors of the
Church of Rome, shroud themselves vnder the harbour of
traditions. And Chrysostome saith flatly, *Whatsoeuer is re-*
quisite for our saluation, is contained in the Scriptures. And
againe he saith, *All things be cleare & manifest in the Scrip-*
tures, and whatsoeuer things be needfull, be manifest there.
And Hierome in the prologue of the Bible to Pauline, after
he had recited the Bookes of the New Testament and the
Old, saith thus; *I pray thee (deare brother) among these fine,*
vnse upon these know nothing else, seek for no other thing.
And againe, vpon the bookes of the Old and New Testa-
ment: *These writings be holy, these books be sound, there is*
none other to be copared to these: whatsoeuer is beside these,
may in no wise be receined among these holy things. And a-
gainc he saith, *All other things which they seek out, or inuene*

*August. in epist.
ad Iacobi.*

*Chrysost. in Mat.
24. hom. 4. Chry-
sost. in 2. Thessa. 2*

*Hierome in his
prologue of the
Bible.*

*Hierome vpon
Agge 2.*

at their pleasure, without the authority and testimony of the
(Scriptures as though they were the traditions of the Apostles)
the word of God cutteth off. Let vs therefore stand fast to the
written Word of God: and as for their traditions, which
they cannot proue, but obtrude vnto vs without testimony
of Scriptures, let vs contemne them. For as *Athanasius*

*Athanas. contra
Gentiles.*

saith; *The holy Scriptures inspired from God are sufficient
to all instruction of the truth.* And as for the other point
of the Papists in equalling & adding their traditions, their
decretall Epistles and Canons, to the pure and diuine word
of God, it is blasphemie intolerable, and who can endure
it? For doth not God say thus, *Ye shall put nothing to the
word which I command you, neither take ought there-from*

Deut. 4.

Deut. 4. And againe he saith, *Whatsoever I command you,
that take heede ye do onely to the Lord: put nothing thereto,
nor take ought there-from.* And doth not *S. Iohn* in his *Re-*

Deut. 12.

Reuel. 22.

uelation say, *That if any man adde to this Booke, God shall
adde vnto him the plagues which are written in this Booke,
and shall take away his part out of the Booke of Life?* I con-
clude therefore, that the Church of Rome, which doth not
content herselfe with the sacred & holy Scripture (which
the chaste spouse of Christ euermore doth) is not the true
Church of God: For there she sheweth her selfe to be the
marke of a strumpet. But when shee proceedeth and ad-
deth her owne traditions, Decretall Epistles and Canons,
to the word written; and maketh them to be of as good
and equall authority, as the Canonick and sacred Scrip-
tures themselves; what greater pride could haue bin shewed,
or what higher blasphemy? But these are the right notes
of an adulteresse, to equal her selfe with her husband. Yet,
what should I say more? They hold that the authoritie of
the Church is aboue the Scriptures, which sheweth full-
ly the notable pride and spirituall whoredome of their
Church.

*Against images,
&c.*

2. The Church of Rome is Idolatrous, and therefore it
is not the true Church. They fall downe before Idols and
Images as the Heathen did, and therefore commit Idolat-
rie as the Heathen did; I speake of the manner of their
worship:

worship for the heathen, howsoever they worshipped not the true God, yet they thought they worshipped the true God, & their meaning was to worship the true God in the Image or Idoll, as the Papists likewise do meane: for they say, they be not such fooles, as to thinke, or belecue that an Image or Idoll (made of wood or stone) could be God: neither were the heathen so foolish as to thinke, or belecue, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like;) but (as they took it) they worshipped God in the Image, as the Papists say they doe: and therefore the case for the manner of worship is all one. Againe, if the Papists doe not worship the Idoll or Image, why doe they bow downe vnto it? God commandeth saying, *Thou shalt not make to thy selfe any graven image:* so that the very making of images to represent God withall (who is a spirit eternall & inuisible) is idolatry. Againe he saith, *Thou shalt not bow down to them nor worship them, &c.* So that to bow down vnto them (though they be supposed to represent God) is idolatry: for God must be worshipped in such sort as himselfe hath prescribed, & not otherwise. And that it is flat idolatry to worship God in any image, is expressed & manifest by the children of Israel, when they made the golden Calf, to be a representation of God; for the Text sheweth that it was idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the calf: for they were not so simple as to thinke or belecue that that dead Idoll or image was God: and therefore the idolatry of the Church of Rome is as grosse and wicked as theirs was. Neither can the Papists helpe themselves in their wonted distinction of *Adoratio*, & *latreia*, affirming that they giue to Images but *Duliam*, that is *seruice*; and to God *Latreiam*, that is, *worship*: shewing thereby, that both they worship God, and serue Images. But how agreeth the Temple of God with Images, saith *Paul*; or what warrant haue they to serue images beside God? When Christ himselfe saith (it is written) *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Exod. 10.

Exod. 32.

1 Cor. 15. 16.]

Mat. 4. 10.

Deut. 9. 13.

& 10. 20.

1 Thes. 1.

Abac. 1.

1 Joh. 5. 21.

Mat. 6.

Rom. 10. 1.

And *Paul* the Apostle doth likewise perswade expressly, that men should *turne from Idols or Images to serue the living God*, (where the word *Dulia* is vsed) whereby the Apostle doth shew, that there is such an opposition betweene Images and the seruice of God, that he that serueth the one, cannot serue the other. God himselſe disliketh Idols and Images vterly, saying by the Prophet, that they *are so farre fro being Lay-mens books* (as the Papists terme them) that they are no better than teachers of lyes. And *Saint Iohn* himselſe commandeth all Christians to keepe themselves from Idols: besides, it is Idolatrie to pray vnto any but God: for *Christ* biddeth when men pray, not to call vpon the *Virgin Mary*, nor any other *Saint* departed this life, but vpon God onely. *When yee pray*, (saith he) *say thus: Our Father which art in heauen, &c.* Again, *Saint Paul* saith, *How shall they call vpon him on whom they haue not belieued?* Declaring thereby, that faith and prayer goe together. We can call vpon none, but we must consequently also belceue on him: but we are to belceue on none but God; therefore wee may pray to none but God; and therefore the Church of Rome calling vpon *Saints* departed, committeth grosse Idolatrie: for the scripture sheweth, that God onely is to bee prayed vnto. Besides, they teach in their Idolatrous Masse, or Sacrament of the Altar (as they terme it) after a certaine mumbling of words by the Priest, there is no bread nor wine remaining, but the very body and blood of *Christ*; and that peece of bread which is shewed (for bread it still appeareth to bee, for all their magicall mumbling) they command to be adored & worshipped. To adore or worship any creature (such as bread is) is Idolatrie: The Papistical Church doth the same: Ergo, it is idolatrous. I haue proued it before, that it remaineth bread after the consecration, & that *Christ* cannot possibly be there, as touching the bodily substance, because in that respect he is ascended vnto heauen, & there sitteth on the right hand of God his Father until he come to iudge the quick & the dead. And if they will not belceue diuine testimonies therein; yet the authority of

Clergy

Cicero a heathen man might somewhat moue them, for in one place he saith: *Quoniam rationem autem esse putat, quod illam quae uelatur. Denegare dat esse?* That is, *whom do you think so mad, as to beleue that which he eateth to be God?* In so much therfore as the Church of Rome doth worship bread as if it were God, it is manifest they bee grosse Idolaters. And consequently their Church cannot be the true Church of God on earth.

Cicero lib. de natura Deor.

3. The Papists doe not denie Christ in words, but if wee examine them by particulars, wee shall finde that indeed they doe: as for example, we know that the right faith beleue in Christ Iesus to be both God and Man, which the Church of Rome in words will also affirme: but vrge them in this point of the Sacrament, & then they bewray themselves, that they beleue not Christ to haue a true body: for when they are pressed with this, that the body of Christ cannot be both in heaven and in earth at one and the selfsame time, because it is against the nature of a true body so to be: then they become *Vbiquitaries*, and say, that because the God-head of Christ is euery where, therefore his humanity is euery where. But this is no good consequent: for the God-head and humanity are of seuerall natures. And if his body and flesh were euery where as his God-head is; how is that true which the Angel spake, saying: *Surrexit, non est hic: He is risen, he is not here?* For these words shew that his body and flesh is not euery where. Again, if hee were euery where in respect of his humanity, how is it true that he ascended into heauen? For that word, ascension, doth shew that his bodily presence did remoue from one place to another; and then was it not in that place from whence it did remoue.

Mat. 28. 6.

Lastly, it is the propertie of a diuine nature to be euery where: and therefore whilst they defend this vbiqutic of the flesh of Christ, it is as much as if they should say, that the flesh of Christ is turned into God (which is a grosse heresie.) And thus it appeareth, that the Papists doe, with the Eutychians, denie that Christ hath a true body, when they hold that (contrary to the nature of a true body) it may bee in diuers

diuers places at once: yea every where: and therefore denying Christ to haue a true bodie, they are not the true Church. And so much for their error concerning the person of Christ.

4. Now for the office of Christ (for his person and his office bee two chiefe things which wee are all to regard.) The Papists will yeeld with vs, that it consisteth in these three points; namely, that hee is both a Prophet, a Priest, and a King. This I say in words they wil acknowledge, but in deeds and verity they doe not: for in respect that Christ is our Prophet, which should and did reueale his Fathers will vnto the world, we ought to bee content with his voice, and search no further than he hath reuealed in the Scriptures. But the Papists are not so contented, but they hold that their vwritten traditions and Popish Canons, must also be receiued vpon like perill of damnation, as before I shewed. Concerning the Priest-hood of Christ, it consisteth in two things, namely, the offering up of himselfe once for a full, perfect, & sufficient sacrifice: And his intercession with his Father, which yet remaineth also, & shall doe to the world send. Both these the Papists annihilate. I will proue. First, concerning the sacrifice and oblation of Christ, there is no doubt, but being once done vpon the Crosse, it was a most full, perfect, and satisfactory sacrifice to deliuer both *culpa & poena*, from the guiltinesse, and the punishment incident to that guiltinesse: for otherwise, how should Christ be Iesus, that is, a Saviour, if he did not deliuer vs from the punishment, as well as from the guilt? But the Papists hold that Christ hath obtained by his passion remission for our finnes going before Baptisme: but for finnes committed after Baptisme, that his Passion hath taken away onely the guiltinesse, that the punishment remaineth notwithstanding; which is to bee paid in Purgatorie (as they say) and to bee redeemed by our contritions, satisfactions; and so they make the punishment due to finnes (which is indeed eternall in hell) to bee but temporall in Purgatorie, vpon satisfactions (as they haue denied.) But what can a man giue for the ranfome of his soule? And it

appeareth

appeareth before, even by the report of *Augustine*, that the
 Catholick faith beleueth no Purgatory, such as they have
 invented. For as *Saint Iohn* saith, *The blood of Christ is that* 1 Ioh. 1.7.
which purgeth vs from all sinnes and that his most precious
 blood is the only Purgatory we hold, and doth deliuer his
 people from the punishment due to sinnes, as well as from
 sins: for our punishment was laid vpon him, and with his
 stripes we are healed, as the *Prophet Esay* speaketh. Againe, *Isay*. 53.
 the Papists doe say, they offer vp Christ in their Masse,
 which Masse they say is propitiatory, both for the liuing &
 the dead. First, for the dead it cannot be propitiatorie, nor
 do good vnto, for as the tree falleth, so it lieth: and as a man *Eccles. 1.2.*
 is found to die, so he goeth either to heauen or to hell. A
 third place which the Papists call Purgatorie, there is not.
 And if any bee in heauen, their Masses can doe them no
 good: for they enjoy all good already. And if any be in hel,
 we know that *Ex inferno nulla redemptio*: From hell there
 is no redemption. And therefore for the dead it cannot bee
 propitiatory, nor any thing else auailable & for the liuing
 it cannot be propitiatory. Yea it is blasphemous & derogat-
 ory to the Passion of Christ once for all: for in as much as
 he is a Priest for ever, after the order of *Melchisedech*, he is *Heb. 5. & 6.7.*
 to dye but once, which he did vpon the Crosse: whose ob-
 lation being perfect (as the author to the Hebrewes spea-
 keth) needeth not any other helpe (as of Masse, or whatsoe-
 uer else) to make it perfect: yea it is wicked, grosse, blasphe-
 mous, and damnable to suppose any imperfection in the
 sacrifice and oblation of Iesus Christ: for God twise cried *Mar. 3. 17.*
 with a loud voice from heauen, saying, *This is my beloued* *Mar. 17. 8.*
Sonne, in whom I am well pleased.

5. As touching the other part of his Priest-hood, namely,
 his intercession with his Father, whereby he maketh re-
 quest vnto God for vs, although the Papists ascribe that
 chiefly vnto Christ; yet what doe they else but charge
 him of it, when they associate others with him? And name-
 ly, the Virgin *Mary*, they call her the *Queen of heauen*, the *Rom. 8. 34.*
Gate of Paradise, the *Life* and *Sweetnesse* the *Treasure of* *Heb. 7. 25.*
Grace, the *Refuge of sinners*, and the *Mediatrice of men*. I

pray, what doe they now leaue to Christ? Yea when they say thus to hert

*O felix puerpera
nostra pius scelera.
iure matris impetra
Redemptoris: that is:* *O happy Mother
Satisfying for our finnes,
by thy Motherly authority
commande the Redeemer.*

What greater blasphemy to Christ could they haue uttered? It is cleare that *S. Paul* saith, *There is but one God & one Mediator between God & man, The Man Christ Iesus* 1 Tim. 2. 5. But the Papists be not content with him, but will haue many Mediators. *S. Paul* saith moreouer, that by him we haue boldnesse & accesse vnto God: Eph. 3. 12. And therefore what foolish feare is it of Papists to appoint themselves other Mediators? Sith therefore the Church of Rome doth not repute the one oblation of Iesus Christ, his intercessio to be perfect, but accuseth them of impietie (as appeareth by their doctrine) it cannot possibly be the true Church. Christ himself biddeth to aske in no other name than his, & promisseth, that what soeuer shall be asked in his name, it shall be done: *Iohn* 14. 13. 14. *Chrysostome* speaking of the woman of Canaan, who though she was a sinner, was bold to come vnto Christ, saith thus: *Expendiam huius mulieris non precatur Iacobum, non supplicat Iohanni, non adit ad Petrum, nec Apostolorum curam respicit, aut vllum eorum requirit: sed pro his omnibus patientiam sibi conueniēti adiungit, & ad ipsum fontem promouetur: behold the wisdom of this woman she doth not pray Iacob, she doth not beseech Iohn, she goeth not to Pet. r. she looketh not to the company of the Apostles, neither doth request of any of the, but for all this she asketh repentance for her company, and goeth to the very fountaine it selfe. And againe he saith, that to haue accesse vnto God, *Nihil opus est arripere se ad intercessores, sed dicere s. vere mei Domine: enim te audis quocunque sis loco, & undecunque innocetur: we haue no need of any Courtly attendant or intercessor, but say, Haue mercy on me O God: for he heareth thee in what place soeuer thou**

*Chrysost. hom. 12
de Cananea.*

Idem hom.

art, and from what place sooner than callest upon him. Ambrose likewise answereth the cattall reason of the Papists: Solent (saith he) misera vel excusatione, discenses per istos Amb. in Rom. 1. possire ad Deū sicut per Comites tunc ad Reges. Ideo ad regem per tribunos; & communes tunc, quia homo utique est rex: ad Deum autem, quem utique ubi latet, suffragatore non est opus sed mente deuota. Vbiunque enim talis locutus fuerit, respondebit illi. That is, They are wont to use a plisfull excuse, saying, By these (Saints) they may haue access vnto God, as by Earles & Barons is access to Kings. Ther. for it is that by Officers and Exales, access is made to the King, because the King himselfe is a man. But to come to God (from whom nothing is hid) there is no need of a spokesman, but of a deuout minde: for where soeuer such a one speaketh to him, he will answer him. The Church of Rome therefore, which accounteth not of the insufficiency & perfection of that one oblation of Christ, nor of his continual intercession, cannot possibly be the true Church.

6. The Papists in words will not deny but Christ is a King, which hath all power in heauen and in earth. But indeed it appeareth they doe exile and banish him out of his Kingdome, or at least leaue him but a small portion, or rather none at all: for in respect that he is a spirituall King, and the King of his Church, he is also (as Saint Iames speaketh) the onely Law-giuer therunto, and therefore by his lawes onely, the Church is to be gouerned, which they cannot abide: for they adde their Popish Canons, Constitutions, and Customes, whereby they will haue the Church gouerned: yea they will haue these take place, though they utterly displaceth the word of God, for the maintenance of them. Secondly, Christ only is to reigne in the consciences of men, and yet the Pope claimeth power to bind mens consciences by his lawes, statutes, and decrees. Thirdly, hee claimeth most traitorously to be the head of the whole vniuersall Church, which title by way of prerogative is giuen and attributed onely to Iesus Christ (to whom it only appertaineth) But before I proceed any further herein, I demand of the Pope and Papists, when, and by what right

right, he their proud Pope taketh vpon him this title to be head of the Church, on vniuersall Bishop ouer all the Christian world (by vertue of which title he taketh vpon him to rule as he list, and to do what he list.) First, to claime it as Successor to *Peter*, is impossible; for that *Peter* the Apostle neuer had any such title, preheminance, or authoritie ouer the rest of the Apostles.

Mat. 16. 18

It is true that Christ said to *Peter* (after he had confessed Christ to be that Christ, the Sonne of the living God) *Thou art Peter, and vpon this rocke wil I build my Church.* These words hitherto giue no superiority to *Peter* about the Church, onely they shew that the Church is builded *non super personam*, *i. a super personam*: not vpon the person of *Peter*, but vpon the *Rocke*; and vpon what *Rocke*? namely, vpon that Christ Iesus whom *Peter* confessed to be the Son of the living God. For that confession of *Peter* concerning him to be that Christ the Son of the living God, is the *Rocke* wherupon the Church is builded: for (as *S. Paul* expoundeth and affirmeth) *Other foundation can no man lay, but that which is laid already, namely, Iesus Christ.* And in another place he saith expressly, *that that Rocke was Christ.*

1. Cor. 3. 11.

1. Cor. 10. 4.

Mat. 7. 24.

And Christ himself affirmeth likewise, *that he who heareth his words and doth them, is likened to one that buildeth his house vpon a rocke: shewing thereby, that he, and his word & Doctrine, be the rocke, against which the gates of hell neuer preuaile.* Agreeable whereunto speaketh *Saint Iohn* againe when hee saith, that the Church is builded vpon the foundation of the Prophets and Apostles, Christ Iesus himselfe being the Head, *stone in the corner.* Where we shall wee finde that *Peter* was made Prince of the Apostles, to rule ouer all the rest, as the Pope now doth.

Ephes. 2. 20.

Mat. 16. 19.

The Papists answer, that in the next words, when Christ gaue vnto *Peter* by speciall name, the keyes of binding and loosing, hee thereby made *Peter* the Prince and vniuersall Bishop of the whole Church. But hereunto I say, that Christ therein gaue no authority more to *Peter*, than to the rest: that at this time the keyes were not giuen to him, nor to the rest, onely there was a promise that they should

I will give unto thee: which promise of Christ was after-
ward truly performed; & when it was performed, the key,
that is, the power of binding & loosing sinners, was given
not only to Peter, but to Peter and all the rest together,
as Saint Iohn in his Gospel cleerely declareth and touch-
eth. Now because Peter was the man that gave answer for
himselfe and the rest, therefore our Saviour Christ spake
personally vnto Peter, and so both *Cyprian* and *Augustine*
do expound and declare it. Otherwise, neither in the pro-
mise of the keyes, nor yet in the receipt of the same did
Peter receiue any more authority or superiority than the
rest of the Apostles did. I grant he was called *primus* be-
cause he was of the first that was called to the Apostleship;
or because hee was the first of all the Apostles, that confess-
ed Christ to be the Messiah and Sonne of the living God;
or because hee was readiest alwaies to speake and answer.
But all this doth not proue that hee had authority ouer
the rest, or a larger commission than the rest. Yea, the
words of their commission doth shew the contrary, name-
ly, that they had all equall authority: for it was thus made
vnto them all indifferently, and without putting a diffe-
rence, namely, *Go ye and teach all Nations, saying, Repent ye in
the name of the Father, and of the Sonne, and of the Holy
Ghost, teaching them to observe all things whatsoever I haue
commanded you: Matth. 28. 19. 20.* Runne ouer all that re-
maineth written, and you shall finde that Peter was one of
the twelve, equall with the rest, and their fellow, but not
their Lord. Where was Peters superiority, when Paul res-
proued him to his face? *Gal. 2. 11.* When being accu-
sed, he pleaded no privilege, but for the electing of him-
selfe, and satisfaction of others, he answered to that accu-
sation? Where was Peters authority ouer the rest, when
the rest sanctified and Iohn vnto Sannaris? *Act. 15. the eleventh
Chapter, the third and fourth verses: and againe Act. 15. the
eighth Chapter, and the fourteenth verse: for that he went
in their looking, he plainly sheweth that he had no priuilege*

Iohn. 20. 22, 23.

polity over them. Where was his preeminence or authority, when in a Council held at Jerusalem, where the Apostles were, yet not Peter, but James ruled the action, and according to his sentence was the decree made, *Act. 15. 13. &c.* Yes, I say moreover, that when there was contention amongst the Apostles, who should be chiefe amongst them, Christ told them plainly, *that Kings of Nations might be over their people, and that great men under these kings might likewise exercise authority over other, but so might not they doe one over another, Luk. 22. 25. 26. &c.* But the greatest amongst them should be as the least, and as a servant: yea should be the least, and should be a servant, as is declared in *Mat. 20. 25. 26.* and in *Mark. 10. 42. 43.*

If the greatest must be as the least, what authority hath he above the least? For then hath the least as great authority as the greatest: that is, they have all equall authority. I marvell therefore what the Pope and Papiſts mean, contrary to the tenour of the commission of Christ, contrary to the practice of Peter himselfe, and contrary to the decree made by Christ of their equality, to say notwithstanding that Peter was Prince of the Apostles, and had authority over them all, when as indeed it is manifest by all the Scriptures and course of his life, he neither claimed nor had any authority over the rest, more than the rest had over him, and consequently the Pope of Rome cannot claime that as Successor to Peter, which was not Peter his supposed Predecessor.

The Papiſts perceiving that the Scriptures make nothing for them, but against them (because they would have the matter coloured with some antiquity, or shew of antiquitie at the least) have devised some counterfeit and forged Authors, (as *Anacletus*, and *Anicetus*, and such like) to speake something for them. But the false-hood of all those, is discovered by other Writers (if they be well marked.) In *Cyprian*'s time it was deemed a matter odious for any to take upon him to be Bishop of Bishops, as appeareth by that voice which he crieth in the Council of Carthage. It was likewise decreed in the African Council,

that

that none should be called Priest or Priests, or Archpriest, or any such like. The Councell of Nice did decree, that the Bishop of Rome should keepe himselfe within the compasse of his prouince, and not exceed his bounds; as likewise the Bishops of Antioch, Ierusalem, and Constantinople were to doe the like. Other Councels, did affirme as much, (which because they are sufficiently knowne, I need not to recite.) But they all shew, that at those times the Bishop of Rome had no greater Iurisdiction than within his owne prouince, and that he could not meddle within the Prouinces of other Bishops. And *Hierome* of his time saith, *Hieron. ad Eugen.* that the Bishop of Eugubium, or any other the least Sea, is *grimm.* equall to the Bishop of Rome. The title of Vniuersall Bishop, was much desired of *Iohn* Bishop of Constantinople, and much contention there was about it; but it was neuer obtained of the Bishop of Rome, vntill the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of Rome: after which, the Bishops of Rome neuer ceased still to augment their dignitie, and increase the pride of the Romish See. And euen at the very first time when *Iohn* Bishop of Constantinople, sought to get that title of vniuersall Bishop to his See, *Gregorie* then Bishop of Rome, did himselfe stand against it mightily, and affirmed that he could be no lesse than Antichrist whosoever did take vnto him that Title. First therefore it is manifest, that vntill the time of *Gregory* Bishop of Rome, an vniuersall Bishop was not heard of in the Church, and *Boniface* the Third, was the first Bishop of Rome that got this title, which was about six hundred yeeres after Christ. And besides, how will the Bishop of Rome that now is, auoid himselfe to be Antichrist, sith by the expresse determination of *Gregory* Bishop of Rome, his Predecessor, he is condemned for Antichrist, in as much as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to be Antichrist, vsurping the prerogative title of Christ Iesus? But the Pope saith, that though he claime thus to bee the head of the Church, yet hee doth not name himselfe to bee otherwise than

*Vide Greg. lib 4.
epist. 32. 34. 36.
38. 39. & lib. 6.
epist. 10. 23. 29.*

30.

then a ministeriall head, & to be Christs Vicar on earth. But why will he be so arrogant as to challenge this title without lawfull conuenance made vnto him from Christ, which he cannot shew? For who dare take vpon him to be a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Again, the Church of Christ on earth being as a chaste Spouse of her husband and head Christ Iesus; neither can nor ought to acknowledge any other for her head, than that her husband to whom she hath plighted her troth. Lastly, there can be no successor, but when the predecessor is gone & absent: but Christ is alwayes present with his Church, according to his owne words; *Behold, I am with you to the end of the world, Mat. 28. 20.* And therefore he can haue neither successor, nor Vicar to represent his person, or to guide his Church: for his spirit (since his bodily ascension) is the guide & gouernour of the Church in his roome; *Ioh. 14. & 15. & 16.* For no man morall is appointed thereunto. I conclude therefore, that for all these causes, the Church of Rome cannot possibly be the true Church.

Against iustification by works.

7. The Church of Rome doth not ascribe iustification to faith in Christ Iesus onely, but faith, that mens workes meritorious, and to them partly is iustification to be ascribed; and so they make mens imperfect workes to be causes of saluation, which is a grosse error, euen in the foundation or fundamentall point. Saint Paul saith, *That all are iustified freely by his grace, Rom. 3. 24.* If they be iustified *gratis, freely*, (as he affirmeth) then are they iustified without any desert of theirs. And Saint Paul setteth downe this Axiome in the conclusion, *We hold that a man is iustified by faith, without the workes of the Law, Rom. 3. 28.* And the Apostle in very many places (whereof mention shall be made hereafter) doth expressely exclude workes from being any causes of our iustification: for indeed they are the effects thereof. And therefore it appeareth to bee a contradiction, that *faith onely doth iustifie*, in as much as iustification is (in the sight of God) imputed to our faith, not to our workes: For *Abraham beleued God, and that was im-*

puted

puted to him for righteousness, as Paul speaketh, Rom. 4. 3. And he sheweth that Abraham was not iustified by works before God: for if Abraham were iustified by works, then should he have wherein to glory, but not before God: and because he had not wherein to glory before God, therefore he was not iustified in the sight of God. I grant, that Saint James in his second Chapter doth say, that Abraham was iustified by his works, when he offered up his sonne Isaac at Gods commandement. And likewise that he saith, that a man is iustified by works, and not by faith onely. But before whom is he iustified by works? Not before God, but before men; that is to say, his works doe declare vnto men that faith whereby he is iustified before God. And that this is the meaning of S. James, may appeare by that his saying where he saith, *Shew vnto me thy faith by thy works: thou sayest thou hast faith, that is not enough, thy words do not proue it, thy works will: therefore (saith he) shew me thy faith by thy works.* This word (*shew me*) doth manifest what manner of iustification he speaketh of, namely, that hee speaketh of a iustification before men. For it is God that respecteth the faith of a man, whereby onely he is iustified in his sight: and it is men which respect the works, whereby indeed they testifie vnto the world their faith to bee good before God. For (as Saint James saith truly) *faith without works is but a dead faith, and not good, nor sound, nor auailable.* But faith and works must goe together: and indeed where a true faith is, there good works will shew themselves as the fruits thereof. And thus Paul and James are to be reconciled; which thing Thomas Aquinas a schoole-man of the Papists doth himselfe plainly testifie, saying, that Christ Iesus doth iustifie *effectiue* effectually; Faith doth iustifie *apprehensue*, by taking hold of Christ: and good works doe iustifie *declaratiue*, that is, doe declare vnto men their iustification before God. And so it is cleere, that howsoeuer a true faith cannot bee without works, as fire cannot be without light and heat: yet our iustification before God is to be imputed to our faith, not to our works: as warmth is to heat.

the fire, not to the light of the fire. For so saith S. Paul precisely, *That God imputeth righteousness without works.* Rom. 4. 6. And againe, *That it is by grace, not of works.* Rom. 11. 6. And againe, *Not of works.* Rom. 9. 11. Againe, S. Paul telleth the Saints at Ephesus, that *God hath ordained us to walke in good works;* yet hee saith that they may not trust to be saued by them: for he affirmeth, and assureth them, *That they are saued by grace, & not by their works.* Eph. 2. 8, 9, 10. Againe, he speaketh in the person of himselfe, & of all the children of God, and saith, *that we are saued not by works, but by his predestination & grace;* 2 Tim. 1. 9. And againe, *God is our Saviour, not for any works which we haue done, but according to his own mercy he hath saued vs;* Tit. 2.

Wilar. in Mat.
cap. 8.

Amb. in Rom. 3.

5. And diuers other like places be. Wherefore S. Hilary hath these very words (which we hold) *Sola fides iustificat.* Faith only doth iustifie. And Ambrose among other sentences hath this: *Non iustificari hominem apud Deum nisi per fidem:* That a man is not iustified before God, but by faith which is as much, as Faith onely doth iustifie before God. Basil doth say, that this is perfect and sound reioycing in God, when a man doth not boast of his own righteousness, but knoweth that hee wanteth in himselfe true righteousness, and that he is iustified by faith onely. And Gregory Nazianzen saith, that to beleeue onely, is righteousness. And therefore it is euident both by the expresse testimonie of the Scriptures, and of the Fathers, that wee hold the truth in this behalfe, and that the Church of Rome is in a marvellous error. It is true which is writtē, that *euery man shal be rewarded according to his works;* because the faith of men is effected and estimated by their works, as the tree is knowne by the fruit: But there is no text of Scripture to shew, that any man is saued *propter merita*, for his workes or merites, but many texts of Scripture to the contrarie, as before appeareth. For when we haue done all that we can, yet we must say (as Christ commandeth) *We are vnprofitable seruants.* Luke 17. 10. And therefore the Papists, which teach works meritorious, yea works of supererogation auailable to saluation, as well for others as for themselves, hold not the right

right faith and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discourse, only with this argument following. The Pope of Rome brings the head of that Church, is that famous Antichrist that was foretold by Paul the Apostle, and that is figured in the Revelation of Saint Iohn. Ergo, it is impossible that the Church of Rome should be the true Church: for the Church of Antichrist (though it boast never so much) cannot be the true Church, though it would faine be so accounted; against any an

The Pope anti-christ.

honor desireth to be reputed an honest man.

1 One marke of that Antichrist, Paul sheweth to be him, 2 Th. 2. 8. That he should exalt himselfe above every one that is called God: he doth not say above God, but above every one that is called God, Iohn 10. 34. Now those whom the Scripture calleth gods, we know to be such as be the Iudges and Magistrates of the Earth, Psal. 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high and honorable title of Gods. That the Pope of Rome is such a one as doth exalt himselfe above any such god of the earth, namely, above all Princes and magistrates, is a thing so well knowne, as I need not to prove it: himselfe by his wicked practices, and his Iesuits, Seminarie, and Priests doe in their books manifest the same unto the world.

2 Another marke of Antichrist Paul setteth downe to be this, namely, 2 Thess. 2. 4. That hee should sit in the Temple of God shewing himselfe as God. And I pray what doth the Pope else, but sit in the Temple of God as God, who claiming the Apostolike See, doth maketh upon him to bee the head of the Church, and to rule as hee listeth to erect Princes, and to depose them againe from their Thrones: that he cannot erre; that hee can forgive sinnes, matters that belong particularly to God, and to no other. What doth he else but by these demonstrations shew himselfe to bee God, in so much as he arrogateth to himselfe most proudly the authority of God himselfe: which thing the sixth booke

Gods Arrow against Atheists.

of the *Darwinian* the *Ulamantines*, and the *Extremists* abundantly testify. For these men were not content with that which *Angeli* wrote in his Poetry, the beginning whereof is: *Papa super mundi: The Pope is the wonder of the world: Nec Deus, nec homo, sed neuter, et inter utrumque: They are not God; nor are they man: but neither, nor of both.* But these Popes were bold to take vnto themselves the very name of God, and to accept it, given of others; according as Pope *Sixtus* the fourth when he should first enter into Rome in his dignity papall, had made for him a Page about Prunph, cunningly fixed vpon that part of the City he should enter at, hauing written vpon it this blasphemous verse, dedicated vnto him:

*Oratio vobis mandata habenda:
Et morali in sermo, et dicitur esse Deus.*

By Orate of thine owne voyce, the world thou gaudest
And worthily a God on earth, men thinke and doe thee

Yea, shall I say more? The Pope (if any man in the world) doth take vpon him much more than *Lucifer* pride (how soeuer to deceiue the world with words) he telleth himselfe *seruus seruorum Dei*, a seruant of the seruants of God; that he exalteth himselfe above God himselfe, and his worship: for he taketh vpon him to be above the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary vnto them: which God himselfe (whose will is immutable, and revealed therein) will not doe, for he and his word will not be contrary. Again, he by it is manifest that he exalteth himselfe above God, as much as there is lesse danger and punishment, for him that breaketh any of Gods lawes, than for one that breaketh any the least constitution of the Pope. Moreover, he claimeth authority in three places: Heauen, Earth, and Purgatory, and that is the reason hee weareth a Triple

Crowne:

Crowne: so that by this account and claime, he hath more and larger extended authority than God himselfe: for such a third place as Purgatory is, he knoweth not of. And what doe these things but manifest him to exalt himselfe euen aboute God, and all that is worshipped?

3. Antichrist is described to bee such a one as should come in lying signes, and false miracles and wonders: *1. Thes. 2. 9.* (whereby, if it were possible, he would deceiue the very elect.) And that this is verified in the Pope and Popish Church; as all men know that haue bene acquainted with their lea-very, deceits, and frauds, so let their *Aured Legends*, and booke of *Trophees* testifie to the whole world.

4. *S. Paul, 2. Thes. 2. 8.* sheweth by his name, that hee that he speaketh of should be *an anome*, that is, a lawlesse person, or one subiect to no law, which is also manifestly verified in the Pope; for no lawes will hold him, neither diuine nor humane: for he claimeth to be aboute them all, and to change and alter what he list, and when he list, and to whom he list: which the glosse vpon the *Decretals* doth testifie, saying thus of the Pope; *Legi non subiaceo ulli*: that is, *Hee is not subiect to any law*. What is this else but to be *an anome*; a lawlesse person, euen the very same whom *S. Paul* speaketh of?

5. *S. Iohn* in his Reuelation doth pourtray Antichrist and his seat, by the name of the great whore, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth haue bene drunken with the wine of her fornication. This woman is that great City, which had dominion ouer the Kings of the earth, at the time of this Reuelation, as *S. Iohn* expressely affirmeth, *Reu. 17. 18.* It is well knowne, that there was then no other City which reigned ouer the Kings of the Earth, but only Rome: and therefore Rome only is and must needs bee the seat of Antichrist: for no other can bee, by this euident and plaine description of *Saint Iohn*: for Rome was the only City of the world that reigned ouer the Kings of the earth, the head whereof was then the Emperor, but now the Pope, for the condition of the first beast (namely, of the Roman Empire ciuill) is altered & changed into an Ecclesiasticall & Roman Empire.

And I saw in his Revelation, 13. 11. saw a Beast which
 doth resemble the Lamb, but he
 speaketh like the Dragon: then all that is spoken of this beas-
 doth fully and truly agree to that man of Rome the Pope,
 who though in shew he were the Lamb: for what is more
 mild or humble; than to call himselfe the servant of the ser-
 vants of God? Yet indeed hee playeth the part of the Dra-
 gon, or Devil, having learned this cunning of Sathan; who
 though he be better so bad a spirit, yet will transforme him-
 selfe into an Angell of light, to deceive soules: 2 Cor. 11. 14.
 is the Apostle sheweth. But here is wisdom saith Iohn in that
 Revelation: Let him that hath any wit, count the number of
 the beast, for it is the number of a man, & his number is 666.
 Now because the number of this wicked Beast containeth
 six hundred sixty and six, I have thought that this Anti-
 christian beast should be *Kaym*; that is, a man of Italy, for
 the number of the Beast is set downe in great letters, and
 this Greeke word (*Lachnos*) doth make vp the iust number
 of six hundred sixty six, which is the number of the beast
 name. If any doe thinke, that though this Revelation was
 written in Greeke, as being the more knowne and common
 language, yet that it was uttered to S. Iohn in hebrew, because
 the hebrew tongue is the holy tongue: & that Iohn himselfe
 was an hebrew or Jew by nation, & that like wise hebrew
 words are found in the Revelation: (whose opinion is
 not unlikely, but very probable) then let him seek out a
 hebrew word which containeth that iust number, & hee
 need not search far, or to study much upon the mat-
 ter for the hebrew word *Romyn* (that is *Romanus* in
 Rome, in English) doth in those hebrew letters containe the
 iust number of six hundred sixty six, which is the number of
 the name of that Antichristian beast. And so by the number
 of the name to be accounted, either by Greeke letters, or by
 hebrew letters, it is perfectly agreeing to that man of Rome,
 the Pope. All the marks agreeing to Antichrist (whatsoever
 they be) are found fully & overly accomplished in the Pope,
 and therefore there is no doubt but he is that notable An-
 tichrist, of whom I have said. And Iohn in his Revelation do

cessitie; and consequently the Church of Rome being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is iustly forsaken, and for euer to bee forsaken of all Christians, as they tender their saluation in Iesus Christ: to whom onely they haue betrothed themselves, and to whom they must remaine constant for euermore; which God grant vs all to doe, *Amen.*

CHAP. VI.

Against Schisme and Schismaticall Synagogues.

MAny there be, who of a godly and zealous minde, doe in good sort seeke reformation, and for that Church-gouernment, which Christ himselfe hath instituted in his Church, whom I neither dare, nor doe reprove: others there be, that seeke reformation amisse, with venomous and slanderous tongues, railing, and reuiling against those which vnderstand it; which things doe neither grace themselves, nor yet the cause which they would preferre: other some there be, who to make the cause of reformation odious, doe say, that it abolisheth her Majesties supreme government and authority in causes Ecclesiasticall. I would wish all men to speake the truth, and to seek the preferment of Gods truth, in a dutifull, peaceable, and charitable sort. Let the cause be made no worse than it is. For my part, I desire no more than every Christian ought, namelie, that the truth of God should carry the prechendence, whatsoeuer it be.

And I would to God that (all malice and contention lay apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another: for so would this contumacie sooner come to an end, and the more speedily bee decided. Others there be, who for that in so long time they cannot see their desired discipline and Church-gouernment to be established, runne from our Church, and make a schisme and separation from

ys erecting discipline by their owne authority, condemning our Church to be no Church that they may make their detestable Schisme the more allowable: these are the Brownists and Barowists who will not stay the chiefe Magistrates pleasure for the establishing thereof, nor yet allow vnto vs any Church in England, but themselves. But they (for against them I deale) and you must vnderstand, that a Church may be, yea a true Church may be and is, though it haue neither Elders, nor Deacons, nor Discipline in it, for wee read in *Acts 2. vers. 41, 42, 43, 47.* of an assembly of people at Ierusalem, that receiued the word of God and beleued, and which are expressly called a Church (and who can or dare deny them to be the true Church of God, sith the holy Ghost doth so testifie of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected. For they were not erected till afterward. And therefore a true Church of God may bee, though as yet it haue not these; for this desired discipline is not an essentiall part of the Church: for it doth resemble the wall of a City, or a hedge or ditch about a vineyard; and it is a City though the wall be wanting, and it is a vineyard, though the hedge or ditch be wanting: though so much the lesse fortified I grant. In as much therefore as we haue the preaching of Gods holy word, & the right administration of the Sacraments (which bee the essentiall markes of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may be corruptions both in doctrine and discipline some, and yet the Church wheremy be the true Church of God. Admit (if they will) that Ministers in the Church of England bee not rightly created and brought into the Church; will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought and borne into the world, not according to the right course or order of nature, but otherwise (as by ripping of his Mothers belly) is no man: for the one cometh vnderly into the world, as the other doth into the Church. I am sure the corrupt ordination of a Minister doth not proue him to bee no Minister: neither doth any

Note.

other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, will any man therefore say he is no man? They say wee doe not onely want the right discipline, but we haue also put a wrong discipline in the place therof. But what of this? The *Nine.* error, then I confesse is great, but yet not such as doth make a nullity of our Church, so long as it holdeth Christ Iesus the life and soule of the Church, and is ready to reforme her error, when soeuer by good prooffe it shall be manifested vnto her. In the meane time their argument is nothing worth: for if a man lose a leg or arme, yet none will deny him to be a man for all this blemish or defect; yea, though hee put a wooden leg in stead of his leg which he wanteth, yet he remaineth a man still; because his principall parts remaine. *Asimile.* So though we want that discipline, yet we haue the Principall parts of the Church, namely, the right preaching of the word of God and administration of Sacraments, and therefore a true Church of God vndoubtedly. And if wee haue a true Church, though not a perfect church, let the Brownists and Barowists consider from whence they are fallen: for if the Church of Christ be the body of Christ, as *S. Paul* affirmeth; what doe they else but by their Schisme and separation, rent themselues from the body of Christ? and then let them remember whose members they be, vntill they bee reynited. Let them no longer for shame, charge our Church with Idolatry, except they were better able to proue it, which neither they nor all the world shall doe. To say (as they say) that a set forme of prayer vsed in the Church, and exhibited vnto God, the prayer being framed according to the rule of Gods word, is Idolatry; is detestable. For by as good reason they may condemne all prayer made to God by the Preacher or Pastor of the congregation; which they will not doe: and besides, all the reformed Churches in Christendome haue a set forme of publique prayers for publique meetings and congregations.

They say that wee obserue Saints dayes, and dedicate Churches vnto them: but they should shew that wee doe these things in honour of the Saints, else haue they no reason

son to charge our Church with idolatry (as wickedly they doe) for the statute it selfe doth expresse, that our Church doth call them Holy-dayes, not for the Saints sake, but for the holy exercises vsed vpon them in the publike assemblies. Again, true it is, that diuers Churches amongst vs are called by the names of those Saints they are dedicated vnto: but to say therefore we doe dedicate Churches vnto them, it is very ridiculous. For when we call *Saint Peters Church*, or *S. Pauls Church*, it is but to distinguish them from other Churches by their names. In *Aethiopia* there was a place which bare the name of *Mars*, and *S. Luke* in *Act. 17.* calleth it *Mars-street*: will any man therefore be so foolish, or so fond, as to say therefore he committed Idolatry, or that therefore he dedicated that place to that heathen god of battell? None I thinke will be so wicked or absurd.

Moreover, it is true that we obserue fasting dayes: but therein we obserue no *Romish* fasts, nor place therein the worship of God, nor the remission of our sins; nor the merit of eternall life (as the *Papists* do.) But the politicke laws of this land, which appoint that men shall not eat flesh vpon certaine dayes, doe it in respect of the Common-weale, as to maintaine Navigation so much the better, & for spare of the breed of young cattell; appointing moreover a penalty for such as shall take the dayes so to be obserued, as *ritorious Romish* fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable schisme, and to be reconciled to that Church of ours, from whence they have foolishly departed: for how imperfect a Church should be (whose imperfections God cure in his good time,) yet shall they neuer be able to shew otherwise, but that the

Church of England is the true Church of God,

from which it is vterly vnlawfull to make

a separation. God forgie vs all,

and reconcile vs vnto

him, *Amen.*

FINIS.

THREE
SERMONS
MADE BY MR.
HENRY SMITH.

- I. *The Benefit of Contentation.*
II. *The Affinity of the Faithfull.*
III. *The last sheepe found.*
-



LONDON,

Printed by W. S. for John Smethwicke, and are to be sold at
his shop in S. Dunstons Church-yard.

1638.

22746

THREE
SERMONS
MADE BY MR.
HENRY SMITH.

-
- I. The Benefit of Contemplation.
II. The Affinity of the Faithful.
III. The Last Supper of Jesus.
-



LONDON,
Printed by W. A. for John Sturges, and are to be sold at
his Shop in St. Dunstons Church-yard.
1633

THE BENEFIT OF Contentation.

I. TIMOTH. 6. 6.

*Godlinesse is great gaine, if a man be content with
that hee hath.*

Because when we preach, we know not whether wee shall preach againe; my care is, to choose fit and proper Texts, to speake that which I would speake, and that which is necessary for you to heare. Therefore, thinking with my selfe what doctrine were fittest for you I sought for a Text which speakes against couetousnesse, which I may call the Londoners sinne. Although God hath giuen you more then other, which should turne couetousnesse into thankfulness: yet as the Iuie groweth with the Oake so couetousnesse hath growne with riches: every man wisheth the Philosophers stone, and who is with in these walls that thinks he hath enough, though there bee so many that haue too much? As the Israelites murmured as much when they had *Manna*, as when they were without it, so they which haue riches couet as much, as they which are without them: that conferring your minds and your wealth together I may truly say, this Cite is rich if it were not couetous. This is the Deuill which bewitcheth you, to thinke that you haue not enough, when you haue more then you need. If you cannot choose but couet riches, I will shew you riches which you may couet. *Godlinesse is great riches.* In which words as *Iacob* craved of his Wives and his Seruants

Exo. 16. 2.

Numb. 11. 4.

Gen. 35. 4.

to giue him their Idols, that hee might bury them in the
 craueth your couetousnesse, that he might bury it, and that
 yce might be no losers, hee offereth you the vantage in stead
 of gaine, he proposeth great gaine. *Godlinesse is great gaine*
 as if he should say, Wil you coust little gaine before great, you
 haue found little ioy in money you shall finde great ioy in the
 holy Ghost: you haue found little peace in the world, you
 shall finde great peace in conscience. Thus seeing the world
 strue for the world like beggers thrusting at a dole; Lawyer
 against Lawyer, Brother against Brother, Neighbour against
 Neighbour, for the golden apple, that poore *Naboth* cannot
 hold his owne, because so many *Achaks* are sicke for his Vine-
 yard: when he hath found the disease, like a skilfull Physi-
 cian, he goeth about to picke out the greedy worme which
 maketh men so hungry; & setteth such a glasse before them,
 that will make a shilling seeme as great as a pound, a cottage
 seeme as faire as a pallace, and a Plough seeme as goodly as
 Diademy that he which hath but twentie pounds, shall be as
 merry as he which hath an hundred, and he which hath an
 hundred, shall be as iocund as he which hath a thousand, and
 he which hath a thousand, shall be as well contented as he
 which hath a million: euen as *Daniel* did thrive with weede
 and pulse, as well as the rest did with their wine and
 meates. This is the vertue and operation of these words: if you
 heare them with the same spirit that *Paul* wrote them, they
 will so worke vpon your hearts, that you shall goe away
 man contented with that which hee hath; like *Zachary*,
 which before hee had seene Christ, knew nothing but
 sorape, but as soone as he had heard Christ, all his mind was
 set vpon giuing: this was not the first day that *Zachary* be-
 med rich to others, but this was the first day that *Zachary*
 seemed rich vnto himselfe, when riches seemed dung, and
 godlines seemed riches. Christ doth not will others to geue
 all their goods away to the poore, as he bad the young man
 to see what he would doe, but he which forbade him to keepe
 his riches, forbiddeth vs to loue riches, and makes our ri-
 ches seeme pouertie. When yce contemne riches, ye shall see

The Benefit of Contentation.

rich, because no man hath enough, but hee which is contented: but if yee covet & grone, and thirst, as *Jacob* gave *Ruben* a blessing, but said, *thou shalt not be excellent*, so God may giue you riches, but he saith, *you shall not be satisfied*. For yee will be covetous vntill ye be religious. He that will haue contentation, must leaue his covetousnesse in pawne for it. This is the spirit which we should cast out, if wee will leaue but this one sinne behinde, you shall depart out of this Church like *Namaan* out of *Jordan*, as if you had beene washed, and all your sinnes swept away, like the scales from *Pauls* eyes. For what hath brought vsury, and Simony, & bribery, and cruelty, and subtilty, and enay, and Rife, and deceit into this City, and made every house an Inn, and every shop a Market of oathes, and lies, and fraud, but the superfluous loue of money? Name covetousnes, and thou hast named the mother of all these mischiefs, other sins are but hirelings vnto this sinne, vsurie and bribery, and simonie, and extortion, and deceit, and lies, and oathes, are factors to covetousnesse, and serue for Porters to fetch and bring her liuing in. As the Receiver makes a thiefe, so covetousnesse make an vsurer, and extortioner, and deceiuer, because shee receiueth the booty which they steale. Euen as *Rachel* cryed to her husband, *Give mee children or else I die*, so covetousnes cryeth vnto vsurie, and bribery, and simonie, & cruelty, and deceit, and lies, *Give me riches or else I die*. How they may saue a little, and how they may get much, and how they may prolong life, is euery mans dreame from Sunne to Sunne, so long as they haue a knee to bow vnto *Baal*: No many vices bud out of this one, that it is called, *The roote of all euill*, as if we would say, the spawne of all sinne. Take away covetousnesse, and hee will sell his wares as cheape as hee: hee will bring vp his children as ver-
tuously as hee: hee will refuse bribes as earnestly as hee: hee will succour the poore as heartily as hee: hee will come to the Church as lightly as hee. If yee could feele the pisse of euery heart, what makes *Geberai* take the bribe which *El-*
sha refused, what makes *Demetrius* to speake for Images, which *Paul* condemned, what makes *Nabal* denie *Daniel*

Gen. 49. 4.

2. Kin. 5. 14
Acts 9. 18.

Gen. 30. 1.

Rom. 11.
1. Tim. 6. 40.

2. Kin. 5. 11
Acts 19. 4.
1 Sam. 25.

The Benefit of Contentation.

that which *Abigail* gaue him? what makes *Indas* grudge the oyle which *Mary* tendered? nothing but couetousnesse. When thou shouldest giue, she saith it is too much: when thou shouldest receiue shee saith it is too little: when thou shouldest remit, she saith, it is too great: when thou shouldest repent, shee saith it is too soone: when thou shouldest heare, shee saith it is too farre: like *Pharaoh* which found one businesse or other to occupie the Iewes when they should serue God.

Exod. 3. 6.

Thus every labour hath an end, but couetousnesse hath none like a suiter in Law, which thinkes to haue an end this Terme, and that Terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his aduersary hath to his land: so he which is set on coueting, doth drinke brine which makes him thirst more, & sees no haue till he arriue at death: when hee hath lied, he is readie to lie againe: when he hath sworne, hee is readie to sweare againe: when he hath deceiued, he is ready to deceiue againe, when the day is past, hee would it were to begin againe: when the Terme is ended, hee wisbeth it were to come againe; and though his house be full, and his shop full, and his coffers full, and his purse full: yet his heart is not full, but lanke and emptie, like the disease which we call the wolfe, that is alwayes eating, and yet keepes the bodie leane. The Ant doth eate the foode which she findes. The Lion doth refresh himselfe with the prey that he taketh, but the couetous man lyeth by his money, as a sick man lyeth by his meat, and hath no power to taste it, but to looke vpon it; like the Prince to whom *Elisba* said, *That he should see the corne with his eyes, but none should come within his mouth.* Thus the couetous man makes a foole of himselfe. Hee coueteth to couet: he gathereth to gather: he laboureth to labour: he careth to care: as though his office were, to fill a coffer full of Angels, & then to die like an Asse which carrieth measures on his backe all day, and at night they are taken from him which did him no good but load him. How happy were some, if they knew not gold from leade? If thou be

2. Reg. 7. 2.

Prov. 9. 12.

2017

Luk. 16. 24.

The Benefit of Contentation.

zous, Therefore one saith, That no mans heart is like the en-
 acious mans heart, for his heart is without a botome.

Gen. 5. 15. A Prentise is bound but for nine yeeres, & then hee is free,
 but if the couetous man might liue longer then *Merbasu-
 lah*, yet they would neuer be Free-men, but Promises to the
 world, while they have a foot out of the graue.

1. Pet. 5. 8. It is a wonder to see: as the Deuill compasseth about, see-
 king whom hee may deuoure, so men compass about, see-
 king what they may deuoure, such loue is betweene men and

Prov. 1. 13. mony, that they which professe good will vnto it with their
 hearts, will not take so much paines for their life, as they take
 for gaine. Therefore no maruell, if they haue no leisure to
 sanctifie themselves, which haue no leisure to refresh them-
 selues. Christ knew what hee spake when hee said: *No man*

Mat. 6. 24. *can serue two Masters* (meaning God, & the world) because
 each would haue all. As the Angell and the Deuill strouel for

Iude 7. the bodie of *Adofes*, not who should haue a part, but who
 should haue the whole, so they strue still for our soules, who

1. Ioh. 2. 15. shall haue all. Therefore the Apostle saith, *The loue of the*
world is enmity to God. Signifying such emulation between

these two, that God cannot abide the world should haue
 part, and the world cannot abide that God should haue
 part. Therefore the loue of the world must needs bee enmity

1. Ioh. 5. 5. to God, and therefore the louers of the world must needs bee
 enemies to God: and so no couetous man is Gods friend,
 but Gods enimie. For this cause couetousnesse is called *Ido-
 latry*, which is the most contrary sinne to God, because
 treason sets vp another King in the Kings place, so *Idolatri*
 sets vp another God in Gods place.

This word doth signifie that the couetous make forme
 of mony, that they euen worship it in their hearts, & will
 doe as much for it as the Idolaters doe for their Idols. For
 seeing such sins committed, and such paines taken for
 thought with himselfe, if they could bee perswaded, that
godlines is gaine, it is like that they would take as much paine
 for Godlines as they that take for Gaine. Therefore hee taketh
 vpon him to proue this strange Paradoxe, that godlines

is gaine, against all them in the verse before, which hold, that
 gaine is godlinesse. These two opinions are very contrary,
 and here are many against one. A man would thinke that
 Paul should bee very eloquent and sharpe-witted; and that
 hee had need to use some Logicke, for hee hath chosen a hard
 Text: What, Paul will you prove that *godlinesse is gaine*? You
 shall haue moe opponents against you than *Achab* had
 when he forbad *Ahab* to fight. If you had taken the former
 verse which saith that *gaine is godlinesse*, then you should haue
 had matter and examples enough, the Merchant & Mercer,
 and Lawyer, and Land-lord, and Patron, and all would come
 in and speake for gaine, as the Ephesians cryed for *Diana*:
 but if you will bee crosse to all, and preach *godlinesse is gaine*,
 to them which count gaine godlines, men will thinke of you
 as *Festus* did, that you speake you know not what. These
 lessons are for Paul himselfe. As Christ saith, *All doe not re-*
ceive this word, so all doe not count this gaine, but Iesse: wee
 count him rich that hath his barnes full like the churle, his
 coffers full like the gluston, his table full like *Belshazzar*, his
 stable full like *Salomon*, his grounds full like *Iob*, his purse
 full like *Craus*. You speake against your Master, for Christ
 sent word vnto *Iohn*, that the poore receiue the Gospell, as
 the godly were of the poore sort: and *David* collecth the
 wicked rich, *they prosper and flourish*, saith hee, their seede
 blisseth not, their cowe casteth not, as if hee should say, It is
 not as you take it, Paul, that godlines doth make men rich.
 For this I haue obserued in my time, that the wicked bee the
 wealthiest; and good *Lazarus* is the poore man, and wicked
Dives is the rich man. Againe, wee reade that the Officers
 were asked which of the Pharisees, or of the Rulers did fol-
 low Christ, yet these were counted rich men, though they
 had no godlinesse: and if you should examine your selfe, it
 seems you were no rich man for all your godlines, when you
 did worke with your hands for your liuing; therefore if god-
 linesse bee such gaine, how happeneth it that your share is no
 better? so they which are like *Nicodemus* (when Christ saith
 that they must bee borne againe) thinke that they can haue no
 other

2. Cor. 13.7

Act. 19. 28.

Act. 26. 24.

Mat. 19. 12.

Luke 12. 18.

Luke 16. 14.

Dan. 5. 1.

1. Reg. 10. 26.

Iohn 1. 9.

Luke 9. 28.

Pf. 73. 3. 12.

Luke 16. 19.

20.

Iohn 7. 48.

1. 7. bes. 2. 9.

1. 7. bes. 1.

Iohn 3. 4.

John. 6.

Mat. 10. 30

John 4. 3.

Abac. 1. 5.

Psal. 14. 2.

Eccl. 5. 2.

Psal. 4. 6.

Mat. 11. 19

Luk. 1. 31.

other meaning, but that they must returne into their
thers wombe; and when hee calls himselfe bread, that he
must needs meane such bread as they dine with. As the
Iewes hearing the Prophets speake so often of Christs King-
dome, and call him a King, looked for a temporall King, that
should bring them peace, and ioy, and glory, and make them
like Kings themselues: so the carnall eares, when they heare
of a kingdome, and treasures, and riches, straight their minde
runne vpon earthly, and worldly, and transitory things,
such as they loue, to whom *Paul* answereth, as Christ an-
swered his Disciples, *I haue another meate which you know
not of: so there are other riches which you know not of: I did
not, that Godlinesse is earthly, or wordly, or transitory gaine,
but great gaine,*

He will not onely proue godlinesse to be gaine, but *great
gaine*: as if he should say more gainfull then your wages,
and rears, and fines, and interest, as though he would make
the Lawyer, and Merchant, and Mercer, and Draper, and Pa-
tron, and Landlord, and all the men of riches belieue, that
godlinesse will make them rich sooner then Couetousnesse.
I feare this saying may be renewed, *If a man tell you, yet will he
believe, &c.* As the Lord looked downe vpon the earth, to
see if any did regard him, and said, *There is not one* so this
sentence may goe from Court to City, from City to Country,
and say, there is scarce one in a towne that will subscribe
to it. Many (said *David*) *aske who will shew vs any good*
winning riches, and honour, and pleasure which are not good.
But when he came to godlinesse it selfe, he leaues out all
and prayeth in his owne person, *Lord lift thou vp the light of
thy countenance vpon vs*, as if none would ioyne with him, &
wisdomme is iustified by her owne children, and the godly
godlinesse gaine: to make vs loue godlinesse, he calleth it by the
name of that wee loue most: that is, *gaine*. As the Father
calleth his Son which he would loue more then the rest, by
his owne name, to put him in mind of such a loue as he be-
reth to himselfe. Here we may see that God doeth not com-
mand men to be godly, only because it makes for his glory,

but because godlinesse is profitable to vs. For godlinesse is not called *gaine*, in respect of God, but in respect of vs: it is gaine to vs, but it is dutie to him. So it is called a health in respect of vs, because it is the health of our soules: so it is *Prou. 3. 8.* not called a *kingdome* in respect of God, but in respect of vs, because we are intituled to the Kingdome by this difference from the reprobates. But all the good things in the world together, and the goodnes of all is found to godlinesse, and therefore godlinesse is called by the names of those things that men count best, to shew that the godly are as vvell as merry, as content vvith their loue towards God, and Gods loue towards them, as other are with health and wealth, and pleasures. Therefore it is said of the godly, *The feare of the Lord is his treasure.* Therefore (saith Ieremy) *The Lord is my portion,* as though he desired nothing else, and therefore it is said of *Moses*, that he esteemed the rebuke of *Christ* greater riches, then all the treasures of Egypt. If crosses be riches, as *Moses* thought, what riches are in godlinesse; But is this all the harvest? shall godlinesse be all the godly mans riches? Nay (saith *Paul*) *Godlines hath the promises of this life, and of the life to come,* that is, the Godly shall doe vvell in heauen and here too. And therefore *Christ* saith, *First seek the kingdome of God, and all the rest shall be cast vpon you;* even as the sheaues fell before *Ruth*, so riches shall fall in your vvay, as they did to *Abraham*, and *Lot*, and *Jacob*, and *Iob*, and *Ioseph*: riches vvcre cast to them they knew not how; but as if God had said, *Be rich*, and they vvcre rich straight. For all good things vvcre created for the good, and therefore they are called *good*. Because the good God, created them for good men to good purpose, therefore as *Iacob* got the blessing, so he got the inheritance also: to shew that as the faithful haue the inward blessing, so they haue the outward blessings too, when they are good for them. For (saith *David*) *They which seek the Lord shall want nothing that is good.* Now God knoweth better then we what is good for vs, as the nurse knoweth better then the childe when the milke is ready for it. Therefore *Christ*, *Your heauenly father knoweth what you* *Mat. 6. 32.*

you haue need of: hee saith not, that we know what we haue need of, but that our Father knoweth: as if he should say, when you haue need of health, your Father will send you health: when you haue need of riches, your Father will send you riches: when you haue need of libertie, your Father will send you libertie: for hee saith not only, that our Father knoweth what we haue need of, but that hee will giue vs the things which we need. Therefore as Children take no care for their apparell what clothes they shall weare, nor for their victuals, what meate they shall eate, but leaue this care for their Father, so saith Christ, Take you no care for my Father and for you.

Mat. 7. 11.

Matt. 6. 31

Psal. 34. 10

Eccl. 23. 5.

Deu. 12. 17

Mat. 4. 7.

1. Tim. 6. 9.

Phil. 3. 9.

Prou. 34. 9.

Prou. 4. 9.

Eccl. 13.

Prou. 8. 11

Eccl. 8.

Cant. 4. 1.

Eccl. 13.

Hee was not content to call Godlinesse *gaine*, but he called it *great gaine*, as if he would say, *Giue*, and more then *Giue* riches, and better then riches: a Kingdome, and greater then a Kingdome. As when the Prophets would distinguish betwene the Idoll gods, and the liuing God, they call him the *great God*: so the *gaine* of Godlinesse is called *great gaine*. The riches of the world are called earthly, transitory, flitting, thornes, dung, as though they were not worthy to bee counted riches: and therefore, to draw the earnest loue of man from them, the holy Ghost brings them in with the names of disdain, to disgrace them with their louers: but when he comes to godlinesse, which is the riches of the soule, hee calleth it *great riches*, heavenly riches, vnsearchable riches, euerlasting riches, with all the names of honour, and all the names of pleasure, and all the names of happines. As a woman trims and decks her selfe with an hundred ornaments, only to make her amiable, so the holy Ghost setteth out godlinesse with names of honour, and names of pleasure, and names of happines, as it were in her Jewels, with letters of commendation, to make her bee beloued. Lest any riches should compare with godlinesse, hee giues it a name aboue other, and calleth it *great riches*, as if he would make a distinction betwene riches and riches: betwene the *gaine* of couetousnes, and the *gaine* of godlinesse; the peace of the world, and the peace of conscience; the ioy of riches, and the ioy of the holy Ghost.

The worldly men haue a kinde of peace, and ioy, and riches. But I cannot call it *great*, because they haue not enough, they are not contented as the godly are, therefore only godlinesse hath this honour to be called *great riches*. The gaine of couetousnes is nothing but wealth, but the gaine of godlines is wealth, and peace, and ioy, and loue of God, and the remission of sinnes, and euerlasting life. Therefore only godlines hath this honour, to be called *great gaine*. Riches makes Gen. 13. 6. hate, but godlines makes peace: riches breeds couetousnes, but godlines brings contentation: riches makes men unwilling to die, but godlines makes men ready to die: riches oftentimes hurt the owner, but godlines profiteth the owner and other. Therefore onely godlines hath this honour, to be called *great riches*. Such gaine, such ioy, such peace is in godlines, and yet no man couets it: & this is the quality of vertue, it seemeth nothing vnto a man vntill he hath it, as *Salomon* saith of the buyer, while he is in buying, he dilpraiseth the thing which he buyeth, and saith, *It is naught*, it is not worth the price which ye aske; but when hee hath bought it, so soone as hee is gone, hee boasteth of his pennie-worth; and saith it is better then his money. So godlinesse before a man hath it, hee saith it is not worth his labour, and thinke every houre too much that hee spendeth about it; but when hee hath found it, hee would not loose it againe for all the world, because he is now come to that which followeth, to be content with that he hath. Heere *Paul* sheweth with what a man should be contented, not with one thousand pounds, not one hundred pounds, nor twentie pounds, but with that he hath: and there is great reason why he should so: because no man knowes what is fit for him so well as his earner. And therefore every one should esteeme so reuerently of God, that he thinke nothing better for him (for the time present) then that which God measureth forth vnto him. For when Christ had no money, hee was content, and when he wanted money to pay tribute, he sent for no more then hee needed: he might haue commanded twentie pounds as well as 20. pence; But to shew, that wee should desire no more then will serue

Pro. 20. 14.

Mat. 17. 27.

out.

our turne, he would haue no more then serued his nature. Now, because contentation is of such a nature, that it can please it selfe with pouertie, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (saith *Paul*) we owe to godliness, because it is not possible for a wicked man to be contented, for as he is not satisfied with sinne, so is he satisfied with nothing. Riches come, and yet the man is not pleased: libertie comes, and yet the man is not pleased; pleasure comes, and yet the man is not pleased; vntill God come, and then he saith, *My cup is full. Shew vs thy father* (saith *Philip*) and it sufficeth. Nay, shew vs thy truth, and it sufficeth. Now my soule (saith the churle) take thy rest: nay now my soule take thy rest, for thou hast layd vp for many yeeres. The godly man hath found that which all the world doth seeke, that is, *enough*. Every word may be defined, and euery thing may be measured, but *enough* cannot be measured or defined it increaseth euery yeere: when we had nothing, we thought it *enough*, if we might obtain lesse then we haue: when we came to more, we thought of another *enough*. now we haue more, we dreame of another *enough*: so *enough* is alwayes to come, though too much be there already. For as oyle kindleth fire which it seemes to quench: so riches come as though they would make a man contented, and make him more covetous. Therefore seeing contentation was neuer found in riches, the *Apostle* teacheth to seeke it in godliness: saying, *godliness is riches*, as though it did not onely make a man contented, but make a man contented with it selfe. Hee speakes though he had found a new kinde of riches, which the world neuer thought of, that are of such a nature, that they will satisfie a man like the water that *Christ* spake of, *be who drinks of this water shall thirst no more*: so they that take these riches shall couer no more: but as the holy Ghost filled all the house, so the grace and peace, and ioy of the holy Ghost filleth all the heart; that as *Ioseph* had no need of *astronomy*; because he had the spirit of prophecie: so he who hath contentation, hath little need of riches: he thinkes not

Psal. 23.5.

Iohn. 14.7.

Luk. 12.19.

Iohn. 4.13.

Acts. 2.

Gen. 44.15.

of the Philosophers stone, nor the Gold of *Ophir*, nor the Mines of *India*, but hee hath his *quintessence*, without suite of law; for hee retaineth a peace-maker within, which would make all Lawyers Preachers, if men were so wise to take counsell of it.

1. Reg. 9. 25

When the law is ended, if the man be not content he is in trouble still; when his disease is cured, if he be not content, he is sicke still: when his want is supplied, if he be not content, he is in want still: when bondage is turned into libertie, if he be not content, he is in bondage still; but though hee be in law, and sicknesse, and pouertie, and bondage, yet if hee be content, he is free, and rich, and merry, and quiet, even as *Adam* was warme though he had no clothes.

Gen. 2. 25.

Such a Commander is Contentation, that wherefoeuer she setteth foot, an hundred blessings wait vpon her in euery disease shee is a Physician, in euery strife shee is a Lawyer, in euery doubt shee is a Preacher, in euery griefe shee is a Comforter, like a sweet perfume which taketh away the euill sent, and leaueth a pleasant sent for it. As the *Vnicorne* horne, dipped in the Fountaine, makes the waters which were corrupt and noysome, cleare and wholesome vpon the sudden; so, whafoeuer estate godlinesse comes vnto, it saith like the Apostles, *Peace be to this house*, peace be to this heart, peace be to this man.

Luke 5. 9.

I may liken it so to the five loaves and two fishes, wherewith Christ fed five thousand persons, and yet there were twelue baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they haue but little for themselves, yet they haue something for others like the *Widowes Mite*, that they may say as the Disciples said to Christ, they want nothing, though they haue nothing. Contentation is worth nothing, and a good heart is worth all. For if shee want bread, shee can say as Christ said, *I haue another bread*: If shee want riches, shee can say, *I haue other riches*: if shee want strength, shee can say, *I haue other strength*: If shee want friends, shee can say, *I haue other friends*. Thus the godly finde

Mat. 23. 43.

Luke 22. 35.

1 John 4. 31.

all

all within, that they seek without. Therefore if you see a man
contented with that hee hath, it is great signe that godlines
is entred vnto him: for the heart of man was made a Temple
for God, and nothing can fill it but God alone. Therefore
1. Cor. 3. 16 Paul saith after his conuersion, that which hee could neuer
Phil. 4. 12. say before his conuersion, *I haue learned to be content*: First
he learned godlines; then Godlines taught him contentation.
Now (saith Paul) *I haue learned to be content*: as though this
were a lesson for euery Christian to learne, *to be content*. For
Deut. 3. 26 thus he must thinke, that as God said to Moses when he
could not obtaine leave to goe to Canaan: *Let this suffice thee*
to see Canaan: so, whatsoeuer he giueth, hee giues this charge
Jer. 10. 29. which is, *Let this suffice thee*. As Ieremy saith. *This is my*
sorrow and I will beare it: so thou must say, *This is my portion*
and I will take it. This is the signe, whether godlines be in
man, if he hath ioy of that which he hath: for things which
God giueth to the righteous, Paul saith, that hee giueth
1. Tim 6. 17 them to enjoy; that is, if he haue much, he can say with Paul,
Phil. 4. 12. *I haue learned to abound*; if hee haue little, he can say with
Paul, *I haue learned to want*; that is, if hee haue much, as
Abraham and Lot, and Iacob, and Iob, and Ioseph, yet it
John. 21. 12 cannot corrupt his minde, but as the net was full of fishes,
and yet not rent, because they cast it in at Christ's Commandment;
so, though the godly man be full of riches, yet his heart is
not rent, his minde is not troubled, his countenance is not
changed, because he remembreth, that these things were
given him to doe good; as Hester thought of her honour;
for if wee haue little, it is like the little oyle which serued the
Hest. 4. 14. Widow as little as it was. *A little to the righteous* (saith Da-
2. Reg. 4. 7. uid) *it is better then great riches to the vngodly*; for when a
Psal. 37. 6 man hath found the heavenly riches, he careth not for earthly
riches, no more then he that walkes in the Sunne, thinketh
whether the Moone shine or no, because hee hath no need
of her light. Therefore we conclude with Christ, *Blessed are*
Mat. 6. *they which thirst after righteousness, for they shall be satisfied*:
not they that thirst after riches, nor they that thirst after hon-
our, nor they that thirst after pleasure shall be satisfied; but
thirst

thirst more, as the ambitious, voluptuous, and couetous doe: but they that thirst after righteousness shall be satisfied, albeit they haue no riches, nor honour, nor pleasure. If yee aske like the Virgin, *How can this be?* I answer: Euen as *Adam* Gen. 2. 16. was warme without clothes, so God doth satisfie many men without riches. Though he was naked, yet hee did not see his nakednesse, so long as hee was innocent: but when hee began to rebell, then began hee to want clothes: so though a man be poore, yet hee sees not his pouertie, so long as he is contented: but when hee begins to couet, then hee begins to want riches, and from that day the curse (in the first of *Aggeus*, Verse 6.) takes hold on him; *Yee eate, but ye haue not enough: ye drinke, but ye are not satisfied: ye clothe your selues: but ye are not warme.* Indeed the couetous man seemes to draw the world to him with cords, his coffers are of Loadstones, his hands like nets, his fingers like lime twigs: there it comes, and there it comes, one would thinke this man should be happy one day.

When the Churles barnes were full, he bade his soule take rest, thinking to gaine rest by couetousnes, that hee might say, Riches gaine rest, As well as Godlinesse: but see what happened: that night when hee began to take his rest, riches, and rest, and soule, and all, were taken from him. Luk. 11. 16. Did he not gaine faire? would hee haue taken such paines, if he had thought of such rest? Couetousnesse may gaine riches, but it cannot gaine rest: ye may thinke like this churle, to rest, when your barnes, and shops and coffers are full: but ye shall finde it true which *Esay* saith, *There is no rest to the vngodly:* therefore the wiseman, to preuent all hope of rest, or honour, or profit by sinne, speakes as though hee had tried, *A man cannot bee established by iniquitie.* Therefore he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or vsury which ts iniquitie. Therefore blessed is the man whom godlines doth make rich: for when the blessing of the Lord maketh rich, saith *Salomon*, he doth adde no sorrow to it: but, saith he, *the renewes of the wicked is trouble:* as though his money were care. Wherefore, let Pa-

Esa. 48. 2.

Pro. 12. 3.

tron and Landlord, and Lawyer, and all say now, that *Paul* hath chosen the better riches, which *theife nor moath, nor canker can corrupt*: these are the riches at last, that we must dwell with, when all the rest, which wee haue lyed for, and sworne for, and fretted for, and coufened for, and broken our sleepe for, and lost many Sermons for, forsake vs, like seruants which change their masters: then Godlinesse shall sceme as great gaine to vs, as it did to *Paul*: and hee which loued the world most, would giue all that hee hath for a dramme of Faith, that hee might be sure to goe to heauen, when hee is dead, though hee went towards hell so long as he lined,

Heere then is answer to them which aske, *What profit* *Mal. 3. 14.* *is it to serue God?* How happy was *Barzillai* that would *2. Sam. 19.* not bee exalted? what quiet had the *Shunamite* which *33.* red not for preferment? when did the Disciples sceme so *3. Reg. 4. 13* rich, as when they was willing to leaue all? This shall bee *Luke 5. 11,* your gaine, when you are vsurers of Godlinesse. Is not the word gone forth yet, which had killed couetousnesse, that I may end my Sermon? Either you goe away contented, or you goe away condemned of your owne conscience: before you were vext with couetousnesse, but now the world shall vex you too: for you shall neuer couet, nor lie, nor deceiue hereafter, but a Sergeant shall arrest you vpon it, and some sentence which you haue heard, shall gnaw you at the heart with a memorandum of hell, that ye shall wish, O that I could abandon this sinne, or else, that I had neuer heard that warning, which makes it a corrasie vnto me before I can leaue it: if they which are greedy still, could see what peace and rest, and ioy goe home with them that are contented, though they may say with *Peter*, *Gold, & siluer haue I none,* *Acts 3. 6.* euery man would bee a suiter to Godlinesse, that hee might haue the dowry of Contentation.

If any here be couetous still, let him alwayes thinke, why *David* prayeth, *Turne my heart to thy law & not to counten-* *Psal 119.* *nes*: he might haue named pride, or anger, or lust, but that no sinne did so keepe his thoughts from the law, as couetousnesse, when

when it came vpon him: he saith, *Turne my heart vnto thy law, and not to couetousnesse*, as though a man could not be couetous, and haue any leisure to thinke vpon any good. But as *Iohn* baptized with water, so I can but teach you with words. 1st Ist 3.

Now you haue heard what Contentation is; you must pray to another to giue it vnto you. It is said of this Citie, that many Citizens of London haue good-wills, but bad deedes; that is you doe no good vntill you die. First, yee are vngodly, that you may be rich; and then you part from some of your riches, to excuse for some of your vngodlinesse. It may bee that some heere haue set downe in their wils, when I die, I bequeath an hundred pounds to a Colledge, and an hundred pounds to an Hospitall, and an hundred gownes vnto poore men. I doe maruell that you giue no more when you are at that poynt: for *Indas*, when he died, returned all againe: so yee die, and thinke when yee are gone, that God will take this for a quittance. Be not deceiued: for God doth not looke vpon that which yee doe for feare, but vpon that which yee doe for loue: if yee can find in your heart to doe good while you are in health, as *Zachem* did, then God hath respect to your offering: but before, God hearkens how ye giue your riches: first hee examines how you came by them: for a man may bee hang'd for stealing the mony which hee giues to the poore, because if hee should count Godlinesse gaine, much more should he care to gaine by godly meanes. Thus you see the fruites of Godlinesse, and the fruites of couetousnesse, to stay *Balaams* posting for a bribe, and the sons of *Zebedee* suing for preferment, lest seeking for asses they lose a better Kingdome than *Saul* found. If you bee couetous, yee shall neuer haue enough, although you haue too much: but when yee pray, *Thy Kingdome come*, ye shall wish, *my kingdome come*. If yee be godly, yee shall haue enough, though you seeme to haue nothing, like to the *Smyrnians*, of whom God saith, *I know thy pouerty but thou art rich*. Therefore what counsell shall I giue you; but as Christ counselled his Disciples, *Be not friends to riches, but make you friends of riches*. Mat. 27. 8.
2. Cor. 9. 7.
Luke, 19. 8.
Num. 22. 7
1. Sam. 10. 1
Luke 11. 2. 7
Ezech. 1. 9.

Phil. 4. 12. riches: and knoweth this, that if ye cannot say as *Paul* saith
have learned to be content, godlines is not yet come to your
house; for the companion of Godlinesse is Contentation,
which, when shee comes, will bring you all things. There-
John. 8. 36. fore as *Christ* saith, *If the Son make you free, you shall bee free*
indeed: so I say, if godlinesse make ye rich, yee shall
bee rich indeede. The Lord I E S V S make
yee doers of that yee haue
heard, *Amen.*

FINIS.

THE



THE AFFINITIE OF the FAITHFULL.

Luke. VIII.

19. *Then came to him his Mother and Brethren, and could not come neere him for the prease,*

20. *And it was told him by certaine, which said: thy Mother, And Brethren, stand without, and would see thee.*

21. *But he answered and said vnto them, My Mother, & Brethren are those which heare the Word of God, and doest.*

Here is Christ preaching, a great Prease hearing, his Mother & his Friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them which heare the word of God and doe it. When Christ was about a worke and many were gathered together to heare him the Deuill thought with himselfe, as the Priests and Saduces did in the fourth of the *Acts*; If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without Children: therefore deuising the likeliest pollicie to frustrate and disgrace but one of his Sermons, thereby to make the people vnwilling to heare him againe: As hee set *Eue* vpon *Adam*, and made *Iobs* wife his instrument, when hee could not fit it himselfe: so hee sendeth Christs Mother, and putteth in the minde of his Kinsmen, to come vnto him at that instant, when hee was in this holy exercise, and call vpon him while hee was preaching, to come away, and

goe vvith them. Christ seeing the Serpents dealing, how he made his Mother the Tempter, that all the Auditory might goe away emptie, and say where they came: VVee heard the man vvwhich is called *Iesus*, and he began to preach vnto vs, vvith such vvords, as though hee vvould carry vs to heauen: but in the midst of his Sermon came his *Mother, and Brethren* to him, that it might be knowne vvhat a kinsman they had: and so soone as he heard that they vvere come, suddenly he brake off his Sermon, and slipt away from vs, to goe and make merry vvith them. Christ, I say, seeing this traine laid by Satan, to disgrace him (as he doth all his Ministers) did not leaue of speaking, as they thought hee vvould: but as if God had appointed all this, to credit and renovvne him, that vvwhich vvvas noised here to interrupt his Doctrinne, he taketh for an occasion to teach another Doctrinne, that there is a neerer coniunction betweene Christ and the Faithfull, then betweene the Mother and the Sonne, which are one flesh. Therefore vvhen they say, thy *Mother and Brethren* are come to speake with thee, he pointeth to his hearers, and saith, *These are my Mother and Brethren, which heare the word of God, and doe it*, as if he should say, I haue a Mother indeed vvwhich brought mee forth, but in respect of them vvwhich *heare the word of God and doe it*, shee is like a Step-mother, and these are like a naturall Mother.

With this vvise ansvvere, hee quieted the Auditors, and made them heare him better then they did before. For now they thought vvith themselues, vvhat man is this, vvwhich loveth vs more then his Mother? his Mother called him, and yet hee vvould not goe from vs, his Brethren stay for him, and he maketh as if he did not knowv them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood vp, as it vvere, in an indignation against Satan, and said: Satan, this Sermon vvvas not begun for thee, neither shall it end for thee: this vvorke vvvas not done for my Mother, neither shall it bee left for my Mother. Thus he caught the deuill vvith his ovvne bait, and made his people more louing and attentive towards him, by

by that which Satan thought to disgrace him. He was so armed with the Spirit, that let the Deuill tempt him, or the woman tempt him, or Princes tempt him, as all is one.

Here are tyvo doubts, the first is the difference betweene the Euangelists: for *Matthew* saith, that one brought this message, *Marke* and *Luke* attribute it to moe: both may stand, for the word which his Mother gaue of calling him forth, was receiued of the rest, and so passed amongst many, till it came to Christ, so that one may be said to bring this message, because one noysed it first, and many may be said to bring this message, because many noysed it after.

Mat. 11. 37

Mark. 3. 37.

Luk. 9. 20.

The second doubt is, because Christ had no Brethren, how they said, *Thy brethren would speake with thee.* You must vnderstand, that they which are here called Christs Brethren, were his Cosins by the Mothers side: that is, her Sisters children, for there were 3. *Maries*, and these three were sisters, *Mary* the Virgin, *Mary* the Mother of *James*, and *Mary* the Daughter of *Gleophas*, whose Sonnes these were: their names were *James*, *Ioseph*, *Iudas*, and *Simon*: and they are called the Lords Brethren, because they were Kin vnto him. Therefore note, that in holy Scripture, there be foure sorts of Brethren: Brethren by Nature, so *Esaue* and *Iacob* are called Brethren, because they had one Father, and one Mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one Country: Brethren by Consanguinity, so all are called Brethren which are of one family, and so *Abraham* called *Lot* his Brother, and *Sarah* his Sister, because they were of one Line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are brethren of the third order, that is, of Consanguinity, because they were of one Family.

Ex. 27. 30.

Deut. 15. 1.

Gen. 13. 8.

Gen. 12. 13.

Mat. 23.

Now, when his Mother and his Brethren, were come to see him, it is said, that they could not come neere him for the prease. Here vvere Auditors enow, Christ so flowed now vwith Disciples, that his mother could haue no room to heare him: but after a vvhile it vvas low water againe. VWhen the

Mat. 26. 31 Shepheard was stroken the sheepe were scattered, when hee preached in the streets, and the Temples, and the fields, then many flocked after him; but when hee preached vpon the Crosse, then they left him, which said they would neuer forsake him; then there was a great prease to see him die, as there was heere to heare him preach. And many of these which seemed like brethren and sisters, were his betrayers and accusers, and persecuters: so inconstant are we in our zeale, more then in any thing else. Thus much of their comming and calling to Christ: now to the doctrine which lieth in it.

Mat. 27.

Here be two speakers, one saith, *Thy Mother, and thy Brethren are come to speake vnto thee.* The other saith, *These are my Mother & brethren which heare the word of God and doe it.* The scope of the Euangelist is this: First, that Christ would not hinder his doctrine, for Mother, or Brethren, or any Kinsman: Then to shew that there is a neerer conjunction betweene Christ and the Faithfull, then the Mother and the Sonne. The first is written for our comfort;

Exod. 20.

Luke. 2. 46.

Touching the first, he which teacheth vs to honour our Father and Mother, doth not teach heere to contemne Father and Mother, because hee speakes of another Mother, for it is said, *that he was obedient to his Parents.* This he sheweth, when being found in the Temple amongst the Doctors: hee left all, to goe with his Mother, because shee sought him so he honoured her that he left all for her. This he shewed againe at his death, being vpon the Crosse, hee was not vnmindfull of her: for poynting vnto *John*, hee said, *Mother, behold thy Sonne:* and poynting vnto her, hee said; *Behold thy Mother;* so hee commended her to his beloued Disciple before hee died. Therefore, this is not a doctrine of disobedience, but a rule how to obey. As hee taught his Disciples

Ioh. 9. 26.

to giue vnto *Cesar*, that which is *Cesars*, and to *God*, that which is *Gods*: so hee teacheth vs heere to giue vnto Parents, that which is Parents, and to the Lord, that which is the Lords. When God said, *Honour thy Father and thy Mother,* hee did not giue a commandement against himselfe: and therefore hee saith, *Honour me,* before he saith, *Honour them:*

Mat. 22. 21

Luke 20. 25

Mat. 19.

Exod. 20.

The

The first Commandement is, *Honour God*; the first Commandement is, *Honour thy parents*, lest you should honour your Parents before God. When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should be obeyed in many things: but when he denyed his Mother that one thing which she asked he sheweth, that the Mother should not bee obeyed in all things. When *Christ* said: *You haue but one Father and Master*, Hee speakes of Faith and Religion. shewing that when it concerneth our Faith and Religion, we should respect but one Father, and one Master, which is the giuer of our Faith, and the Master of our Religion.

When *Paul* said, *Children obey your Parents in the Lord*, he meanes not that we should obey them against the Lord, As, when he saith, *Obey Princes for conscience sake*, he meaneeth not that wee should obey them against conscience. Therefore when it commeth to this that the earthly Father commandeth one thing, that the heavenly Father commandeth another thing: then, as *Peter* answered the Rulers, so mayest thou answer thy Parents, *Whether is it meet to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much vnto thee, as thy hand, or thine eye.

In *Mathew 19*. A man must forsake his Father and his Mother to dwell with his Wife. In *Luke* the 16. Hee must forsake Father and Mother, and Wife, to dwell with *Christ*: For, *He which forsaketh Father, or Mother for mee, shall receive more*, saith our Sauour. Nay, *He which doth not hate Father, or Mother, or Wife for me, cannot be my Disciple*. Shewing that our loue towards God should be so great, that in respect of it, our loue toward men should be but hatred. Thus he which obeyed his Parents more then wee, yet would haue some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how farre they are to be obeyed, which are set in authority ouer vs.

Gen 6.1.

John 2.

Mat. 15. 23

Sam 6.10

As none but God speakes alwayes right, so none but God must alwayes be obeyed : wee are not onely called *the Sonnes of men*, but we are called *the sonnes of God*. Therefore as Christ answered his Mother, when shee would haue him turne water into wine, *woman, what haue I to doe with thee?* so wee should answer Father and Mother, and Brethren and Sisters, and Rulers, and Masters, and Wife too, when they will vs to doe that which is not meet, *What haue I to doe with you?* For to leaue doing good, and doe euill, were not to turne water into wine, but to turne wine into water. Peter was not Satan; but when he tempted Christ like Satan, Christ answered him as he answered Satan, *Come behinde me Satan*: shewing that wee should giue no more attention vnto Father or Mother, or Master, or Wife, when they tempt vs to euill, then we would giue vnto Satan, if he should tempt vs himselfe.

Three things children receiue of their Parents, Life, Maintenance, and instruction. For these three they owe other three : for life they owe loue ; for maintenance, they owe obedience; for instruction, they owe reuerence : For life, they must bee loued as Fathers ; for maintenance they must be obeyed as Masters ; for instruction, they must be reuerenced as Tutors. But as there is a King of Kings, which must be obeyed aboue Kings, so there is a Father of Fathers, which must bee obeyed aboue Fathers : therefore sometimes you must answer like the Sonne, when hee was bid to goe into his Fathers Vineyard, *I will goe* : and sometime you must answer as Christ answered, *I must goe about my fathers busines*.

When two milch Kine did carry the Arke of the Lord to Bethshemesh, their Calues were shut vp at home : because the Kine should not stay, when they heard their Calues cry after them : so when thou goest about the Lords businesse, thou shalt heare a cry of thy Father and thy Moither, and thy Brethren, and thy Sisters, and thy kindred to stay thee, but then thou must thinke of another Father, as Christ thought of another Mother : and so as those Kine went on till the Lord brought them where the Arke should rest, so thou shalt goe on, till the Lord bring thee where thou shalt rest. It is better

to flie from our friends, as *Abraham* did, then to stay with some friends, as *Samson* did with *Dalila*.

Gen. 11.3.

12.11.

Lude 16.14.

&c.

1.Sam.2.

1.Sam.8.1.

Neb. 13.45.

I may say beware of Kinsmen; as well as our Saujour said beware of men, For this respect of cousenage made *Elis* his Sonnes Priests, and this respect of cousenage hath made many like Priests in England: this respect of cousenage hath made *Samuels* sonnes Iudges, and this respect of cousenage hath made many like Iudges in England: this respect of cousenage brought *Tobias* into the Leuites Chamber: and this respect of cousenage hath brought many Gentlemen into Preachers liuings, which will not out againe. As Christ preferred his spirituell Kinsmen, so we preferre our earthly Kinsmen. Many priuiledges, many offices, and many benefices, haue stooped to this voyce; thy Mother calleth thee, or thy Kinsmen would haue thee. As this voyce came to Christ while he was labouring, so many such voyces come to vs while we are labouring. One saith, Pleasure would speake with you: another saith, Profit would speake with you: another saith, Ease would speake with you: another saith, a Deanary would speake with you: another saith, a Bishoprick would speake with you: another saith, The Court would speake with you.

VWhen a man is in a good way, and studieth the Scripture to be a teacher of the Church, a voyce commeth to his eare, as this came to Christ, and saith: Thy friends would haue thee study the Law, for by Diuinity thou shalt attaine to no preferment, and thine owne flocke will vexe thee, or the Bishop will stop thy mouth. This winde sometime turneth *Ionas* his sailes from *Ninine* to *Tarshish*, and makes him bury his talent.

Ionas 1.

If he be a Diuine already, & preach his conscience, a voyce commeth vnto him againe, as this did to Christ, & saith. Thy friends would haue thee to be quiet, for there be spies which do note what thou saiest, or, there be fellowes that lye in wait for thy liuing; so sometimes with a little intreatie, he beginneth to draw vp his hand, and lay his finger vpon his mouth, and preach peace, when he is sent with warre. Thus we are,

cum

cumbred like our Master, before our Sermons, and in our Sermons; and after our Sermons; euen of them Sometime, which should incourage vs: and therefore as Christ saith, *Beware of men*, so say I, *Beware of Kinsmen*.

So soone as the children bee borne, their Parents bring them to the Temple, and baptize them, and offer them to God: but so soone as they be able to serue him, they tempt them away from him to Law, or Physicke, or Merchandise, or Husbandrie, and had rather they should bee of any Tribe, then of the Tribe of *Leui*, which serueth in the Temple. Hee which will be hindred shall haue blocks enow: but we must learne to leape ouer all, As Christ leaped ouer this. If wee should leaue *Father, and mother, and Wife, and Children for Christ*, much lesse should we care for labour, or losse, or shame, or trouble. or displeasure, for wee should aduenture these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

Heere is a Genealogie of Christ, which *Mattheu* and *Luke* neuer speake of. As Christ saith: *I haue another bread which you know not*: so he saith: *I haue other Kinsmen which you know not*.

2. Iohn. 1. Saint *Iohn* writing to a Ladie, which brought vp her children in the feare of God, calleth her the elect Ladie, shewing that the chiefest honour of Ladies, and Lords, and Princes, is to be elect of God. *S. Luke* speaking of certaine *Bereans*, which receiued the word of God with loue, calls them *more noble men then the rest*: shewing that God counteth none Noble, but such as are of a noble Spirit. As *Iohn* calleth none elect but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *Kinsmen*, but the righteous: and of those onely hee saith, *These are my Mother and my Brethren, which heare the word of God and do it*.

Rom. 9. 8. As *Abrahams* children are not counted after the flesh but after the Spirit: So Christs kindred are not counted after the flesh but after the Spirit; for the flesh was not made after the Image of God, but the Spirit: therefore, God is not called the Father of Bodies, but the Father of Spirits. Now God,

God which is Spirit, preferreth them that are kin to him in the Spirit. Therefore *Eſau* was not blessed because he was of *Iſaacks* flesh: but *Iacob* was blessed, because hee was of *Iſaacks* Spirit. As wee loue in the flesh, so Christ loueth in the Spirit; therefore he calleth none his *Kinsmen*, but the *n* which beare the word of God and doe it.

It seemeth that *Paul* thought of this saying, when as hee said, *Till Christ be formed in you*: If Christ be formed in vs, as *Paul* saith, then we are Christs mother: euery one which will haue Christ his Sauour, must be Christs mother. The Virgin asked the Angel, *How she could beare Christ, seeing she had not known a man*. So you may aske how you can beare Christ, seeing he is borne againe already.

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his Mother by the flesh, and the Faithfull are his Mother by his Spirit: The Holy Ghost conceiued him in her, the holy Ghost doth conceiue him in them: hee was in her wombe, and hee is in their hearts: shee did beare him, and they doe beare him; shee did nurse him, and they doe nurse him. This is the second Birth of Christ. As the Soule of man may bee called, *The Temple of the holy Ghost*, which is the third Person: so it may bee called, *The wombe of the Sonne*, which is the second person.

Before these words it is said that Christ asked, *Who are my brethren*? as if hee should say, You thinke that I am affected to my *Kinsmen* as you are. But I tell you that I count them my kinsmen, which beare the word of God, and doe it. To shew that Christ loueth vs with an euerlasting loue; hee sheweth that hee doth not loue vs for any temporall things, but for that which endureth for euer.

If Christ loued vs as *Isaac* loued *Eſau*, for venison, then we might misse the blessing as *Eſau* did. But as *Iohn* saith, *He loueth in the truth*: so Christ loueth in the truth. To loue in the truth, is the true loue. Euery loue but this, at one time or other, hath turned into hatred: but the true loue

ouercommeth hatted, as the truth ouercommeth falsehood.

Now for this loue; Christ calls them by all the names of loue; his Father, and his Brethren, and his Sisters. In *Roma 6.* they are called *his Seruants*; If that bee not enough, in *John* the fifteenth, they are called *his friends*; if that be not enough, in *Luke* the foure and twentieth, they are called *his brethren*; if that bee not enough, in *Marke 1.* they are called *his Children*; if that bee not enough, here they are called *his Mother*; if that be not enough, in *Canticles* the fifth, they are called *his spouse*: to shew that hee loueth them with all loue; the Mothers loue, the Brothers loue, the Sisters loue, the Maisters loue, and the Friends loue.

If all these loues could be put together, yet Christs loue exceedeth them all; and the Mother and the Brother, and the Sister, and the child, and the kinsman, and the friend, and the seruant, would not doe and suffer so much among them all, as Christ hath done, and suffered for vs alone. Such a loue we kindle in Christ, when we *heare his word, and doe it*, that wee are as deare vnto him, as his kindred together.

Now as wee are his mother, so should wee carry him in our hearts as his mother did in her armes. As we are his brethren, so wee should preferre him, as *Ioseph* did *Benjamin*. As wee are his Spouse, so wee should embrace him, as *Isaac* did *Rebecca*: if thou be a kinsman, doe like a kinsman,

Gen. 43. 43

Now wee come to the markes of these kinsmen, which I may call the armes of his house. As Christ saith, *By this all men shall know my Disciples, if they loue one another*; hee saith, by this shall all men know my kinsmen; if they *heare the word of God, and doe it*.

As there is a kindred by the Fathers side, and a kindred by the Mothers side: so there is a kindred of Hearer, and a kindred of doers. In *Mathew* it is said, *He which beareth the will of my Father, and doth it*; here it is said, *He which beareth the word of God, and doth it*: both are one: For his word is his will, and therefore it is called his will *Psal. 119.*

As hee spake thereof doing, so he speakes here of a certaine rule, which he calles, *the Word of God*, whereby all mens workes must be squared: for if I doe all the workes that I can to satisfie anothers will or mine owne will, it auaieth me nothing with God, because I doe it not for God. Therefore he which alwayes before followed his owne will, when he was stricken downe and began to repent himselfe, hee presently cryed out, *Lord what wilt thou haue me to do?* As if he should say, I will doe no more as men would haue mee, or as the Deuill would haue mee, or according as the flesh would haue mee, but as thou wouldest haue mee. So *Dauid* prayed, *Teach me O Lord, to doe thy will, not my will*, for we need not to be taught to doe our owne will, no more then a Cuckoo to sing cuckoo; her owne name, euery man can goe to hell without a guide.

Acts 9.

Here is the rule now: if you liue by it, then you are kin to Christ. As other kindreds goe by birth and marriage, so this kindred goeth faith and obedience. Hearers are but halfe kin, as it were in a farre degree: but they which beare and doe, are called his Mother, which is the neereft kindred of all. Therefore if you haue the deed, then are you kin indeed: there is no promise made to hearers, nor to speakers, nor to readers; but all promises are made to beleeuers or to doers.

If you aske God, who shall dwell in the holy mountaine; hee saith, *The man which walketh uprightly*: here are none but doers. If you aske Christ, who shall enter into the Kingdome of heauen, hee saith, *Not they which cry Lord, Lord* (though they cry twice Lord) *but they which doe the will of my Father*: heere are none but doers. If you aske him againe, how you may come to Heauen? hee saith, *Keepe the Commandements*: heere are none but doers. If you aske him againe, who are blessed? hee saith, *Blessed are they that heare the word of God, and doe it*: here are none but doers. If you aske an Angel, who are blessed? hee saith, *Blessed are they which keepe the words of this Booke*: heere are none but doers. If you aske *Dauid*, who are

Psal. 15. 2.

Mat. 7. 21.

Lu. 18.

Reuel. 22. 7.

Psal. 106.3 are blessed he saith, *The man is blessed which keepeth righteousnesse*: here are none but doers. If you aske *Salomon*, who are blessed? he saith, *The man is blessed which keepeth the law*: here are none but doers. If you aske *Esay*, who are blessed? *Esay. 50.2.* he saith, *Hee which doth this is blessed*: here are none but doers. If you aske *James*, who are blessed? he saith, *The doer of the word is blessed in his deed*: here are none but doers. *James 1.25.* *Mat. 7.21.* *Rom. 2.13.* The blessing and doing run together.

Left any man should looke to bee blessed without obedience, *Christ* calleth Loue the greatest Commandement; but *Salomon* calleth Obedience, the end of all: as though without Obedience all were to no end,

Judg. 17.8. When *Michah* had got a Leuite into his house, *Now* (saith he) *I know the Lord will be good unto me, seeing I haue a Leuite in my house*: so, many think, when they haue gotten a Preacher into their Parish, now the Lord will be good vnto vs, now *Christ* will loue vs, now wee are good sonnes, seeing we maintaine a Preacher amongst vs. But *Michah* was not blessed for a Leuite, nor you for a Preacher: but you would haue vs to doe as wee teach, so God would haue you to doe as you heare: for you shall be no more faued for hearing, than we are for speaking.

Gen. 1. When God created the tree, hee commanded it to bring forth fruit: so, when hee createth faith, hee commandeth it to bring forth workes, and therefore it is called a liuely faith. When our Sauour would proue himselfe to *John*, to be the true *Messias* indeed he said to his Disciples, *Mat. 11.4.* *Tell John what things you haue heard and seene*; not onely heard, but *Luk. 7.22.* seene: so, if we will proue our selues to be *Christ*s Kinsmen indeed, we must worke that which may bee seene, as well as heard. *John* was not onely called, *The voyce of a cryer*, but *Mat. 33.* a burning Lampe, which might bee seene: so all which are crying voyces, must be burning Lamps.

1im. 2.18. *James* doth not say, Let mee heare thy faith, but *Let me see thy faith*. As the Angels put on the shape of men, that *Abraham* might see them: so faith must put on workes, that the world may see it *The workes which I doe* (saith *Christ*) beare

witnesse of vs: so the workes which we doe, should beare witness of vs: Therefore Christ linketh Faith and Repentance together, *Repent and beleue the Gospel. Marke 1.15.* Therefore I conclude, *That which Christ hath ioyned, let no man seperate, Marke 10.9.*

Thus haue I shewed you Christs preaching, a great prease hearing, his friends and kinsmen interrupting, and Christ againe withstanding the interruption: by this you may see what a spite the Deuill hath to hinder one Sermon: therefore no maruell though he cause so many to be put to silence: no maruell, though he stand so against a learned Ministry: no maruell though he raise vp such slanders vpon Preachers: no maruell though hee write so many bookes against the Christian gouernment in the Church: no maruell though hee make so many non-residents: no maruell though hee ordaine so many dumbe Priests: for these make him the God of this world, the Deuill is afraid that one Sermon will conuert vs, and wee are not moued with twentie: so the deuill thinketh better of vs then we are.

Againe by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or ruler which tempteth, or Master which tempteth, or wife which tempteth. As Christ would not know his *Mother* against his Father: so thou shouldest not know any father, or mother, or brother, or sister, or friend, or kinsman, or master, or childe, or wife against God.

If the mothers sute may be refused sometime, a Noble-mans Letter may bee refused too: hee that can turne his hinderance to a furtherance, as our Sauour did here, maketh vs of euery thing. Againe by this you may learne, how to choose your friends. As Christ counted none his kinsmen, but such as *heare the word of GOD, and doe it*: so wee should make none other Familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godly

his kinsmen, bee they neuer so poore, and welcorne to call the poore our kinsmen, be they neuer so honest; so proud is the seruant aboue his Master. Againe by this you see how Christ is to be loued: for when hee calleth vs his mother, he shewes vs the way to loue him as a mother; for indeed hee is the mother of his mother, and his brethren too; Againe, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy Father, glory not that thou hast a Knight to thy brother, but glory that thou hast a Lord to thy brother. Hee which calleth *Abraham* his father, fried in hell; because God was not his father. If *Mary* might not be proud of such a Sonne as Christ, much lesse may you bragge of any friend, or sonne that you haue.

Againe, by this you may know, whether you be kinto Christ: as those Priests were shut out of the Temple which could not count their genealogie from *Aaron*, so they should bee shut out of Heauen that cannot reckon their pedegree from Christ. Here are the Armes now, whereby you may shew of what house you come; *If you heare the word of God and doe it*: then Christ saith vnto you as hee said vnto them; *These are my Mother, and my brethren, and my Sisters*. You women are his *Sisters*, and you men are his *Brethren*. If you be Christs *Brethren*, then are you Gods *Sonnes*, and if you be Gods *Sonnes*, then are you his *Heires*, for all Gods *Sonnes* are called *Heires*, *Rom. 8.7.*

Lastly by this you may know the Devils kinsmen; and therefore Christ saith, *You are of your father the Devil*. Shewing that the Deuill and the wicked are as neere kin, as Christ and the faithfull.

Now, as *Dauid* saith, *Seemeth it a light thing vnto you to be the son of a King, seeing I am a poore man, and of small reputation?* So may I say, seemeth it a light thing to you, to be the Sonnes of the King of Kings, seeing you are poore men, and of Small reputation? it is counted a great honour to *Abraham, Isaac, and Iacob*, that God was not ashamed to be called their God. What an honour then is this, that God is not ashamed to be called our Father? nay our Brother?

If the Israelites had such care to match with the seruants of God, what a blessing is this to marry with the Sonne of God? Therefore if any affect rich Kinsmen. or great marriages: here is a greater then *Salomon*, marry thou him: This kinsman of ours is now gone vp into heauen, that wee may haue a friend in Court.

Ioseph desired the Butler to remember him when he stood before *Pharaoh*, and he forgot him, though he had pleased him. But a thiefe desired Christ to remember him, when hee came into his Kingdome, and he receiued him into Paradise the same day, though he had alwayes offended: to shew that though we haue beene as bad as theeues, yet we may haue hope in Christ. Therefore, now we may conclude, You haue heard the word, if you goe away and doe it, then you are the Mother, Brethren and Sisters of the heauenly King: to whom with the Father and the holy Spirit, be all praise, maiestie, and dominion, now and euermore.

Amen.

FINIS.

C 2

THE

The declaration of Henry Smith, to the Lord Iudges, how he found, and how he left Robert Dickons.

When I came first to Mansfield with your Honours Precept, I found this *Rob. Dickons* in these and like opinions, which he presumed he would hold vnto death.

HE said that hee had seene three visions by an Angel which shewed him strange things, promised him rare gifts, and power to come.

He said that the Angel called him *Elias*, whereupon he affirmed that the Prophecies of *Malachy* remaines to be fulfilled in him.

He said that the Angel told him, that he should be a Leaper two yeere, and a Bondman eight yeeres.

He auouched that his Father should be cast ouer into ignorance, and that all he had should perish.

He auouched that there should be neither Chattell nor deare in his Country for eight yeeres, which is the time of his seruice.

He pretended that after two yeares, his time should come to preach, and that no man should be able to confound him.

But before I left him (as the Word of God doth alway exercise his naturall power) he pronounced before vs all, Now I am conuerted by Scripture: whereupon he requested me to set downe his recantation, which he uttered in these words.

The Confession of Robert Dickons, vpon the first dayes Examination.

I Did beleene my visions to be true before I heard the Scriptures proue the contrary, and now I esteeme them but a delusion of Satan, therefore I desire to be set to learning for my owne saluation, and for the edifying of my Brethren. Witness Will. Dabridgecourt Esq; Henry Smith, Edward Inman, Will. Whaley, Hugh Peace his Master and a number more.

Robert Dickons.

This (I trust) he spake unfainedly. And for so much as his desire to learn is commendable, & his gifts not common to men of his

his degree, as your wisdom shall better see if you talk with him alone. I leaue this motion to your Honours good consideration, which can best iudge how to quench, or how to kindle such sparkes. The lost sheepe is found. Henry Smith.

Robert Dickons confession vpon my second Examination, wherein hee declareth, that hee had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines day was eight yeers, greene leaues which was strange in winter, for which cause I brought the home, and the leaues of the same Oake in summer became red, it chanced at the same time, to thunder and lighten: after this I was visited, as pleased God for two yeeres.

The matter of the lecond vision.

Foure yeeres after I dreamed much like to the matter of the first vision, and the same night it chanced to lighten. (Tis of this I take God to be my Iudge) I found a leafe Printed in my chamber next morning, with those six sentences, saving onely the first line: which leafe, vlesse it was lost out of my fellowes bookes, I know not how it came.

The matter of the third Vision.

This time twelue moneth, I saw light in the shop alone, whereat I was astonished & imagining with my selfe what it should meane, it came into my head to tell my fellowes, which came in & found me afraid; that I had scene an Angell in a flame of fire, which called mee Elias, & bad me write all that I had scene & heard: hereupon I remembring my former sights & dreames, thought to make me strange vnto men, & so turned at that which I had scene, as if God had shewed me visions: Here is all the matter and summe of my supposed visions. To this Confession I take God for my Iudge, as I shall be saued in the latter day: but to the other I neuer swore, though I was neuer so often examined.

Robert Dickons.

Vpon this he yeelded vp his Bookes into my hands, which I haue and keepe; and now hee hath nothing to shew for that falsetie.

Henry Smith.



THE LOST SHEEP is found.

I. IOHN 4.1.

Prone the spirits, whether they are of God, or no.

Luke 7.



Either too bold, nor too credulous, as *John* sent to Christ, *art thou he that cometh, or look we for another?* So send I vnto him which calleth himselfe *Elias*, art thou hee which was prophecied, or is he come alreadie? But will *Elias* answer as well for himselfe, as

Mat. 24.

John 10.

John 7.

Luke 2.

John 7.

Acts 6.

Christ proued his authoritie to *John* & Goe your way and bring word againe to *John* what things ye haue seene and heard, how that the blinde see againe. The lame goe, the deafe are cleansed, the deafe heare, the dead rise, the poore receiue the Gospell. These tokens the Lord vsed for an answer, because he would not that men should indanger their saluation, to beleue every man that calleth himselfe Christ, or *Elias*, or a Prophet, vnlesse he bring the testimony of the Holy Ghost in fulnesse of power: therefore hee requirith himselfe, if I do not the workes that no man doth, beleue me nor. Therefore he saith againe, The workes that I doe, beare witnesse of me, that the Father hath sent me: therefore it is written, All that heard him, were astonied at his vnderstanding and answers: therefore the seruants came backe: and could not bring him, but told the Pharisies how their hearts were stricken, No man euer spake as this man speakes. Therefore it is written of *Stephen*, they could not resist his wisdom and the spirit by which hee spake: Therefore the Disciples would

would not receiue *Paul* before *Barnabas* gaue witnesse of him: Therefore all the Prophets prophesied of Christs coming, that when hee came we should know him, and receiue our saluation: therefore Christ hath foretold vs all the tokens of his second coming, and all the signes which shall goe before his day of iudgement: and as he had left nothing out, he saith in a full conclusion take heede, let no man deceiue you, I haue shewed you all things before. But what hath *Elias* done? or what hath *Elias* spoken? or who cannot dispute with *Elias*? or who giueth witnes of *Elias*? or who hath prophesied of *Elias*? or who hath receiued *Elias*? or who hath said of a truth this is a Prophet? O how necessary had it been, that Christ amongst all other tokens of his coming, should especially haue noted vnto vs that *Elias* that great Prophet, that crier, that trumpet, that destroyer, that *Noah*, that *Lor*, that soldier of the *Lor*, that Sonne of righteousness, that man which no man shall accuse of sin, if there had bin any such to come? sure we would haue respected more that signe, then all the rest. But so it is that Christ hath forewarned vs of many false Prophets, but of any one singular prophet of God, he hath not in all his tokens once remembred. Alas, *Elias* where wast thou that the Lord did so forget thee? hath the Lord reuealed all tokens vnto vs, & yet wilt thou be a token aboue number? He that commeth in without his wedding garment, shall be thrust out, & shame shall come vpon him which is without shame.

Is it enough for our beliefe, to say, that an Angell called thee *Elias*? Sathan is transformed into an Angel of light: search the scriptures, saith Christ, those be they which testifie of mee. Will it excuse *Adam*, to say the woman deceiued me? Benot deceiued, sayth Christ: if an Angel from heauen teach you any other doctrine then this, beleue him not: he whom God hath sent, speaketh the words of God. If ye continue in my word, then are you my very disciples: he which hath the gift of Prophecie, let him haue it according to the faith. You say, we are in true religion: if thou wert *Elias*, thou wouldest let vs so continue. Why are we in the true Religion? because we truly beleue the Scriptures: but the Scriptures so plain-

Act 9.

Act 3. 24.

Mar 13. 12

Iohn 7. 40.

Mar 13. 6

Mat 22.

Iohn 5. 39.

Gal 1. 8.

Iohn 3.

Iohn 8.

Rom 10.

lie so often, so vehemently poynt vnto vs, that *Elias* is come already, that now we cannot beleue him that calleth himselfe *Elias*, vnlesse we falsifie the word of God. You therefore which say wee stand in the true faith, and yet would inueigle vs from the faith which wee doe hold, to beleue contrary to his infallible Word, haue a secret meaning to call vs to one heresie after another, which hee may easily doe, whosoever can proue the Sonne of man a lyer, and goe vnder the name of *Elias*. It is hard for thee to kicke against the pricke. Read, see, and behold how the Spirit conceits against thee: I say, vnto you that *Elias* is come already, and they knew him not, but haue done to him whatsoever they listed.

All the Prophets and the Law it selfe prophecied vnto *John*; and if ye will beleue it, this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias* verily when hee cometh, first restoreth all things; but I say vnto you, *Elias* is come, and they haue done vnto him what they would, as it is written of him: *John* shall goe before him in the Spirit and power of *Elias*, to turne the hearts of the fathers to their Children. What say you to all these which beare witnesse against you? Doe all the Euangelists speake in Parables? was not *Elias* come, because they knew him not? If the Scribes and Pharisees had taken *John* for *Elias*, then would you haue sayd the cause is plaine: for all men beleue that *Elias* is come. But now the Scribes knew him not: though Christ say, he is come, yet you will not know him: what is this but to confesse the Scribes, and deny Christ? You therefore which speake not the words of God, are not sent of God: you which continue not in his saying, are not his Disciple, you which prophecie not according to the faith, haue not the right gift of Prophecie. This is the sentence of truth, vnder which if *Elias* fall, all the false Prophets cannot raise him vp againe.

Now shew thy testimonie *Elias*, thou art of age, answer for thy selfe. How many *Elias*es will you make? or of what *Elias* did Christ speake? his Disciples vnderstood him of *John*, for vnto him the Iewes had done what they would

Acts 9.5.

Mat. 17.

Mat. 11.

Marke 3.

Mat. 14.10.

Luke. 1.17.

John 3.

John 8.

Rom. 12.

John 9.23.

Mat. 17.

Mat. 9.

would : or what *Elias* was to bee fulfilled ? not hee that was prophesied ? or what *Elias* did the Scribes thinke should first come, before the Sonne of man should rise from the dead ? or to whar prophesie did they leane, why they should looke for *Elias* ? did they not stand vpon the prophesie of *Malachie* ; Yea no question, for they had no other to trust vnto : but Christ made answer to his Disciples, that *Elias* which the Scribes looked for, was come already : therefore the *Elias* of *Malachie* was come already : for they knew no other but of *Malachie* : and the Apostles asked him in their meaning, to giue answer vnto the Scribes. If Christ say, *Elias* is come already, doth he not meane that *Elias* which was prophesied and expected, is come already, that the Scripture might be found true ? No truth can say that hee meant any other. then if *Elias* which was prophesied, be come already, how canst thou be hee which was prophesied ? The Apostles said, the Scribes looked for *Elias* ; Christ said *Elias* is come already : is not this as much as if hee had said, Let them looke for him no more, for hee that is come shall not come againe : if wee were now to looke for another, he that comes not in at the doore, is not the right shepheard, and you are as worthy to be welcome, as he which comes before he be bidden : but if you had done wisely, you would haue come before Christ, ere he had broached these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would haue said : This may be *Elias*. If Christ had not come when Christ came, then Saint *Patrick* had bene Christ. Can you not be content to thinke as the Apostles did ? sure it is, they knew not that any *Elias* should arise in those dayes, but accounted the Prophecie of *Malachie* fulfilled, when they heard Christ giue sentence thereof, and they all in one spirit vnderstood him of *Iohn*. Furthermore all the Prophets prophesied to *Iohn*, but after *Iohn* we reade of no Prophet, but the Ministers of the Lord. So that if you will interpret a Prophet as they were in the old law, by this sentence, you cannot be a Prophet, but if you say, that place of *Mathew* is not so to bee vnderstood, then you must

Mal. 4. 5.

Mat. 17. 12.

You haue as much reason for *Elias*, as the Iewes, that thought Christ called for *Elias*, when he said, *Eli, Eli, lama sabachthani.*
Psal. 78. 39.
Iohn. 10.

An Irish deuotion.

Mat. 7. 19.
Mat. 11.

must needs construe it thus : that all the Prophets prophesied to *John*, that is, that all, which any of the Prophets sayd to *Elias*, they prophesied in meaning to *John*, & so *Malachies* prophesie is fulfilled in *John*. Thus *Mathew* construeth himselfe in the next verse, saying. This *John*, to whom the Prophets prophesied, is the *Elias* which was to come.

Luke 17.

John 8.

Luke 1.

Luke 3.

Acts 9.

John 12.

John 1.

You grant that *John* had the spirit, the power and office of *Elias*, and that he did fulfill his dutie : stand there, for in this poynt *Lukes* words doe agree with the words of *Malachie*. Now demand I of you, whether names bee any thing with God, and when the Spirit prophesied a Prophet, whether he prophesied the name, or the office and the power? *Christ* had faith, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophesied, that *Elias* should come, hee meant not that *Elias* which was taken vp in a fiery Chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, He shall goe before him in the spirit and power of *Elias*. The prophesie is fulfilled, when the thing prophesied is come to passe, and that is done which is spoken. Hee is not a Prophet that beares the name of a Prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at al, you are *Elias* as well at one time as at another. *Elizabeth* could not chuse but call her sonne *John*. *Mary* was warned before she was deliuered, to call her fruit *Iesus*. Your Angell speakes to none but to your selfe. Makes God Prophets in such secret? The holy Ghost lightneth vpon *Christ* in the likenesse of a Dove, that *John* might see and beare witnesse: *Paul* was stricken downe to the ground in the sight of all his companions, a voyce came from heauen that the people heard, and *Iesus* answered, This voyce was not because of me, but for your sakes : but of this Angell I may say, he which intendeth euill hateth light. But *John* said I am not *Elias* : he said well, for *Elias* was taken vp into heauen, and nothing was prophesied to come againe, but one in the spirit

spirit and power of *Elias*, (as I haue proued before) and this was *John*, but hee would not call himselfe *Elias*, nor say he came in the spirit and power of *Elias*, though God had giuen him both his spirit and power. This was *Johns* modestie, to humble himselfe, as Christ aduanced him: so he said, I am not a Prophet, and yet he was a Prophet, and more then a Prophet. Thou child (saith his Father) shalt be called a Prophet of the highest. So little, *John* respected the name of *Elias* or of a Prophet. But are the Prophets of the old Testament, or the Prophets of the new Testament to bee fulfilled in our dayes? I thought the Prophets had determined about Christ, and that Christ had prophesied of vs: thus *S. Paul* taught the Hebrewes before *Elias* came: hold fast *Elias*, for if this be true thy kingdome is but short. But I come nearer vnto you, do you beleue as Saint *John*, as a Prophet, or an Apostle? Then you can shew me your faith by your workes. These tokens saith Christ, shall follow them that beleue: They shall cast out devils in my name; they shall speake with tongues; they shall drive away Serpents: if they drinke poyson it shall not hurt them, and they shall heale the sicke, by laying on their hands. If you cannot doe all these, or none of these, then I may beleue as well as *Elias*: shall he that is full of the holy Ghost be vnable to yeeld one token of faith? hold fast *Elias*. But whether you be a true Prophet or a false, yet you shall haue power to cast out Deuills, for the false Prophets shall come vnto mee (saith Christ) and shall say, wee haue cast out devils in thy name. But if thou be but a pettifogger, and haue no cunning, but set a face on things, then take heede how you adiure these spirits, least they turne vpon you againe, and say, Iesus I know, & *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomsoever thou seruest, the same shall pay to thee thy wages. Yet a little nearer to you, you ask your brother, as I read in a peece of a letter, vnder your name, If I be a false Prophet, what false doctrine haue I taught? indeed if you were the Prophet of God, the holy Ghost should speake within you, and the spirit of truth should leade you into all truth, as it is written. And if you had the spirit of

Luke 1.

Heb. 11.

Mark 16.

Luke 1. 19.

Mat. 7. 22.

Iohn 16.

Luke 11.

John

1. King. 12. *John*, as *John* had of *Elias*, then you shall be full of the filthy Ghost from your mother's womb. The Prophet of God cannot speake, but that which God puts into his mouth, but you erre & that against God, & against his Word, and yet you aske what false doctrine hane I taught? First, you call your selfe *Elias*, to which now I say no more, but let you the example of Christ, which you should follow. If I beare witness of my selfe, my witness is not true. You presume further, that Christ descended into hell both in soule and bodie: which is so absurd, that neither, either Protestant or Hereticke, auouched: the Creede saith plainly, his body was buried, and in this Article we doe not beleeye truly, how say you that we are in the true religion, which are not yet come to the knowledge of our saluation? you auouch stiffly that the Patriarkes before Christ remained in hell; where was no darkenesse but light: I stand not to resell absurdities, I rather looke for your prooffe then you to expect my confutation: some haue said, in *Abrahams* bosome, some in *Limbo Patrum*, some in Heauen, and some in hell: but shew me Scripture, or one Doctor, or true Professor since the world began, which euer said *Elias* saith. Did the Angell tell you this? aske him when you talke with him againe, where this delicate hell is, and to what purpose it serueth, since Christ fetcht his Patriarkes forth of it. You say that Christ knew all things sauing the day of resurrection: which will not stand with his humanitie, for so he knew not all things, now with his Deitie, for so knew the day of resurrection, and all things else. In this poynt you ouer-shoot your selfe for want of learning to distinguish of the two natures in Christ, whereby I perceiue there is nothing in you, but that which is of Practice, and you know no more then you haue learned at Schoole.
2. You peruert the words of *Mathew* 17. He saith *Elias* shall first come and restore all things: you say, *Elias* shall come and destroy all things, and so vpon a false foundation you ground a busie argument to no purpose: Shall this be your proceedings to falsifie the truth to proue a lye? what doctrine is this that shall destroy all things? Antichrist is called the son

of perdition, because hee destroyeth other, and shall be destroyed himselfe. My power saith *Paul*, is to edification not to destruction: construe thy words wisely, for if the sheepe hear his voyce, they will thinke that the Wolfe comes rather then the true Shepheard. Did *Iohn* thy office, and did he not destroy? Had *Iohn* thy power, and could hee not destroy? In this word all thy doctrine is manifest: if *Mathew* say destroy, then *Elias* doctrine shall stand for truth, but if *Mathew* say (Restore) then *Elias* shall be content to goe for a false Prophet, because thou hast changed the truth into a lie. You prophesie that your father shall be cast ouer into ignorance, and all that he hath shall perish. Now *Elias* expounds how he meaneth to destroy, and first hee beginneth with his Father: O miserable childe for whom his Father is accursed: was *Iohn Baptists* Father cast ouer into ignorance? was *Mary* accursed? did their cattell perish? No, thou shalt haue ioy and gladnesse, saith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the holy Ghost, saith *Luke*, Blessed art thou among women, saith the Angell. Is it true *Elias*? this will goe hard on thy side. You would beare men in hand, that neuer plague, nor dearth, nor earthquake, nor waters shall touch your country, so long as you continue amongst them. This is more then euer was granted Christ: what shall wee thinke? they promise libertie, saith *Peter*, and they themselues are bond seruants. Ah Lord God (saith *Jeremy*) behold the Prophets say to them, yee shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place. Then the Lord said ynto him, they prophesie lies in my name. I haue not sent them, I spake not to them, but they prophesie vnto you a false vision, a diuination, a vanitie, a deceitfulnesse of their owne heart, and they themselues shall perish by the plagues, from which they exempt their Countrey, without my commandement. You auouch that religion is most sincerely professed, and thoroughly purged from ceremonies in England: Now I would that *Elias* were not a false Prophet. But here I deserue, that *Elias* the Prophet knoweth not what is done beyond seas. No *Elias*,

Genena

Gal. 1. 10.

Luke 1. 17.

Ier. 14. 23.

Genena is yet to learne of *England*, I would all the wisdom of *Elias* could moue *England* to learne of her sister *Genena*, then should we haue more Religion, and lesse Ceremonies.

9. You pretend that *Caluin* was a good man, and yet in your Article of Christs descent, you make him a plaine reprobate, for he neuer beleueed as *Elias* doth. You terme your

10. three apparitions, visions, and yet you doe say they were true; wherein you will beguile your selfe, because you goe further then your knowledge: you know not what a vision

Act. 12.

meaneth: but reade, and you shall finde that visions are false. Though *Elias* make a mingle mangle of truths, and seemings together, as though you could dreame and bee awake: either all must bee a vision, or part of a vision, all truth, or no truth. You say your soule was taken from your bodie: indeede Saint *Paul* durst not say so, lest any man

2. Cor. 12.

11.

should thinke of him, aboue that which hee did see him to bee, and that he heard of him: but *Elias* had neede speake for himselfe, for no man will speake for him. But Christ saith,

Iohn. 14.

the word which I speake is not mine, but the Fathers which sent mee. Marke the strong reasons of our new Prophet,

hee proues not as wee doe, by *Scripture*, but doth speake as one that hath some authoritie, *Ipse dixit*. For how

would you haue him proue else that hee vvalked vpon the clouds, and that the rooffe opened to let forth his soule?

feare his time is not yet come to proue this by *Scripture*. But what saith *Paul*? Say I these things of my selfe? saith

not the Law the same also? This geere will not hold, *Elias* you did not looke well at the knitting, how these things

would agree.

2. Cor. 12. 6

12.

Paul refraineth to glory of himselfe, because men should not account him aboue that which they saw in him: *Elias*

boasteth himselfe of secret visions, because hee would that men should account of him aboue that which they see in him

to be Christ would not be known before his time, *Elias* will be a prophet before he can propheticie. Be ye followers of me

Mat. 16. 20

3. Cor. 11. 18

saith *Paul*, and looke on them that vvalke so, as ye haue us for

for an example: therefore; fashion thy selfe to *Paul*, and wee will looke on thee; for hee that commendeth himselfe is not allowed, but he whom the Lord commendeth. Is this man likely to haue reuelations, which cannot reueale any more vnto vs then wee know? God did beare witness vnto the doctrine of the Apostles, with signes and wonders, diuers miracles and gifts of the holy Ghost. Is *Elias* also among the Apostles? Well: he is the least of the Apostles, wee will not looke for wonders, we will craue but truth. Heb. 2.

The Prophet which speaketh a word which I haue not spoken, shall die: and if thou thinke in thy heart, how shall we know the word which the Lord hath not spoken? marke if the thing bee not, nor come to passe, then the Lord hath not spoken, but presumption. Dent. 18, 16

Is it come to passe that the word of *Matthew*, restore, is turned to destroy? Is it come to passe, that *England* is before *Genoa* in sincere profession? we see (alas) it is not so: therefore we know the Lord hath not spoken to this man, but he speaketh of himselfe, therefore thou shalt not bee afraid of him, saith God. You were sicke as nature inclined, and you say that the Angell prophesied you should bee a Leaper: you were bound prentise as others bee, and you say the Angell prophesied you should be a bond-man: your Countre hath done well, as many moe: And you say the Angell prophesied it should fare well for your sake. This is to prophesie of the weather, when the time is past. Who cannot haue enough of such Angells, if men would beleue them? yet *Hanno* wrought with more credite then this, hee taught birds to sing, *Hanno is a God*, and when they had learned their lesson, hee lets them flie in the ayre, and wheresoever they came, they cryed, *Hanno is a God*. This had some miracle in it, but *Elias* will face vs out with a card of tenne.

This is but a young Deuill. You affirme, that at the desire of the proud, *Elias* is beheaded: this is Prophetie indeede, it passeth my vnderstanding. The Spirit of truth speaketh plainly to edifie in truth, and giueth vnder

derstanding to the simple; but the Spirit of Sathan leadeth mens mindes, to contrue his saying as they list, that vnder ambiguous words he might sow erroneous opinions, & contention amongst men. These are the Wells without water, or those which bee deepe that men can draw no water out of them. This sentence cannot bee verified, vlesse you make *John Elias*: and so we receiue your *submittimus*: see how Satan shall be taken in his owne snares. You demand confidently, If I bee a false Prophet, What euill euer haue I done? or where is the person that can accuse mee of sinne? Christ might very well say so, which had power and raigned ouer sinne: but *Elias* is a man subiect to infirmities, as we are, so saith *Iames*: But was there any Prophet or Apostle whom man could not accuse of sinne? O *Salomon* thou wast not the wisest man, if a childe be wiser then thou. O *Dauid*, thou wast not a man after Gods owne heart, if thy heart were not as pure, and thy life as holy as a simple Prentises; if no man rebuke thee of sinne, thou hast no faithfull friend, if no man could accuse thee before, now I accuse thee of sinne, thou hast made thy selfe wiser then the wisest, and thou hast said, I am purer then hee which is a man after Gods owne heart. Woe bee to that holinesse which leadeth in hypocrisie vnto damnation. Indeed I heare well of your conuersation towards all men, and I am heartily sorry, that such a good life should impart credite vnto a false doctrine: I lament that the wisdom of the flesh should be readier to godly words then the wisdom of the spirit. It may pittie a good heart that a bodie so well mortified from sinne, should not haue a spirit fitted vnto it. But what doe you thinke of these false Prophets? shall they not make a shew of Godlinesse? shall they not set forth a kinde of good workes, (as the Papists doe to merit heauen?) yea, no doubt, else Christ would neuer haue said. They will bee able (if it were possible) to seduce the elect. Satan himselfe is transformed into an Angell of light, therefore it is no great thing if his Ministers be transformed into the Ministers of righteousness. The damnell cryed after *Paul* and *Barnabas*, These men are the seruants

Psal. 1. 19.

1. Pet.

Iames 5.

Psal. 89.

Mat. 23. 27

2. Cor. 11.

14.

Acts 16.

of the most high God, which shew vnto vs the way of saluation and yet she had a soule spirit; *Indas* kissed, and yet hee betrayed; *Pilate* washed his hands, and yet he was guilty: Sathan all edged Scripture, and yet he was but a diuell: some preach Christ of enuie and strife, and some of good will, saith *Paul*. If the false Prophets rise not in these daies, when shall they come? If they confesse not many truthe, how shall their lies be credited? If they make not a shew of good workes, how shall they bee held for Prophets? Whatsoeuer thou art, *Elias*; the false Prophets shall come daily, they shall come in sheeps cloathing, and they shall call themselues great men: and they shall speake strange words, & they shal worke wonderfull things, and they shall seeme holy amongst men, and shall deceiue many, but the end shall trie them. *Indas* receiued thirtie peeces, but after hee cast them downe: Thou maiest win glory amongst some, but when desperation shall see from whence his torments came, then they shall crye, Woe vnto that Prophet, Woe vnto that Prophet. Cast downe those thirtie peeces, if thou be not a child of perdition as *Indas* was, cast downe thy false name, cast downe all which thou hopest to gaine by that cursed spirit: doest thou not know that he is a lyer? what doest thou looke for at his hand? build againe the things that thou hast destroyed, then *Saul* shall be called *Paul*. If it be such a glory to be a false Prophet, why dost thou call thy selfe a true Prophet, and detract from thy prayse? if thou haue not thy reward heere, where wilt thou call for it? is the dragon become so familiar? is hell fire become so tollerable, that any man should looke for ease with the diuell, and make his pastime to leade a number after him into hell? Truly *Elias*, thou canst not seduce the Elect, for their names are written in the booke of life, and the Lord hath promised, no man shall plucke them out of my hands. Alas, wilt thou loose thy selfe, to loose those that are the children of Perdition already? This is a strong delusion: yet a little neerer to thee, and if thou canst suffer mee, euen to thy heart: thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man: wilt thou

Phil. 1. 15.

Gal. 2. 13.

John. 10.

Cal. 1.

The lost Sheep is found.

thou teach the truth? thou sayest we know that already: but yet thou wilt labour with vs, and preach together. It is spoken like a friend, why then canst thou not ioyn thy selfe with the disciples? VVhy doth not the spirit put into their hearts to receiue thee? If God hath sent thee to vs, no doubt he would haue sent vs to thee, that as many as be elected might belecue; for so did the Iewes when *Peter* came: and so did the Gentiles where *Paul* preached: and as the Angell warned *Peter* to come, so hee warned *Cornelius* to send. Surely the Lord will doe nothing, but he reuealeth his secrets to his seruants and Prophets. Amongst the people, some said he is *Elias*, some *John Baptist*, some a Prophet; but the disciples had him strait before he told them, Thou art the son of the liuing God, for the spirits of the Prophets are subiect to the Prophets: so saith *Paul* which had the spirit of God. My sheepe know my voyce (saith Christ.) but a stranger they will not follow. VVhat Prophet is he that the spirit brooketh not, & the elect do not belecue? It is I, saith *Elias*, and none else: God grant that neuer false Prophet find more credite.

But you pretend your time is not yet come, &c. Nay *Elias*, your time is past, you were filled with the holy Ghost from your mothers wombe, and doe yee not yet belecue, or is not your time yet come wherein men shall belecue you? VVhy then doe you speake for credite before your time? or why doe you bidde vs belecue you? I am weary of these tales, and haue beene too long in reprobuing that spirit, which I trust no brother will beleue. Marke therefore, you shall heare, in a word, all which I haue spoken: you which beare witnesse of your selfe, which haue done nothing wonderfull, which speake like other men, which cannot answer in disputation, of whom no Disciple beareth witnesse, of whom no Prophet hath prophesied, whom no Brother hath receiued, which are not in the number of all the tokens; which come without your wedding garment, which prophesie not according to the faith, which lead vs from our beliefs, which make the Son of man a liar, which construe the simplicity of the Apostles, in parables, and figures, which confesse the

the Scribes, and denie Christ, which presume Christ did not respect the prophesie, which come before you bee bidden, which come in at the wrong dore, which come to prophesie when the Prophets are gone, which thinke not as the Apostles did, which vnderstand not Christ as his disciples, which make the spirit prophesie names, which were not called *Elias* from your birth, whose Angell speakes to none but your selfe, which claime your calling from the prophesie of the old testament fulfilled before Christ, which haue not the tokens which follow them that beleue, which come to destroy, whose father is accursed, which priuiledge your countrey aboue all the promises that were granted to Christ, which teach false doctrine, which peruert the text of the Scripture, which prophesie of things when they are past, which speake darkely to diuers senses, which cast your selfe in your own sayings, which proclaime who can accuse me of sin; which glory of your selfe aboue that which all men see in you, vvhich vwill be vviser then the vviseest, and more righteous then he vvvhich is a chosen man after Gods owne heart, vvvhich rise in these suspicious dayes, which make a shew of holinesse, which confesse truthe to infer lies, which cannot ioyn your selfe to the disciples: VVhat, are you a true Prophet or a false? if these be the marks of a true Prophet, how shal we trie the spirits of Satan; our religion taketh these for the marks of a false Prophet. *Elias* saith, we beleue the truth: therfore he which takes *Elias* vvith all these marks for a true Prophet, by *Elias* owne sentence, is in a vvrong beleefe: let vs therefore keepe the profession of our hope without vvauering, for he is faithfull that Heb. 10. 23.
promised, Be nor suddenly moued from your minde, nor 1. Thes. 2. 2.
troubled, neither by spirit, neither by word, neither by letter as it were from vs. If a dreamer or Prophet rise against you, Deut. 13. 1.
and giue you a signe or wonder, and the same signe come to passe, and he notwithstanding say, let vs goe another vvay: ye shall not hearken vnto his words, for the Lord proueth you to know vvwhether you loue him vvwith all your heart. The Prophet, at vvho *Ieroboam* stretched out his hand, vvvas charged by vvword from heauen, neither to eate, nor drinke, nor 1. King. 13.

turne againe the same way he came; but as hee was gone, a man of Bethel ouertooke him, and said: I am a Prophet also
 1. King. 18. as thou art, and an Angell spake vnto mee, bring him againe to thy house, and let him eate and drinke with thee, but hee lied vnto him, yet hee went with him, and did eate; but as they sate at the table, the Lord spake to the man of Bethel, because thou hast not done as the Lord commanded thee, but turned againe and eaten, thou shalt not come home to be buried with thy fathers. And as hee was gone, a Lion met him by the way, and slew him. God spake once to *Balaam*, but *Balaam* besought God to speake vnto him againe, and so the foolish Prophet was rebuked of his Ass, because hee tempted God to alter his commandement. How long looke we after deceitfull signes? how long haue wee betwene two opinions? If the Apostles speak the truth, beleue them, if *Elias* speake the truth, heare him: a Prentise in Mansfield calleth himselfe *Elias*: but *Thomas* will not beleue, how shall *Thomas* be made to beleue? Put to thy hand *Thomas*, and
 John. 20. feele my wound. So shew me thy testimony *Elias*, let me feele your heart, let mee see your workes, let mee heare your faith, your wisdom, your knowledge, and what you can foretell to come; if you will not come to this reckoning, then I say no more, but warne all men to beware. If I had not knowne the truth, I would haue thought this man had spoken truth.

God is my witnesse, I haue suffered the Spirit to speake vnto thee, because I seeke thy conuersion, but if thou wilt not returne, while mercy is ready, I bring thee sorrowfull tidings, when Satan shall not helpe thee, the racke must proue this doctrine: wilt thou heape God, and the diuell, and man vpon thee all at once? O wretched creature, and miserable Prophet, who is able to sustaine? My sonne (saith *Salomon*) if thy heart be wise, my heart shall reioyce, and I will be glad
 Pro. 13. 15. ouer thee: so I, which haue gone thus far, to bring thee vnto Christ, if thy portion bee amongst the righteous, and thou hast an houre yet wherein thou shalt be called, if thou canst goe with mee, and it may please the diuine prouidence to call

call thee at my voyce : I will sing prayſes, I will giue thanks,
I will ſay vnto my ſoule in all her troubles, Reioyce my ſoule,
remember ſince thou prayeſt for *Elias*, and the Lord heard
thee out of his holy Sanctuary, and thy conuerſion ſhall not
be hid from *Iſrael*: pittie thy ſelfe before the day of payment,
and alwayes remember the ſentence of *Gamaliel*, which
neuer lighted falſe : If thou be not of God, thou
ſhalt come to naught, and thy end ſhall
be worſe then thy be-
ginning.

Act. 5. 31.

JOHN. 12. 48.

The word that I haue ſpoken, the ſame ſhall iudge you in
the laſt day.

FINIS.

D 3

Queſti



Questions gathered out of his owne Confession, by Henry Smith: which are yet unanswered.

VHether you are sure you shall liue these three yeares, because you say, after three yeares you must preach?

Whether may a man expect visions from God, because you say, for these three yeares you are to looke for more visions?

Whether shall you be able at any time to interpret the truthes of the Scripture in all places without error, better then all the Doctors?

One of your sentences saith, you shall liue chaste in wedlocke: when must you take a wife? and why should you not rather continue single?

Whether there hath beene neither pestilence, nor dearth, nor warre, nor earthquake in your country these five yeares, nor shall be any time of your continuance there, because the Angell so promised? is this more then euer was granted to Christ?

What Bible or translation meane you when you say, this Bible is truly translated?

Whether it be necessary to saluation, to beleuee all the articles of the Creede?

Whether any man, since the Apostles, did stand so right in the whole doctrine of the Scripture, that hee did hold and beleuee the true interpretation of all the words and sayings through all the Prophets, and Apostles in all the Bible?

Whether predestination, election, &c. are to be preached vnto lay men? What free-wil had Adam, and what free-wil remaineth vnto vs?

What Scriptures are canonicall, & which are not canonicall.
Whether

Whether a man may marry his child with a Papist or other heretike, hoping to conuert him?

Whether Ministers should haue liuings or stipends?

Whether, in some cases, a Minister may not be non-resident?

Whether heretikes, liuing to themselves, without corrupting others, are to be punished with death?

Whether Satan knoweth the inward thoughts, further then by the outward habit of the body, and whether he can read and say, *Verbum caro factum est*?

Whether Christ was, or is, or shall be knowne, and preached vnto all nations of the world?

Where is hell? and what shall be the manner of punishment there to the reprobate?

What thinke you of the Antipodes, and those monstrous people which liue in *Asia*, and of monsters in generall?

What thinke you of that saying of Christ, this day shalt thou be with me in Paradise? what kind of place is this; and where: and to what purpose now it serueth, and whether it was a materiall Apple that *Adam* did eate?

How esteeme you of Astronomie, Physiognomie, Palmistrie, casting of a figure, of musicke in the Church, &c.

What thinke you of our common prayer booke, & Letany?

What esteeme you of Fairies, Hobgoblins, &c. Whether their mony be true, and how they haue it?

Whether should one, meaning to be a preacher, first study the Arts, or else studie nothing but diuinitie, as you haue done.

Whether the font, surplesses, cappes, tippets, belles, holydayes, fasting-dayes, and such like ceremonies, are better obserued, or omitted?

Whether they which are called Protestants, or those whom we call Puritans, be of the purest religion, and most reformed to the primitiue Church?

What is meant by the prison in *Peter*, whither Christ descended in spirit?

Whether our ioyes in heauen shall be, to all equall, and the

the torments in hell, to euery one alike? and whether we shall see, and know one another.

Where was the soule of *Lazarus*, while his body was in the graue?

Whether *Elizew* cursing the little children, did not sin?

At what age and stature shall all rise in the resurrection? and whether the wounds and scars shall remaine in our bodies glorified.

What thinke yee of the Scribes in the third of *Marke*, that said Christ had an vncleane spirit, and casted out diuels by *Belzebub*, did they not sinne against the holy Ghost?

Whether images be in no respect tolerable, and whether a man, remembring Christ, by seeing the Crosse, doth sinne.

Which is the greatest sinne that raigneth this day in England?

How is the soule created in man, and when it cometh, and how, or in what part is it placed in the body?

In what estate shall the Sunne, and Moone, the heavens, and elements be after the last day, when there shall be no creature vpon earth?

What thinke you of playes, and representing diuine matters, as in pageants?

Whether all things amongst the faithful Christians ought to be common? *Act. 4. 32.*

What doe you thinke concerning the bishopping of children?

What Citie is described of *Iohn* in the seuenteenth of his Reuelation?

Whether did the Apostles know sufficiently their saluation, before Christ died and rose againe?

Answer to euery poynt, or yeeld.

Henry Smith of Husbands Borewell, at the commandment of the right Worshipfull his Uncle, Master Brian Carr, high Sherife of Leicester-shire.

FINIS.

THE SERMONS

OF

Mr. Henry Smith :

Gathered into one volume.

PRINTED ACCORDING TO HIS
corrected Copies in his life time.

WHEREVNTO IS ADDED,
Gods Arrow against Atheists.



LONDON,

Printed by the Assignes of Thomas Man, Paul Man,
and Jonab Man. 1631.

2732

THE
SERMONS

NOBILISSIMO VIRO,
GVILIELMO CECILIO, E-
QVITAVRATO, BARONI BYRGH-
LEIENSI, SVMMO ANGLIÆ THE-
SAVRARIO, ET CANTABRIGIEN-
SIS ACADEMIÆ CANCELLARIO:
HENRICVS SMITHVS HÆC
PIGNORA IN GRATI ANI-
MI TESTIMONIUM
CONSECR.



LONDON

Printed by the Assignes of Thomas Mann, Paul Mann,
and Iohn Mann. 1631.

THE SEVERALL TEXTS AND TITLES OF THE Sermons contained in this Booke.

A Preparatiue to Marriage.

A Treatise of the Lords Supper in two Sermons.

1 COR. 11. 23. *The Lord Iesus in the night that he, &c.*

The Examination of Vsurie in two Sermons.

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PROV. 23. 26. *My Sonne, giue my thy heart, &c.*

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1 THESS. 5. 19, 20. &c. *Quench not the spirit, &c.*

The Wedding Garment.

ROM. 13. 14. *Put you on the Lord Iesus Christ, &c.*

The way to walke in.

ROM. 13. 13. *Let vs walke honestly, as in the day, &c.*

The pride of Nebuchadnezzar.

DAN. 4. 26, 27. *At the end of twelue moneths he, &c.*

The fall of Nebuchadnezzar.

DAN. 4. 28, 29, 30. *While the word was in his mouth, &c.*

The Restitution of Nebuchadnezzar.

DAN. 4. 31, 32, 33, 34. *And at the end of seven dayes, &c.*

The honour of Humilitie.

1 PET. 5. 5. *God resisseth the proud, and giueth, &c.*

The young-mans Taske.

ECCL. 12. 1. *Remember thy Creator in the days of, &c.*

The trial of the Righteous.

PSAL. 34. 19. *Many are the troubles of the Righteous.*

The Texts and Titles.

The Christians practice.

ROM. 12. 2. *Be ye changed by the renewing of your, &c.*

The Pilgrims wish.

PHILIP. 1. 23. *I desire to be dissolued, and to be with, &c.*

The godly mans request.

PSAL. 90. 12. *Teach us, O Lord, to number our dayes, &c.*

A Glasse for Drunkards.

GEN. 9. 22, 23, 24, 25, 26, 27. *And Noah began to be, &c.*

The Art of Hearing, in two Sermons.

LUKE 8. 18. *Take heed how you heare.*

The Heauenly Thrift.

LUKE 8. 18. *Whosoever hath, to him shall be giuen, &c.*

The Magistrates Scripture.

PSAL. 82. 6, 7. *I haue said, Ye are Gods, but ye shall die, &c.*

The triall of Vanities.

ECCLES. 1. 2. *Vanitie of vanities, saith the Preacher, &c.*

The Ladder of Peace.

1. THESS. 5. 16, 17, 18. *Reioyce euermore, &c.*

The betraying of Christ.

MATTH. 27. 1, 2, 3, 4. *When the morning was come, &c.*

The petition of Moses.

DEUT. 3. 23, 24. *And I besought the Lord the same, &c.*

The Dialogue between Paul and Agrippa.

ACT. 26. 27, 28, 29. *O King Agrippa, beleeuest thou, &c.*

The humilitie of Paul.

ROM. 12. 1, 2. *I beseech you therefore, &c.*

A looking Glasse for

ROM. 12. 3. *I say, through the graces that, &c.*

of

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Food

The Texts and Titles.

Food for new borne babes.

1 Pet. 2. 2. *As new borne babes desire the sincere, &c.*

The banquet of Iobs children.

Iob 1. 4, 5. *And his sonnes went and banqueted, &c.*

Satans compassing the earth.

Iob 1. 7, 8. *Then the Lord said unto Satan, &c.*

A Cauear for Christians.

1 Cor. 10. 12. *Let him that thinketh he standeth, take, &c.*

The poore mans Teares.

Mat. 10. 24. *He that shall giue to one of the least, &c.*

An allarm from Heauen.

Mat. 28. 19. *Go teach all nations, baptising them in the, &c.*

A Memento for Magistrates.

Psal. 45. 7. *The scepter of thy kingdome is, &c.*

Jacobs Ladder, or way to Heauen.

1 Cor. 9. 24. *So runne that ye may obtaine.*

The Lawyers Question.

Luke 10. 25. *And behold a certaine Lawyer stood up, &c.*

The Law-giuers Answer to the Lawyers Question.

Luke 10. 26. *And he said unto him, &c.*

The Censure of Christ vpon the Answer.

The benefit of Contentation.

1 Tim. 6. 6. *Godlineffe is great gaine if a man, &c.*

The affinity of the faithfull.

Luke 1. 19, 20, 21. *Then came to him his mother, &c.*

The lost Sheepe is found.

1 Iohn 4. 1. *Prooue the spirits whether they are of God, &c.*

Gods Arrow against Atheists.

TO THE READER

BEcause sicknesse hath restrained me from preaching, I am content to doe any good by writing. Happy is that am which is instead of other, that after this booke is read, need read no more of that matter, I goe vpon a Theme which many haue trauesed before me pr.lixly, or cursorily, or barrenly: If I haue performed by study any more than the rest, let my Reader iudge, and giue glory to him which teacheth by whom he wil. What I haue indenured, my selfe do feele, and others know. We are ignorant of many things for a few that we understand: but I haue been alwayes ashamed that my writing should weigh lighter for want of paines, which is the bane of printing, and surfeiteth the Reader. Now I send thee like a Bee to gather hony out of flowers & weeds. Every garden is furnished with either, and so is ours. Read, pray, and meditate: thy profit shall bee little in any booke, vntill thou read alone, and vntill thou read ill, and recorde after, as the Bees do the Sermons of Paul. It is one of the births of my family therefore take it with a right hand: and if thou find anything that doth make thee better, I repent not that others importunity hath obtained it for thee. Farewell. As Iacob blessed his sojourners when he left them, so now I must leaue my fruit to others; I pray Gods blesse it, that it may bring forth fruit in others, and bee the source of life to all that read it.

Thine, In Christ, H.S.

THE EPISTLE TO THE TREATISE of the Lords Supper.

IN the first Sermon the aduersary is confuted. In the second Sermon the Communicants are prepared. In both are obseruations, and the words of the Text expounded. Now labor for thy selfe as I haue laboured for thee: I would haue thee profit somewhat more by this booke, because it hath wel pleased me more than all the rest.

Farewell.

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A PREPARATIVE TO MARIAGE.

YOU are come hither to be contracted in the Lord, that is, of two to be made one; for as God hath knit the bones & sinewes together for the strengthening of mens bodies; so he hath knit man and woman together for the strengthening of their life, because *two are firmer than one*; and therefore when God made the woman for man, he said, *I will make him as help*; shewing that man is stronger by his wife. Every marriage before it be knit, should be contracted; as it is shewed in Exod. 22. 16. & Deut. 22. 28. Which stay between the contract & the marriage, was the time of longing, for their affection to settle in, because the deferring of that which we love, doth kindle the desire, which if it came easily and speedily unto vs, would make vs setlesse by it. Therefore we read how *Ioseph and Mary* were contracted before they were married. In the contract Christ was conceived, & in the marriage Christ was borne, that he might honour both the consanguinity with his conception, and marriage with his birth. You are contracted, but to be married; therefore I passe from contracts to speake of marriage, which is nothing else but a communion of life between man and woman to be done together according to the ordinance of God. *Suppose* will shew the excellencie of marriage: then the institution of it; then the cause of it; then the difference of it; then the duties of it; and lastly, the dissolution of it. *Well might Paul say, Marriage is honourable*; for God hath honoured it himselfe: It is honourable for the author, honourable for the time, and honourable for the place. Whereas all other ordinances were appointed of God by the hands of men, or the hands of Angels: Marriage was ordained by God himselfe, which cannot erre, No man nor Angell brought the wife

Gen. 2. 18.

Eccles. 9. 9.

Why contracts go before marriage.

Exod. 22. 16.

Deut. 22. 28.

Matth. 1. 18.

*Iharia, betwene the contract and the marriage.

Luke 1. 27.

42 & 49. &c.

What marriage is.

The parts of the Treatise.

Heb. 13. 4.

The excellency of marriage.

Acts 7. 12.

Heb. 1. 2.

Gen. 2. 22.

to the husband but God himselfe; so marriage hath more honour of God in this, than all other ordinances of God beside, because he solemnized it himselfe.

Marriage the
first ordinance
of God.

Then it is honourable for the time, for it was the first ordinance that God instituted, even the first thing which hee did after man and woman were created, and that in the state of innocencie, before either had sinned; like the finest flower, which will not thrive but in a cleane ground. Before man had any other calling, he was called to be an husband; therefore it hath the honour of antiquitie aboue all other ordinances, because it was ordained first, and is the ancientest calling of men.

Then it is honourable for the place: for whereas all other ordinances were instituted out of Paradise, marriage was instituted in Paradise, in the happiest place, to signifie how happy they are that marrie in the Lord; they doe not onely marrie one another, but Christ is married vnto them: and so marriage hath the honour of the place aboue all other ordinances, because it was ordained in Paradise.

Gen. 3. 15.

As God the Father honoured marriage, so did God the Son, which is called: *the seed of the woman*: therefore marriage was so honoured amongst women because of this seed, that when *Eliab* brought forth a sonne, shee said, that God had taken away her rebuke, counting it the honour of women to beare children, and by consequence, the honour of women to be married: for the children which are borne out of marriage, are the dishonour of women, and called by the shamefull name of Bastards.

*Luke 1. 25.**Deut. 23. 2.*

Christ's first
miracle at
Iohn 2. 8.

As Christ honoured marriage with his birth, so hee honoured it with his miracles: for the first miracle which Christ did, he wrought at a marriage in Cana, where he turned the water into wine: so, if Christ bee at your marriage, that is, if you marry in Christ, your water shall be turned into wine; that is, your peace, and your rest, and your ioy, and your happinesse shall begin with your marriage: but if you marry not in Christ, then your wine shall be turned into water, that is, you shall live worse hereafter than you did before.

Matth. 22. 2.
Vers. 11.

As hee honoured it with miracles, so hee honoured it with praises: for hee compareth the Kingdome of God to a Wedding, and hee compareth holinesse to a wedding Garment.

And in the fifth of Canticles he is wedded himself.

Can. 5. 9.
Three marriages of Christ.

Wee read in Scripture of three marriages of Christ. The first was when Christ and our nature met together. The second is, when Christ and our soule ioyned together. The third is the union of Christ and his Church. These are Christs three wives. As Christ honoured marriage, so doe Christs Disciples: for *Iohn* calleth the coniunction of Christ and the faithfull, a marriage. And in *Rev. 21. 9.* the Church hath the name of a Bride, whereas *Heretice* is called an harlot. Further, for the honour of marriage, *Paul* sheweth, how by it the curse of the woman was turned into a blessing, for the woman's curse was the paines which she should suffer in her trauell. Now by marriage this curse is turned into a blessing: for Children are the first blessing in all the Scripture. And therefore Christ saith, that so soone as the mother seeth a man-child borne into the world, she forgetteth all her sorrowes, as though her curse were turned into a blessing.

Rev. 19. 7.
Rev. 21. 9.
Rev. 17. 1.
By marriage the woman's curse turned into two blessings.
Gen. 3. 16.
Gen. 1. 28.
Iohn. 16. 21.

And further *Paul* saith, that by bearing of children, if shee continue in faith, & patience, shee shall be saved; as though one curse were turned into two blessings. For first shee shall haue children, & after, she shall haue saluation. What a mercifull God haue wee, whose curses are blessings? So hee loued our parents, when hee punished them, that hee could scarce punish them for loue, and therefore a comfort was folded in his iudgement.

1. Tim. 2. 15.
For those paines will try her faith.

To honour marriage more, it is said, that God tooke a rib out of *Adams* side, and thereof built the woman. Hee is not said to make man a wife, but to build him a wife; signifying, that man and wife make (as it were) one house together, and that the building was not perfect, vntill the woman was made as well as the man: therefore if the building be not perfect now, it must be destroyed againe.

Note.

Gen. 2. 22.

Before God made the woman, it is said, that hee cast the man into a sleepe, and in his sleepe he rooke a rib out of his side; & as hee made man of earth, so he made the woman of bone, while *Adam* was a sleepe.

A note of *Adam's* sleepe.
Gen. 2. 21.

This doth teach vs two things: as the first *Adam* was a figure of the second *Adam*; so the first *Adam's* sleepe was a figure of the second *Adam's* sleepe, & the first *Adam's* spouse was a figure of the second *Adam's* spouse. That is, as in the sleepe of *Adam*, *Eue*

1. Cor. 15. 22.
¶ 45.

was...

*Ephes. 5. 14.
1st. 14. 6.*

A second note
of *Adams*
sleepe.

*Gen. 27. 3.
A note of
Adams rib.
Gen. 2. 22.
Ephes. 5. 23.
The fathers
obseruation.*

was borne, so in the sleepe of Christ the Church was borne. As bone came out of the first *Adams* side, so blood came out of the second *Adams* side. As *Adams* spouse receiued life in his sleepe, so Christs spouse receiued life in his sleepe: that is, the death of Christ is the life of the Church; for the Apostle calleth death a sleepe: but Christ which died, is called life, shewing that in his death we liue. Secondly, this sleepe which the man was cast into, while his wife was created, doth teach vs, that our affections, our lusts, and our concupiscences should sleepe while we goe about this action. As the man slept while his wife was making, so our flesh should sleepe while our wife is chusing, lest as the loan of venison won *Isaac* to blesse one for another, so the love of glory, or riches, or beauty, make vs take one for an other.

To honour marriage more yet, or rather to teach the married how to honour one another, it is said, that the wife was made of the husbands rib; not of his head, for *Paul* calleth the husband the wiues head; not of the foot, for hee must not set her at his foot: the seruant is appointed to serue, & the wife to helpe. If she must not match with the head, nor stoope at the foot, where shall he set her then? He must set her at his heart, & therefore she should lie in his bosome, was made in his bosome, and should be as close to him as his rib, of which she was fashioned.

Lastly, in all nations the day of marriage was reputed the fullest day in all their life, and is reputed still of all: as though the Sunne of happinesse began that day to shine vpon vs, when a good wife is brought vnto vs. Therefore one saith, that marriage doth signifie merrie age, because a play-fellow is come to make our age merry, as *Isaac* and *Rebecca* sported together.

Prov. 14. 14.

Thas *Adam*
doth.
Gen. 2.

Salomon considering all these excellencies, as though we were more indepted vnto God for this, than other temporall gifts, saith; *House and riches are the inheritance of the father, but a prudent wife cometh of the Lord.*

House and riches are giuen of God, and all things else; and yet he saith, House and riches are giuen of parents, but a good wife is giuen of God: as though a good wife were such a gift, as should account comes from God alone, & accept it as if he should send vs a present from heauen, with this name written on it, *The gift of God.*

A Preparation to Marriage.

12

Beasts are ordained for food; and clothes for warmth, and houses for pleasure; but the wife is ordained for man, like little Iou, a title of refuge to flie to in all his troubles, and there is no price comparable vnto her, but the peace of conscience.

Now it must needs be, that marriage which was ordained of such an excellent Author, and in such a happy place, and of such an ancient time, and after such a notable order, must likewise have special causes, for the ordinance of it. Therefore the holy Ghost shew vs three causes of this vnion.

Genes. 25. 10.

One is, the propagation of children, signified in that when *Moses* saith, *He created them male and female*: not both male, nor both female, but one male, and the other female; as if hee trained them fit to propagate other. And therefore when hee had created them so, to shew that propagation of children is one end of marriage, hee said vnto them, *Increase and multiply*: That is, *Bring forth children*, as other creatures bring forth their kind.

Three causes of Marriage.
Genes. 2. 21.

Genes. 1. 28.

For this cause marriage is called *Marrimony*, which signifies Motherage; because it maketh them mothers which were virgins before; and is the seminary of the world, without which all things should bee in vaine, for want of men to vse them: for God re-erecteth the great Cirie to himselfe; and this Suburbs he hath set vnto vs, which are Regents by sea and by land.

Why Marriage is called Marrimony.

If children bee such a chiefe end of marriage, then it seemes, that where there can be no hope of children, for age and other causes, there marriage is not so lawfull, because it is maimed of one of his ends, and seems rather to be sought for wealth, or for other ends, than for this blessing of children. It is not good grafting of an old head vpon young shoulders, for they will neuer beare it long, but grudgingly.

This is signified in Deute. 23. 1.

Twice the wife is called *The wife of thy youth*: as though men are old, the time of marrying were past. Therefore sometimes such vacquall matches so ridiculous euery where, they please none but the parties themselves.

Prove. 5. 18. *Mehany.*

The second cause is to auoid fornication; this *Paul* signifieth when he saith; *For the auoiding of fornication, let euery man haue his owne wife*. He saith not, for auoiding of adulterie, but, for auoiding of fornication: shewing that fornication is vnlawfull.

The second cause.
1 Cor. 7. 3.

Papists stews.

2. Sam. 16. 12.

Mal. 2. 15.

lawfull too, which the Papists make lawfull, in maintaining stews, as a stage for fornicators to play vpon, and a fence to defend them; like *Absolontent*, which was spread upon the top of the house, that all Israel might see how hee defiled his thers concubines. For this cause *Malachi* saith, that God did create but one woman for the man; he had power to create more, but to shew that he would haue him to sticke to one, therefore he created of one rib, but one wife for one husband. And in the Ark there were no more women than men, but foure wives for foure husbands, although it was otherwise in the beginning of the world, when many wiues might seeme necessary to multiply mankind.

Deut. 17. 17.

1. Tim. 3. 2.

If any might haue a dispensation herein, it seemes that King might be privileged before any other, because of their succession to the Crowne, if his wife should happen to be barren: and the King is forbidden to take many wiues, in Deut. 17. 17. as well as the Minister: 1. Tim. 3. 2. shewing that the danger of the State doth not counteruaile the danger of fornication.

Genes. 4. 23.

For this cause wee read of none but wicked *Lamech* before the flood, that had more wiues than one, whom *Isaiah* calleth a monster, because he made two ribs of one. And *Isaiah* saith, that the name of his second wife doth signifie a shadow, because she was not a wife, but the shadow of a wife. For the cause the Scripture neuer biddeth man to loue his wife, but to loue his wife, and saith, *They shall be two in one flesh*, not three or foure, but onely two. For this cause King *Salomon* called a whorish woman a strange woman: to shew that she should be stranger vnto vs, and we should be stranger to her. For the children which are borne in marriage, are called *Labor*, which signifieth free borne: and they which are borne out of marriage are called bastards, that is, base borne, like the Mule which is begendred of an Asse and a Mare. Therefore adulterers are likened to the deuill, which sowed another mans ground: not to sow for a harvest, but they sow that which they dare not reape. Therefore children borne in wedlocke, are counted *Canaan*, because they come by vertue of that blessing, *Be fruitful and multiply*. But before *Adam* and *Eve* were married, *God* said, *Increase*; shewing that he did curse, and not bless.

Fornicators
like the deuill.

Matth. 13. 22.

Psal. 128. 4.

Gen. 1. 18.

Therefore we read not in all the Scripture of one Bastard
 that came to any good, but onely *Iephthah*: and to shew that no
 inheritance did belong to them in heauen, they had no inheri-
 tance in earth; neither were counted of the congregation, as other
 were: Deut. 23. 2.

Now because marriage was appointed for a remedie against
 fornication, therefore the law of God inflicted a sorer punish-
 ment vpon him which did commit vncleanness after marriage,
 then vpon him which was not married; because hee sinned, al-
 though he had the remedie of sin, like a rich theefe which stea-
 les and hath no need.

Now if marriage be a remedie against the sin of fornication,
 then vlesse Ministers may commit the sinne of fornication, it
 comes that they may vse the remedie as well as other: for as it is
 better for a man to marrie than to burne, so it is better for all
 men to marry than to burne: and therefore *Paul* saith, *Marriage*

is honorable amongst all men. And againe, *For the avoiding of for-*
nication, let every man haue his wife. And as though he did fore-
 see that some would except the Minister in time to come: in the

first Epistle of *Timothy*, the third chapter, and second verse, hee
 speaketh more precisely of the Ministers wife, than of any other,
 saying, *Let him be the husband of one wife.* And lest yee should

say, that by one wife he meaneth one Benefice, like the Papists;
 hee expoundeth himselfe in the fourth verse, and saith, that he must
 be one that can rule his house well, and his children.

Since God would not haue these children to be Bastards, and
 therefore it is like that he alloweth the Minister a wife. Therefore
 he said well, that he had no commandment for virginity, for

virginity cannot be commanded, because it is a speciall gift, but
 especially giuen to Ministers; and therefore they are not to bee

more than other: A speciall gift may not be made a ge-
 neral rule, because none can vse it but they which haue it. And
 therefore 1. Cor. 7. 9. he saith, *As God hath distributed to euery*

one of his grace, such as hee will: Thad is, if hee had not the gift of continen-
ce, hee is bound to marrie: and therefore Paul commandeth

euery one of them, whether he be Minister or other, if hee cannot
restrain himselfe, let him marry: as though they tempted God if they
did not: now we know of them one he cannot be telling that one

Bastards.

1. dg. 11. 1.

They might be
saued, but they
had the marke
of the curse.

Luke 20. 10.

Deut. 12. 12.

Married forni-
cators.

Marriage of
Ministers.

1 Cor. 7. 2.

Heb. 13. 4.

1 Cor. 7.

1 Tim. 3. 2.

1 Cor. 7. 9.

1 Cor. 7. 9.

and therefore the Wise man saith, *Proverbs 18. 1* *Who is alone, shall have woe.* Thoughts, and cares, and
 fears will come to him; because he hath none to comfort him,
 as thieves steal in when the house is empty; like a Turtle,
 which hath lost his mate; like one legged, when the other is cut
 off; like one wing, when the other is clipt; so had the man beene,
 if the woman had not beene ioyned to him: therefore for mutu-
 all societie, God coupled two together, that the infinite troubles
 which lie vpon vs in the world, might be eased with the com-
 fort and helpe one of another; and that the poore in the world
 might haue some comfort as well as the rich: for *the poore man* *Pro. 19. 9.*
(saith Salomon) is forsaken of his owne brethren; yet God hath *Pro. 27. 2.*
 prouided one comfort for him; like *Jonathans* armour-bearer,
 that shall neuer forsake him; that is, *another selfe* which is the
 onely commoditie (as I may terme it) wherein the poore doe
 match the rich: without which some persons should haue no
 helper, no comfort, no friend at all. *A wife is the*
 But as it is not good to be alone, so *Salomon* sheweth, *That* *Pro. 31. 9.*
it is better to be alone, than to dwell with a froward wife; which
 is like a quotidian ague, and keepe his patience in vnsuch Purges
 doe haunt some men like *Sauls* spirit, as though the Deuill had
 put a sword into their hands to kill themselves: therefore chuse
 whom thou maist enjoy, for liue alone still; and thou shalt not
 repent thee of thy bargain. *1 Sam. 16. 14.*
 That thou maist take and keepe without repentance; *how* we
 will speake of the choice, which some call the way to good liues
 dwelling, for these flowers grow not on cley ground: there-
 fore they say, that in wooing and thiding, a man should take
 counsell of all the world, lest hee light vpon a wile; while hee
 seeks for a blessing. As *Moses* considered what spie he sent in-
 to Canaan, so thou must regard whom thou sendest to spie out
 a wife for thee: Discretion is a wario spie, but fancie is a rash spie,
 and liketh whom shee will. *Two spies for*
 In the Revelation Antichrist is described by a woman; and *a wife.*
 in *Zachary*, sin is called a woman; which sheweth, that women
 haue many faults: therefore he which chuseth of them, had need
 haue iudgement, and make an Anatomy of their heart and
 minde, before hee say, *This shall be my wife.* For the wise man
 saith,

1. King. 3. 9. Faith, I have found one man of a thousand, but a woman among them all have I not found. Although this may be vnderstood of his Concubines, yet it implieth that generally there is a greater infirmity in women than in men, because hee compareth them together, as though there were a dearth of good women over the world.

For help hercof, in 1. Cor. 7. 39. we are taught to marry in the Lord; then we must chuse in the Lord too: therefore we must begin our marriage where *Salomon* began his wisdom, *Gen. 1. 12. 14.* Give vnto thy seruant an vnderstanding heart. So, Give vnto thy servant an vnderstanding wife. If *Abraham's* seruant prayed vnto the Lord, to prosper his businesse, when he went about to chuse a wife for another, how shouldst thou pray when thou goest about a wife for thy selfe? that thou maist say after, *Myle is fallen in a pleasant ground.* To direct thee to a right choice heere, the holy Ghost giues thee two rules in the choice of a wife, *Godly, and fit.* godlinesse, and fitnessse: godlinesse, because our spouse must be like Christs Spouse, that is, graced with gifts, and imbroidered with vertues, as if we married holinesse her selfe. For the marriage of man and woman is resembled of the Apostle to the marriage of Christ and the Church. Now the Church is called holy, because she is holy. In the sixth of the Canticles she is called vndefiled, because she is vndefiled. In the 45. Psalme she is called faire within, because her beautie is inward: So our spouse should be holy, vndefiled, and faire within. As God respecteth the heart, so we must respect the heart, because that must last, and not the face. Courtousnesse hath ever bene a suter to the chest, and pride to the highest, and lightnesse to the fairest: for reuenge hercof, his ioy hath euer ended with his wifes which tooke her beautie with it. The goods of the world are good, and the goods of the body are good, but the goods of the minde are better. As *Paul* commendeth Faith, Hope, and Charity, but faith, the greatest of these is Charity: so may I commend beautie, and riches and godlinesse, but the best of these is godlinesse, because it hath the things which it wants, and maketh every state alike with her gift of contentation.

A fit wife.

Secondly, the mate must be fit: It is not enough to be chaste, but to be suitable, for diuers women haue many

and yet doe not fit to some men; and diuers men haue many vertues, and yet doe not fit to some women: and therefore we see many times, euen the godly couples to iarre when they are married, because there is some vnfitnesse betweene them, which makes odds. What is odds, but the contrary to euen? therefore make them euen (saith one) and there will be no odds. From hence came the first vse of the Ring in weddings, to represent this euennesse: for if it be straiter than the finger, it will pinch, and if it be wider than the finger, it will fall off; but if it be fit, it neither pincheth, nor slippeth: so they which are alike, stauie not, but they which are vnlike, as fire and water. Therefore one obserueth that concord is nothing but likenesse, and all that strife is for vnfitnesse: as in things when they fit not together, and in persons when they sute not one another. How was God pleased when he had found a King according to his owne heart? So shall that man be pleased that findes a wife according to his owne heart, whether he be rich or poore, his peace shall afford him a cheerefull life, and teach him to sing, *In loue is no lacke*. Therefore a godly man in our time thanked the Lord that he had not onely given him a godly wife, but a fit wife: for he had said, not that she was the wisest, nor the holiest, nor the humblest, nor the modestest wife in the world, but the fittest wife for him in the world, which euery man should thinke when that knot is tyed, or else so oft as hee seeth a better, hee will wish that his choice were to make againe. As he did thanke God for sending him a fit wife; so the vnmarrried should pray to God to send him a fit wife: for if they be not like, they will not like.

The ceremony is not approoued, but the intention declared.

1. Sam. 2. 35.

The saying of a wife man.

The fitnesse is commended by the holy Ghost in two words: one is in the second of Genesis, and the other in 2. Cor. 6. 14. that in Genesis is *Meet*: God saith, *I will make man a helpe meet for him*. Shewing that a wife cannot helpe well, vnlesse she bee meet. Further, it sheweth that man is such an excellent creature, that no creature was like vnto him, or meet for him, till the woman was made.

Gen. 2. 18.
2. Cor. 6. 14.

This meetnesse is shewed againe in the 22. verse, where *Moses* saith, That which was taken out of man, God built the woman: signifying, that as one part of the building is meet and fit with another; so the wife should meet and

Gal. 3. 12.

fit with the husband, that as they are called couples, so they may be called paires: that is, as a paire of gloves, or a paire of hose are alike: so man and wife should bee alike, because they are a paire of friends.

If thou be learned, chuse one that loueth knowledge; if thou be martiall, chuse one that loueth prowesse; if thou must liue by thy labour, chuse one that loueth husbandry: for vntil he hath his minde stand with thy vocation, thou shalt neither enioy thy wife nor thy calling.

That other word in 1. Cor. 6. 14. is *Yoke*: there marriage is called a Yoke. Paul saith, *Be not vnequally yoked*. If marriage be a yoke, then they which draw in it, must bee fir, like two Oxen which draw the yoke together, or else all the burthen will be vpon one. Therefore they are called yoke-fellowes too, to shew that they which draw this yoke, must be fellowes. As he which soweth seed, chuseth a fit ground, because they say, it is good grafting vpon a good stocke: so he, which will haue godly and vertuous children, must chuse a godly and vertuous wife: for like mother (saith *Ezechiel*) like daughter. Now as the traveller hath markes in his way, that he may proceed aright; so the suitor hath markes in his way, that he may chuse aright.

There be certaine signes of this fitnessse, and godlinesse both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou must marke fve things: the report, the lookes, the speech, the apparell, and the companions: which are like the pulses, that shew whether we be well or ill. The report, because as the market goes, so they say the market-men will talke. A good man commonly hath a good name, because a good name is one of the blessings which God promitteth to good men: but a good name is not to be prized from the wicked; and therefore Christ saith, *Cursed are you when all men speak well of you*: that is, when euill men speake well of you, because this is a signe that you are of the world, for the world likewise praiseth her owne. Yet as Christ saith, *Let not men praise you*, So it should be said of vs, not who can accuse me of sin, but who can accuse me of this sin? or who can accuse me of that sin? Is it is, who can accuse me of swearing? who can accuse me of drunkenness? who can accuse me of fornication? No man can

Phil. 4. 3.

Psalm. 118. 44.

Five rules in
the choice of
a good wife.
Psalm. 118. 26.

Pron. 10. 7.
Mark. 14. 9.

Luke. 6. 26.

Iohn. 15. 19.
Iohn. 8. 46.

shew of his thought, but every man should say it of himself, like *Zachariah* and *Elizabeth*, which are called blameable before *Luke 1. 6.* men, because none could accuse them of open sinnes, and their words

The next signe is the looke: for *Salomon* saith in *Eccles. 1. 7.* *Wisdom is in the face of a man:* so godlinesse is in the face of a *Eccles. 1. 7.* man, and so folly is in the face of a man, and so wickednesse is in the face of a man. And therefore it is said in *Esay, chap. 3. vers. 9.*

The triall of their countenance testifieth against them: as though *Esay 3. 9.* their lookes could speake. And therefore wee reade of proud lookes, and angry lookes, and wanton lookes, because they be-
way pride, and anger, and wantonnesse.

I have heard one say, that a modest man dwells at the signe of a modest countenance; and an honest woman dwelleth at the signe of an honest face, which is like the gate of the Temple that was called beautifull: shewing, that if the entry be so beautifull, within is great beauty. To shew how a modest countenance and womanly shamesfastnesse do commend a chaste wife, it is observed that the word *Nuptia*, which signifieth the marriage of the woman, doth declare the manner of her marriage: for it importeth a covering, because the virgins which should bee married, when they came to their husbands, for modesty and shamesfastnesse did cover their faces: as we reade of *Rebecca*, which so soone as she saw *Isaac*, and knew that he should bee her husband, she cast a vail before her face, shewing that modesty should bee leamed before marriage, which is the dowry that God addeth to her portion.

The third signe is her speech, or rather her silence; for the ornament of a woman is silence: and therefore the law was given to the man rather than to the woman, to shew that he should be the teacher, and shee the hearer. As the *Brcho* answereth but one, for many which are spoken to her: so a maids answer should bee in a word; for she which is full of talke, is not likely to proue a quiet wife.

The eye and the speech are the murder glasses; for *James* saith *James 1. 26.* *the tongue is the seed of death:* though by the speech we may know what aboundeth in the heart. And therefore hee saith, *By thy words thou shalt bee justified, and by thy words thou shalt be condemned:* That is, thou shalt be justified

- to be wise, or thou shalt be condemned to be foolish: thou shalt be justified to be sober, or thou shalt be condemned to be rude: thou shalt be justified to be humble, or thou shalt be condemned to be proud: thou shalt be justified to be loving, or thou shalt be condemned to be envious. Therefore *Salomon* saith, *A foolish lips are a snare to his own soule.* Snares are made for others, but this snare catcheth a mans selfe, because it bewrayeth his folly, and causeth his trouble, and bringeth him into discredit. Contrariwise, *the heart of the wise* (saith *Salomon*) *girdeth his mouth with wisdome, and the words of his mouth have grace.* Now to shew that this should be one marke in the choice of thy wife, *Salomon* describing a right wife, saith; *shee openeth her mouth with wisdome, and the law of grace is in her tongue.* A wife that can speake this language, is better than she which hath all the tongues. But as the open vessels were counted vncleane, for count, that the open mouth hath much vncleannesse.
- The fourth signe is the apparell: for as the pride of the glutton is noted, in that hee went in purple every day, so the humilitie of *John* is noted, in that hee went in haire-cloth every day. A modest woman is knowne by her sober attire, as the Prophet *Isaiah* was knowne by his rough garment. Looke not for better within, than thou seest without; for euery one seemeth better than she is: if the face be vanity, the heart is pride. He which blissheth abstaine from the shew of euill, would haue thee abstaine from those vices which haue the shews of euill; for it is hard to come in the fashion, and not to be in the abuse: and therefore *Paul* saith, *Fashion not your selues like vnto this world;* as though the fashions of men did declare of what side they are.
- The fifth signe is the company, for birds of a feather will be together, and fellowes in sinne, will be fellowes in leage, as young *Rehoboam* chose young companions. The tame will not keepe with the wilde, nor the cleane dwell with the pious. If a man can be knowne by nothing else, then he may be knowne by his companions: for, like willes like, as *David* saith, *Thou shalt call one another.* Therefore when *David* was guilty, he said; *Away from me all ye that worke iniquity:* meaning, that a man neuer abandoneth euill, vntill hee abandoneth company: for no good is concluded in this Parliament.

for chuse such a companion of thy life, as hath chosen com-
panie like thee before. For they which did chuse such as loved
prophane companions before, in a while were drawne to bee
prophane too, that their wiues might loue them. All these pro-
perties are not spied at three or foure conuinings, for hypocrisie
is spun with a fine thread, and none are deceived so often as lo-
uers. He which will know all his wiues qualities before hee be
married to her, must see her eating, and walking, and working,
and playing, and talking, and laughing, and chiding, or else hee
shall haue lesse with her than hee looked for, or more than he
wished for.

When these rules are warily obserued, they may ioyneto-
gether, and say as *Laban* and *Berthuel* said; *This cometh of the*
Lord therefore we will not speake against it. How happy are those,
in whom faith, and loue, and godlinesse are married together, be-
fore they marry themselves? For none of these martiall, and
cloudy, and whining marriages can say, that godlinesse was inui-
ted to their Bride-ale, and therefore the blessings which are
promised to godlinesse, doe flie from them.

Now in this choice are two questions. First, whether children Parents con-
may marry without their parents consent. Secondly, whether sent in mar-
they may marry with Papists or Atheists, &c. Touching the riage.
First, God saith; *Honour thy father and thy mother.* Now where- Exod. 20.
in canst thou honour them more, than in this honourable action,
to which they haue preserued thee, and brought thee vp, which
concerneth the state of thy whole life? Again, in the first insti-
tution of marriage, when there was no father to giue consent,
then our heavenly Father gaue his consent. God supplied the
place of the father, and brought his daughter vnto her husband,
and euer since, the father after the same manner hath offered his
daughter vnto the husband.

Beside, there is a law, that if any man deflowre a virgin, he shall Exod. 22.
marry her: but if the father of the virgin doe not like of the mar-
riage, then hee shall pay vnto her the dowrie of virgins; that is,
so much as her virginitie is esteemed: so that the father might
allow the marriage, or forbid it.

Again, there is a law, that if a free-man, or free woman, Numb. 30. 6.
make a vow it must be kept: but if a virgin make a vow, it should

Deut. 7. 3.

1. Cor. 7. 38.

Job 1. 3. & 10.

Gen. 19. 18.

1. Sam. 18. 17.

Gen. 28. 6.

Gen. 34. 9.

Gen. 24. 51, 53.

Judg. 14. 2.

not be kept, unless the father approoue it; because she is not free
therefore if she did vow to marry; yet the father hath power by
this law to breake it. Again, our Saviour saith, that in heauen
there is no marrying, or giuing to marriage, shewing that in earth
there should be a giuing to marriage, as well as marrying. There-
fore the law speaketh vnto the father, saying; *Thou shalt not take
a wife for thy sonne of strangers.* Therefore *Paul* speaketh to the
father, *If thou giue thy daughter to marriage, thou dost well.* There-
fore *Jabs* children are counted part of *Jabs* substance; shewing
that as a man hath the disposition of his owne substance; so hee
hath the disposition of his owne children. Therefore in *Math.*
22. 30. the wife is said to bee bestowed in marriage; which sig-
nifieth, that some did giue her Beside her selfe. Therefore it is
said, that *Jacob* serued *Laban*; that *Laban* might giue him his
daughter to wife. Therefore *Saul* saith to *Dauid*, I will giue thee
mine eldest daughter to wife. Therefore it is said; that *Laban*
tooke a wife to *Eri* his son. Therefore *Sichem* saith to his father,
get me this maid to wife. Therefore in the marriage of *Isaac*; we
see *Abrahams* seruant in the place of *Isaac*; and *Rebecca* the
maid and her parents, sitting in Parliament together. Therefore
Samson though he had found a maid to his liking; yet he would
not take her to wife, before hee had told his parents, and craued
their assent. It is a sweet wedding, when the father and the mo-
ther bring a blessing to the feast; and a heauie vnion, which is
curst the first day that it is knit.

The parents commit their children to Tutors, but themselves
are more than Tutors. If children may not make other contracts
without their good will, shall they contract marriage, which
haue nothing to maintaine it after, unless they returne to say
of them whom they scorned before?

Will you take your fathers money, and will you not take his
instruction? Marriage hath need of many Counsellors, and wilt
thou count thy father too many, which is like the former of
thy instructors? If you make what kinde of youth be chosen
which haue such haste, that they dare not stay for their
aduice, they are such as hunt for nothing but beauty; and
punishment hereof, they marry to lose their father and life
then and mother for their wife; then they are such as hunt for
thy parents

this, which wouldst that thy children should honour thee.

The second question is answered of *Paul*, when he saith, *Be not unequally yoked with infidels.* As we should not be yoked with Infidels, so we should not be yoked with Papists, and so we should not be yoked with Atheists, for that also is to be unequally yoked; vnlesse we be Atheists too. As the Iewes might not marry with the Cananites, so we may not marry with them which are like Cananites; but as the sonnes of *Jacob* said vnto *Emor*, which would marry their sister, *We may not give our sister to a man uncircumcised: but if you will be circumcised like us, then we will marry with you:* so parents should say to suers, I may not giue my daughter to a man vn sanctified, but if you will bee sanctified, then will I giue my daughter vnto you. Though heretic and irreligion bee not a cause of diuorce, as *Paul* teacheth, yet it is a cause of restraint: for we may not marry all, with whom we may liue being married. If adultery may separate marriage, shall not idolatry hinder marriage, which is worse than it? *Christ* saith, *Let man separate whom God hath ioyned:* so I may say, Let no man ioyn whom God doth separate. For if our father must be pleased with our marriage, much more should we please that Father which ordained marriage.

Marriage with Papists, &c.

Gen. 24. 3.

Exod. 34. 16.

Gen. 18. 1.

Mal. 2. 11.

Exod. 9. 12.

Gen. 34. 14.

The similitude holds in their saying, and not in their meaning; for they spoke truly, but they meant falsely.

Mat. 19. 6.

Mark. 10. 9.

1 Cor. 7. 12.

1 Cor. 7. 13.

1 Cor. 7. 14.

1 Cor. 7. 15.

1 Cor. 7. 16.

1 Cor. 7. 17.

1 Cor. 7. 18.

1 Cor. 7. 19.

1 Cor. 7. 20.

1 Cor. 7. 21.

1 Cor. 7. 22.

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be secured: but say, how shall I stand, where such a Coler shall? The wife must be meet, as God said, Gen. 2. 18. But how is she meet, if thou be a Christian, and she a Papist? We must marry in the Lord, as *Paul* saith: but how doe we marry in the Lord, when wee marry the Lords enemies? Our spouse must bee like Christs spouse: but Christs spouse is neither harlot, nor heretike, nor Atheist. If she bee poore, the Lord reproveth not for that; if she be weake, the Lord reproveth not for that; if she be hard fauoured, the Lord reproveth not for that; all these waies may bee dispensed with: but none giueth any dispensation for godlines but the deuill. Therefore they which take that print, are like to them which seeke to Witches, and are guiltie of preferring euill before good. This vnequall marriage was the chief cause that brought the flood, and the first beginning of Chancie, and monstrous births, shewing by their monstrous children what a monstrous thing it is, for beleeuers and vbeleeuers to match together.

1. Cor. 7. 39.

Gen. 3. 4.

Gen. 6. 2.

Mat. 22. 21.

Wedding garment.

Note.

Luke 14. 21.

Job. 2. 9.

Job 3. 1.

Judg. 14.

2. Chron. 21. 6.

In Matth. 22. Christ sheweth, that before parties married they were wont to put on faire and new garments, which were called Wedding garments: a warning vnto all which put on wedding garments, to put on truth and holinesse too, which is precisely is resembled by that garment more than other. It is noted, Luke 14. that of all them which were invited to the Lords banquet, and came not, onely he which had married a wife, did not desire to be excused, but said stoutly, *I cannot come* shewing how this state doth occupy a man most, and draw him from the seruice of God: and therefore we had not need make the worst, for the best are combersome enough. In the booke of *Job*, it is to be obserued, that his wife did tempt him to blaspheme God; and he did not open his mouth a curse the day of his birth, till after he had bene so tempted by her: shewing, that wicked women are able to change the stedfastest man, more than all tentations beside. *Sampson* would take a Philistian to wife, and hee lost his honour, his strength, and his life by her: let us should doe the like.

But what a notable warning is that in 2. Chron. 21. 6. where the holy Ghost saith; *Ishbambal walked in the way of Ahab for he had the daughter of Ahab to wife*: as though it were a miracle

hee had bene better than hee was, because his wife was a temptation. Miserable is that man which is fettered with a woman that liketh not his religion; she will bee nibbling at his prayer, and at his study, and at his meditations, till she haue tired his devotion: and turned the edge of his soule, as *David* was tried of his malapert *Mischel*, she mocked him for his zeale, and liked herselfe in her folly. Many haue fallen at this stone. Therefore as *Christ* saith, *Remember Lots wife*; so when thou marriest, remember *Schorams* wife, and bee not wedded to her which hath not the Wedding garment: but let whity goe first, and let vnion follow after, and hope not to conuert her, but feare that she will peruert thee; lest thou say after, like him, which should come to the Lords banquet, *I haue married a wife and cannot come*, Luke 14. 20.

2. Sam. 16. 6.

Luke 16. 32.

Luke 14. 20.

The duties of marriage.

Prov. 31. 16.

The man and wife like Cock and Dam.

Marriage compounded of two loues.

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Yet the chiefest point is behinde, that is, our duties. The duties of marriage may bee reduced to the duties of man and wife one toward another, and their duties toward their children, and their duty toward their seruants. For themselves, saith one, they must thinke themselves like to birds, the one is the cocke, and the other is the hen: the cocke flieth abroad to bring in, and the dam sitteth vpon the nest to keepe all at home. So God hath made the man to trauell abroad, and the woman to keepe home: and so their nature, and their wit, and their strength, are fitted accordingly: for the mans pleasure is most abroad, and the womans within.

In euery state there is some one vertue which belongeth to that calling more than other: as Iustice vnto Magistrates, and Knowledge vnto preachers, and fortitude vnto souldiers: so loue is the Marriage vertue, which sings Musick to their whole life.

Wedlocke is made of two loues, which I may call the first loue, and the after loue. As euery man is taught to loue God before he bee bid to loue his neighbour; so they must loue God before they can loue one another.

To shew the loue which should bee betweene man and wife, Marriage is called *Coniugium*, which significth a knitting or ioyning together: shewing that vnlesse there be a ioyning of hearts, and a knitting of affections together, it is not marriage indeed, but in shew and name, and they shall dwell in a house like two poysons

poysons in a stomacke, and one shall ever be sicke of another. Therefore, first that they may loue, and keepe loue one another, it is necessary that they both loue God: and as their loue increaseth toward him, so it shall increase each to other. But the man must take heed that his loue towards his wife be not greater than his loue toward God, as *Adams* and *Sauin* were: for all vnlawfull loue will turne to hatred; as the loue *Amor* did toward *Thamar*; and because Christ hath forbidden it therefore he will crosse it. This made *Kriah* so fearefull, lest the pleasure of his wife should withdraw his heart from God, that he would not goe to his house, so long as he had cause to mourne and pray, although hee had a wife which feared God like himselfe: and that you may see it is no cheape dalliance for the husband to make the wife, or the wife to make the husband more zealous than they were: in *Deut. 13.* the wife which did draw her husband from God is condemned to die. Therefore good wiues when their husbands purpose any good, should encourage them like *Leahs* wife, which had him doe according to the word of God; and if they see them minded to doe any amiss, they should stay them, like the wife of *Pilate*, which counsell'd her husband not to condemne Christ. For seeing holiness is called the wedding garment, who shall weare this wedding garment, if they weare it not which are wedded? When one holy man found another, then the Holiest seemeth to make the meeting, and his Angels come to the feast.

Gen. 3. 6.
Iudg. 16. 17.

2. Sam. 13. 15.
Mat. 10. 36.

Gen. 30. 16.

Matth. 7. 19.
Matth. 22. 11.

Best policy in marriage, to begin well.

They must learn one anothers natures.

To passe over sleights which seldome prosper, unless they haue some warrant; The best policy in marriage is to begin as for as boords well ioyned at the first, sit close euery where, if they square at the first, they warpe more and more: they which are well ioyned, are well married: but they which begin their loue before it bee serled, fade euery day like a *Margherit*, which closeth her flower as the Sunne goeth downe, till they hate one another more than they loued at first.

To begin this concord well, it is necessary to learn one anothers nature, and one anothers affections, and one anothers firmities, because ye must be helpers, and ye cannot help, unless you know the disease. All the iames almost which are in this band, doe rise of this, that one doth not know the nature of the

the others heart, apply themselves to others nature, where-
by it cometh to passe, that neither can refrain when either is
offended; but one sharpeneth another, when they had need to
be calmed. Therefore they must learne of *Paul* to fashion them-
selves one to another, if they would win one another; and if a-
ny jarre doe arise, one saith, in no wise divide beds for it; for then
the Sunne goeth downe vpon their wrath, and the meanes of
reconcilement is taken away. Giue passions no time; for if some
mans anger stand but a night, it turneth to malice, which is vn-
cureable.

The Apostle saith, that there will be offences in the Church: *1. Cor. 11. 19.*
so sure there will be many offences in marriage: but as he saith,
these are tryals who haue faith; these are but tryals who are
good husbands, and who are good wifes. His anger must bee
in such a mood, as if he did chide with himselfe, and their strife
as it were a sawce made of purpose to sharpen their loue when
it waxeth vnpleasent: like *Jonathans* arrowes, which were not
shot to hurt, but to giue warning. Knowing once a couple
which were both cholericke, and yet neuer fell out, I asked the
man how they did order the matter, that their infirmity did
not make them discord? He answered me, When her fit is vpon
her, I yeeld to her, as *Abraham* did to *Sara*; and when my fit is
vpon me, she yeelds to me; and so we neuer strue together, but
asunder. Me thought it was a good example to commend vnto
all married folkes; for euery one hath his frenzie, and loveth them
that can beare his infirmity. Whom will a woman suffer, if she
will not suffer her husband? and whose defects will a man beare,
if he will not beare hers which beareth his? Thus much of their
duties in generall: now to their severall offices. The man may
spell his duty out of his name, for he is called the head, to shew
that as the eye, the tongue, and the eare, are in the head, to direct
the whole body; so the man should bee stored with wisdom,
and vnderstanding, and knowledge, and discretion, to direct his
whole familie: for it is not right, that the wife should rule the
better; but she better should rule the worse, as the best rules the
worse. The husband saith that his wife must obey him, because he is her
better, therefore if he let her be better than himselfe, hee seemeth
to free her from her obedience, and binde himselfe to obey her.

The husbands
first duty.

His first duty is called *Hearing*; that is, heartie affection. As they are hand-fasted, so they must bee heart-fast: for the eye, and the tongue, and the hand will bee her enemies, if the heart be not her friend. As Christ draweth all the Commandements to loue, so I may draw all their duties to loue, which is the heart's gift to the Bride at her marriage. First, he must chuse his loue, and then hee must loue his choice: this is the oyle which maketh all things easie. In *Salomons* song, which is nothing else but a description of Christ the Bridegroom, and the Church his spouse, one calleth the other loue; to shew, that though both doe not honour alike, yet both should loue alike, which the man may do without subiection.

Vnderstand in
his marriage
onely.

Ephes. 5. 25.

1. Cor. 11. 7.

Ephes. 5. 28.

Leuit. 19. 18.

1. Sam. 17.

Matth. 10. 7.

The man is to his wife in the place of Christ to his Church: therefore the Apostle requireth such an affection of him towards his spouse, as Christ beareth towards his Spouse: for hee saith, *Husbands, loue your wives as Christ loved his Congregation*: that is, with a holy loue, and with a heartie loue, and with a constant loue, as the Church would be loued of Christ. Will not a man loue his glory? why *Paul* calleth the woman *the glory of the man*, for her reuerence makes him to bee reuerenced, and her praise makes him to bee praised. Therefore he which loueth not his wife, loneth his shame, because she is his glory, *Ephes. 5. 28. Paul* saith; *He which loneth his wife, loneth himselfe*: for there by hee enioyeth peace and comfort, and help to himselfe in all his affaires: therefore in the same verse *Paul* counselleth husbands to loue their wives as their bodys. And after in the 11. verse, as though it were too little to loue them as their bodies, he saith; *Let every man loue his wife as himselfe*: that is, as his body and soule too. For if God commanded men to loue their neighbour as themselves, much more are they bound to loue their wives as themselves, which are their next neighbours. As *Eleanah* did not loue his wifelesse for her barrenesse, but said, *Am not I better vnto thee than ten sonnes?* As though he fauoured her more for that which shee thought her selfe despised: for good husband will not take occasion to loue his wife lesse for her infirmities, but comfort her more for them, as this man did, that she may beare with his infirmities too.

When Christ saith; that a man should leaue father and mother

and cleave to his wife : hee signifieth how Christ left his Father for his Spouse ; and that man doth not loue his wife so much as he should, vntill he affect her more than euer he did his father or mother. Therefore when God bad *Abraham* forsake all his kindred, yet he bade him not forsake his wife : as though the other sometime might be forsaken for God, but the wife must bee kept for God, like a charge which bindeth for terme of life. Gen. 22. 1.

His next duty to loue, is a fruit of his loue : that is, to let all things bee common betweene them, which were private before. The man and wife are partners, like two Oares in a boat : therefore he must diuide offices, and affaires, and goods with her, causing her to bee feared and reuerenced, and obeyed of her children and seruants, like himselfe, for she is an vnder-officer in his common-weale, and therefore she must bee assisted and borne out like his deputy ; as the Prince standeth with his Magistrates for his owne quiet, because they are the legs which beare him vp. To shew this community betweene husband and wife, he is to maintaine her as he doth himselfe, because Christ saith, *They are no more two, but one.* Therefore when he maintaineth her, hee must thinke it but one charge, because hee maintaineth no more but himselfe, for they two are one. He may not say as husbands are wont to say, That which is thine is mine, and that which is mine is mine owne : but that which is mine is thine, and my selfe too. For as it is said, *He which hath giuen vs his Sonne, can he deny vs any thing ?* So she may say, He which hath giuen me himselfe, can hee deny me anything ? The body is better than the goods, therefore if the body be mine, the goods are mine too. Mark. 10. 8.

Lastly, he must tender her as much as all her friends, because hee hath taken her from her friends, and couenanted to tender her for them all. To shew how he should tender her, *Peter* saith, *Honour the woman as the weaker vessell.* As we doe not handle glasses like pots, because they are weaker vessels, but touch them nicely and softly, for feare of cracks ; so a man must intreat his wife with gentlenesse and softnesse, not expecting that wisdom, nor that faith, nor that patience, nor that strength in the weaker vessell, which should be in the stronger ; but thinke when he takes a wife, he takes a vineyard, not grapes, but a vineyard. 1. Pet. 3. 7.

yard

yard to bear him grapes: therefore hee must sow it, and water it, and fence it, and thinke it a good vineyard, if it last it bring forth grapes. So hee must not looke to finde a wife without a fault, but thinke that she is committed to him to reclaim her from her faults; for all are defectiues: and if he finde the prouerbe true, That in space cometh grace, he must reioyce as much at his wife when she amendeth, as the husbandman reioyceth when his vineyard beginneth to fructifie.

Husbands
must hold
their hands,
and wines
their tongues.

This is farre from ciuill warres betwene man and wife, all his offices is found no office to fight. If he cannot reforme his wife without beating, he is worthy to be beaten for chusing so better, when he hath vsed all meanes that he may, and yet she is like her selfe, he must take her for his crosse, and say with *Jerem*, *This is my crosse, and I will beare it*. But if he strike her, he take away his hand from her, which was the first part he gaue her to ioyne them together: and she may put vp her complaint against him, that hee hath taken away part of her goods. Her cheekes are made for thy lips, and not for thy fists.

Gen. 22. 11.

The very name of a wife, is like the Angel which stayed *Abrahams* hand when the stroke was coming. If *Dauid*, becau

Psal. 133. 1.

hee could not expresse the good and comfort of vnicie, was faine to say, *Oh how good and ioyfull a thing it is for brethren to dwell together in vnicie*: then weigh and iudge how harsh and bitter a thing it is, for man and wife to dwell together in enmitie. For

Deut. 24. 9.

the first year after marriage, God would not haue the husband goe to warre with his enemies: but no yeare would hee haue a warre with his wife: and therefore God gaue him that year to stay at home and settle his loue, that he might not warre her out after: for the God of peace dwelleth not in the house of war.

Math. 12. 29.

As a kingdome cannot stand if it be diuided, so a house cannot stand if it be diuided: for strife is like fire, which leaues nothing but dust, and smoake, and ashes behinde it. We read in *Sermon*

Gen. 19. 33.

of masters that stricke their seruants, but neuer of any that stricke his wife, but rebuked her. *Lot* was drunke when he lay with his daughters in stead of his wife: and so is he which stricken

Deut. 23. 2.

his wife in stead of his seruant. This Law sheweth how a husband should be corrected, but the wife is likened Iudge, which is named in commission with her husband to correct other.

thou strike one in his owne house? no more shouldest thou strikethy wife in her house. Shee is come to thee as to a sanctuary to defend her from hurt, and canst thou hurt her thy selfe? Therefore *Abraham* was called *Sarab's veile*, because he should shield her: for a veile is made to save. *Abraham* said to *Liz*, *Are we not brethren?* that is, May brethren iare? but they may say, Are we not one? can one chide with another? can one fight with another? He is a bad Host that welcomes his guest with stripes. Doth a King trample his Crowne? *Salomon* calleth the wife, *The crowne of her husband*: therefore he which woundeth her, woundeth his owne honour. Shee is a free Citizen in thine owne house, and hath taken the peace of thee the first day of her marriage, to hold thy hands till she release thee againe. *Adam* saith of his spouse, *This is flesh of my flesh*: But no man (saith *Paul*) ever hated his owne flesh. So then, if a man aske whether he may strike his wife, God saith, nay, thou maist not hate thy wife, for no man hateth his owne flesh: shewing that he should not come nere blowes, but thinke his wrath too much: for *Paul* saith, *Be not bitter to your wives*: noting, that anger in a husband is a vice.

Gen. 28. 16.
Gen. 13. 8.

Prov. 11. 4.

Gen. 2. 23.

Ephes. 5. 19.

Colos. 3. 16.

Doth the Cocke spur the Hen: Euery man is ashamed to lay his hands on a woman, because she cannot match him: therefore he is a shamelesse man which layeth hands on his wife. The hand doth not buffet its owne cheek, but stroke it. If a man be seene raging with himselfe, he is carried to Bedlem: so these madmen which beat themselves, should be sent to Bedlem, till their madnes bee gone. *Salomon* saith, *Delight continually in her* that is, begin, proceed, and end in love. In reuenge therefore, he sheweth that delight is gone, because hee calleth loue their delight. Therefore as *Paul* saith of Bishops, *A Bishop must be no striker*: so a husband must be no striker: for he which striketh his owne flesh, breaketh that law which saith, *Thou shalt not make a skar in thy flesh*: and is like the Baalites, which wounded their owne bodies. Thus we haue sent a letter vnto husbands to read before they fight. Now let vs goe home to loue againe. Wouldst thou learne how to make thy match delightful? *Salomon* saith, *Reioyce in her loue continually*. As though thou couldest not delight without loue, and with loue thou maist delight continually.

Prov. 5. 16.

1. Tim. 3. 31.

Of his wife.

Leuit. 19. 28.

Deut. 14.

1. King. 18. 28.

It is properly

ment in mour-

ning for the

dead, but it

doth imply an

unlawfull

to hurt our

felice.

Prov. 3. 14.

usually. Therefore love is called the thankfull vertue, because it rendreth peace, and ease, and comfort to them that make of her. So much to husbands.

The womans
duties.

Likewise the woman may learne her duty of her name. They are called good wives, as goodwife A. and goodwife B. Every wife is called a good wife, therefore if they be not good wives, their names doe belie them; and they are not worth their titles, but answer to a wrong name, as players doe vpon a stage.

Phil. 4. 3.

This name pleaseth them well: but besides this a wife is called a *Yoke-fellow*: to shew that she should helpe her husband to beare his yoke: that is, his griefe must be her griefe; and whether be the yoke of pouertie, or the yoke of enuie, or the yoke of sicknesse, or the yoke of imprisonment, she must submit her necke to beare it patiently with him: or else she is not his yoke-fellow, but his yoke, as though she were inflicted vpon him for a penaltie, like to *Iobs* wife, whom the deuill left to torment him, when he tooke away all he had beside. The Apostle biddeth to *Reioyce with them that reioyce, and mourne with them that mourne*. With whom should the wife reioyce, rather than with her husband?

Job 2. 9.

Rom. 12. 19.

or with whom should shee mourne, rather than with her owne flesh? *I will not leaue thee*, saith *Elisba*, to *Eliah*: so shee should neuer leaue him till death. *Beare one anothers burthen*, saith *Paul*: who shall beare one anothers burthen, if the wife doe not beare the husbands burthen? Wicked *Ierobael* comforted her husband in his sicknesse, and *Ieroboams* wife sought for his health, though she were as bad as he. God did not bid *Sara* leaue her father and her country, as he bade her husband: yet because he bade *Abraham* leaue his, she left hers too: shewing that she was com-
not onely to be his play-fellow, but his yoke-fellow too.

2. King. 2. 6.

Galat. 6. 2.

2. King. 21.

2. King. 14. 4.

Gen. 21. 7.

Gen. 2. 18.

2. Cor. 1. 27.

1. Pet. 3. 1.

Gen. 16. 2.

Beside a yoke-fellow, she is called a *Helper* to help him in his busines, to help him in his labours, to help him in his troubles, to help him in his sicknesse, like a woman-physitian; sometime with her strength, and sometime with her counsell: for sometime God confoundeth the wise by the foolish, and the strong by the weak: so he teacheth the wife by the foolish, and helpeth the strong by the weak. Therefore *Peter* saith, *Husbands, as the Church is the member of her body, which she quickeneth with her word, as the Church is the stronger vessel, and as Abraham may*

counsell of *Sara*, as *Nammi* was, advised by his servant, The Shunamites counsell made her husband receiue a Prophet into his house; and *Hesters* counsell made her husband spare the Church: so some haue bene better helpers to their husbands, than their husbands haue bene to them: for it pleased God to prouoke the wife with the foolish, as hee did the Iewes with the Gentiles.

Beside a helper, shee is called a *Comforter* too, and therefore the man is bid reioyce in his wife: which is as much to say, that wives must bee the reioicing of their husbands, euen like *David* Harpeto comfort *Saul*, Therefore it is said of *Rebecca*, that shee prepared meat for her husband, such as hee loued: so a good wife is knowne, when her words, and deeds, and countenances are such as her husband loueth. Shee must not examine whether he be wise or simple, but that she is his wife: and therefore they which are bound, must obey; as *Abigail* loued her husband, though he were a foole: for the wife is as much despised for taking rule ouer her husband, as hee for yeelding it vnto her. Therefore one saith, that a mankind woman is a monster; that is, halfe a woman, and halfe a man. It becomes not the mistresse to bee master, no more than it becometh the master to be mistresse, but both to saile with their owne wind.

Lastly, wee call the wife huswife; that is, house-wife: not a street-wife, like *Tamar*, nor a field-wife like *Dinah*; but a house-wife: to shew that a good wife keepes her house. And therefore *Paul* biddeth *Titus* to exhort women, that they bee chaste and keeping at home; presently after chaste, hee saith, keeping at home: as though home were chastities keeper. And therefore *Salomon* depainting the Whore, setteth her at the doore, now sitting vpon her stals, now walking in the streets; now looking out at the windowes, like cursed *Jezabel*, as if she held forth the glasse of temptation for vanity to gaze vpon. But chastity careteth to please but one, and therefore shee keepes her closet as if she were still at prayer. The Angell asked *Abraham*, where is thy wife? *Abraham* answered, *She is in the Tent*. The Angell knew where she was, and asked, that we might see how women in old time did keep their tents and houses. It is recorded of the Shunamite, that shee did aske her husband leaue to goe vnto

2. King. 4. 8.

2. King. 4. 10.

Hest. 7. 3.

Prov. 5. 18.

1. Sam. 16. 23.

Gen. 27. 9.

1. Sam. 25. 3.

Gen. 38. 14.

Gen. 34. 2.

Why wives are called House-wives.

Titus. 2. 5.

Prov. 7. 12.

2. King. 9. 30.

Gen. 18. 9.

2. King. 4. 32.

1. Km. 2. 36. 37.

Husbands
should not
keepe their
wives so strait,
but wiues
should not
thinke their
house their
prison, but as
their paradise
where they
would be.
A wife may
not viter her
husbands
faulks,

A wife is
contrary to a
husband.

2. Sam. 1. 26.

Prov. 21. 19.

Gen. 19. 26.

Gen. 2. 20.

the Prophet: though she went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet she thought it not meet to goe far abroad without her husbands leave. *Phidias*, when he should paint a woman, painted her sitting vnder a Snalles shell; signifying that she should goe like a Snail, which carrieth his house vpon his backe. *Salomon* bade *Shimei*, Go not beyond the riuer: so a wife should teach her feet; goe not beyond the doore: she must count the walls of her house, like the bounds of the riuer which *Shimei* might not passe, if he would please the King. For when *Adam* was away, *Eue* was made a prey. If her husband bee from her, vntill hee returne againe, she must thinke her selfe a widow; that is, separated from man: for *Vidua* doth signifie, *A viro diuisa*; that is, widow doth signifie diuided from man: therefore now she must haue no fellowship nor company with men, because she is diuided from man. As it becommeth her to keepe home, so it becommeth her to keepe silence, and alwaies speake the best of her head. Other seeke their honour in triumph, but shee must seeke her honour in reuerence, for it becommeth not any woman to set light by her husband, nor to publish his infirmities: For they say, That is an euill bird that defileth her owne nest: and if a wife vse her husband so, how may the husband vse his wife? Because this is the quality of that sex, to ouerthwart and vpbraide, and sue the preeminence of their husbands: therefore the Philosophers could not tell how to define a wife, but called her, *The contrary to the husband*: though nothing were so crosse and contrary to a man, as a wife. This is not Scripture, but no slander to many.

As *Dauid* exalted the loue of women aboute all other loues, so *Salomon* mounteth the enuie of women aboute all other enuies: Subborne, fillen, rauning, gain saying, out-facing, with such bitter humour, that one would thinke they were mouen out of the salt pillar, into which *Lot*s wife was transformed, We say all are alike; but this sect hath many disciples. Doth the ribbe is in mans side free or galle him? no more than should the ribbe be made of the rib. Though a woman be a good and painefull housewife, and haue many good parts, yet if she be a bittter and troublous, her bittter humour, in the end will make her honestie become vnprofitable, as her over-punching at last causeth her good husband to be

will spoken of. Therefore although she be a wife, yet sometimes she must obserue the seruants lesson, *Not answering againe*; and hold her peace, to keepe the peace. Therefore they which keepe silence, are well said to hold their peace, because silence oftentimes doth keepe the peace, when words would breake it.

To her silence and patience, she must adde *the acceptable obedience*, which makes a woman rule while she is ruled. This is the wifes tribute to her husband; for she is not called his head, but hee is called her head. Great cause hath man to make much of his wife, for great and many are her duties to him; for *Paul* saith, *Wives, submit yourselves, vnto your husbands, as to the Lord.* Shewing that shee should regard his will as the Lords will; but withall, as the Lord commandeth, onely that which is good and right; so she should obey her husband in good and right, or else she doth not obey him as the Lord, but as the tempter. The first subiection of woman began at sin: for when God cursed her for seducing her husband, when the Serpent had seduced her, he said, *He shall haue authority ouer thee.* And therefore as the man named all other creatures, in signe that they should bee subiect to him, as a seruant which commeth when his master calleth him by his name; so did hee name the woman also, in token that she should bee subiect to him likewise. And therefore *Assuerus* made a law, that euery man should beare rule in his owne house, and not the woman; because shee sinned first, therefore shee is humbled most: and euer since, the daughters of *Sara* are bound to call their husbands Lords, as *Sara* called her husband: that is, to take them for their Lords, for heads and gouernours. If ye disdain to follow *Abrahams* spouse, the Apostle biddeth you follow Christs spouse: for hee saith, *Let a wife be subiect to her husband, as the Church is to Christ. A greater loue than this* (saith Christ) *no man can haue*: so, a better example than this no woman can haue. That the wife may yeeld this reuerence to her husband, *Paul* would haue her attire to be moste st and orderly; for *parish* apparell hath taught many gossips to disdain their husbands. This is the folly of some men, to lay all their pride upon their wines; they care not how they slouen themselves, so their wines be like Peacocks. But *Peter* doth commend *Sara* for her attire, and not *Abraham*; shewing that women should

Titus 2. 9.

Ephes. 5. 23.
How farre the wife should obey.

Gen. 3. 16.
Gen. 2. 20.

Verse 2. 3.

Heb. 1. 20. 21.
Numb. 30. 7.
Iudg. 19. 26.
Gen. 19. 12.
1. Pet. 3. 6.

Ephes. 5. 24.
1oh. 13. 13.

The cause why many despise their husbands.
1. Tim. 2. 9.

1. Pet. 3. 3.

Gen. 3. 7.

Gen. 3. 7.

Luke 10. 18.

Math. 14. 6.

Their duties
to their ser-
vants.

Reuel. 7. 10.

Acts 13. 16.

et 18. 8.

Phil. 1. 8.

braue it no more than men : and God made *Eau* coats of the same cloth that he made *Adams*. They couered themselves with leaues, and God derided them ; but now they couer themselves with pride, like Satan which is fallen downe before them like lightening : ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twenty orders, vntill the woman be not so precious as her apparell : that if any man would picture Vanity, he must take a patterne of women, or else he cannot draw her likenesse. As *Harodias* was worse for her fine dancing : so a woman may haue too many ornaments. Frizled lockes, naked breasts, painting, perfume, and specially a rolling eye, are the fore-runners of adultery ; and he which hath such a wife, hath a fine plague. Once women were married without dowries, because they were well nurtured ; but now, if they weighed not more in gold, than in godlinesse, many should sit like Nuns, without husbands. Thus we haue shadowed the mans duties to his wife, and the woman to her husband.

After their duties one to another, they must learne their duties to their family. One compareth the master of the house to the Seraphin, which came and kindled the Prophets zeale : so he should goe from wife to seruants, and from seruants to children, and kindle in them the zeale of God, longing to teach his knowlege, as a Nurse to emptie her breasts. Another saith, that a master in his family hath all the offices of Christ ; for he must rule, and teach, and pray ; rule like a King, and teach like a Prophet, and pray like a Priest. To shew how a godlieman should behaue himselfe in his household : when the holy Ghost speaketh of the conuersation of any house-keeper, lightly hee saith, that the man beleueed with all his household. As *Peter* being conuerted, must conuert his brethren : so the master being conuerted, must conuert his seruants. For therefore God said, that he would not hide his counsell from *Abraham*, because hee would teach his family : and surely all duty which is not dooe of conscience, is but eye-seruice, and faileth at most need, as *Zababai* betrayed his master, when hee should haue defended him. Therefore before *Onesimus* was conuerted, *Paul* said, hee was an unprofitable seruant ; but when hee was conuerted, hee called him more than a seruant, because such a seruant is better than many seruaunts.

Servants, Therefore though *Laban* was wicked himselfe, yet he rejoyced that *Jacob* his seruant was godly, because God blessed him the better for him. *Ioshua* saith, *I and my household will serue the Lord*: shewing that masters should receiue none into their houses, but whom they can gouerne, as *Ioshua* did: and if any haue crept into their doores, then they must put him forth againe: for *David* saith, *I will not suffer a liar to stay in my house*, Psal. 101. 7. He saith not, a swearer, nor a thiefe, but a liar as if he should say, I will rid him out of my doores before he be a swearer, and a thiefe; for a liar will grow to a swearer and a thiefe in a day, as a diceer groweth to a begger in a night. Therefore it is noted of *Cornelius*, that all his household serued God as himselfe did. This is reported also of *Ioseph* and *Mary* for an example, that they went vp euery yeare with all their familie, to worship at Ierusalem, that their children, and their seruants might learne to know God as well as they. These examples bee written for householders, as others are for Magistrates, and Ministers, and Souldiers, that no calling might seeke further than the Scripture for instruction. Wherefore as you are masters now, and they your seruants, instruct them and traine them, as if you would shew what masters they should bee hereafter. After the care of their soules, they must care for their bodies: for if the labourer is worthie of his hire which laboureth but a day, what is the seruant worthy which labours euery day? Therefore *Paul* is so earnest with *Philemon*, to make much of *Onesimus* his seruant, that he desired *Philemon* to receiue him as he would himselfe. Therefore because cruell and greedy masters should not vse them too hardly, God remembered them in his creation, and made euery weeke one day of rest, wherein they should bee as free as their masters: so God pittieeth the labourer from heauen, and euery Sabbath lookes downe vpon him from heauen; as if he should say, One day thy labours shall haue an end, and thou shalt rest forever, as thou restedst this day.

By this we see, as *David* did limit *Isab*, that he should not kill *Abisalon*, so God hath bound masters, that they should not oppress their seruants. God respect thine more than thou? Art thou made freer by thy labour by a little rest? and is not thy seruant made stronger by rest to labour for thee? How

Gen. 29. 27.

Iosh. 24. 15.

Acts 10. 2.
Luke 2. 41.

Luke 10. 7.

Phil. 17.

Gen. 2. 2.

2. Sam. 18. 5.

Gen. 31. 9.

Esa. 42. 1.

Matth. 12. 18.

Psal. 8. 6.

1. Cor. 12. 13.

Prov. 12. 10.

1. Tim. 5. 8.

Prov. 30. 8.

Ephes. 5. 4.

many beasts and sheepe did *Laban* lose, onely for hardly increasing of a good servant: therefore that is the way to lose, but not to thrive. He which counteth his servant a slave, is in an error: for there is difference betweene belceving servants, and infidell servants: the infidels were made slaves to the Jewes, because God hated them, and would humble them: but their brethren did serve them like helpers, which should be trained by them. It is not a base nor vile thing to be called a servant, for our Lord is called a servant: which teacheth Christians to use their servants well for Christs sake, seeing they are servants too, and have one Master Christ. As *David* speaketh of man, saying *Thou hast made him a little lower than the Angels*: so I may say of servants, that God hath made them a little lower than children; not children, but the next to children, as one would say, inferiour children, or sonnes in law. And therefore the household is called *Paterfamilias*: which signifieth a father of this familie, because hee should have a fatherly care over his servants, as if they were his children: and not use them onely for their labour, like beasts.

Besides, the name of a servant doth not signifie suffering, but doing; therefore Masters must not exercise their hands upon them, but set their hands to worke; and yet as God layeth no more upon his servants, than he makes them able to beare, so men should lay no more upon their servants, than they are able to beare. For a good man (saith *Salomon*) will be mercifull to his beast, and therefore he will be more mercifull to his brother.

That man is not worthy to bee served, which cannot afford that his servants should serve God as well as himselfe. Give unto God that which is Gods, and then thou maist take that which is thine. *He that careth not for his family* (saith *Paul*) *is worse than an Infidel*, because Infidels care for their familie, but as *Agur* prayeth, *Give me not too much, nor too little, but give me food convenient*: so their care should not be too much, nor too little, but convenient, or else they are worse than Infidels too, because covetousnesse is called Idolatrie, which is worse than infidelitie: for it is lesse rebellious to honour the King, than to set up another King against him: so the Idolatrie is against the King of heaven.

Next to servants instruction and labours, must be considered their corrections. As Paul saith, *Fathers, prouoke not your children to wrath: so may I say, Masters prouoke not your servants to wrath: that is, use such reprooves, and such corrections; that you doe not prouoke them, but moue them: that you doe not exasperate them, but winne them: for scolding words and unreasonable fiercenes doth more hurt than good. And therefore the law of God did charge the Master, that he should not inflict above fortie stripes vpon his servant, lest hee should seeme despised in his eyes. For while a childe, or Scholler, or servant, doth thinke that hee is reproofed for loue, or beaten with reason, it makes him thinke of his fault and is ashamed: but when hee seeth that hee is rebuked with curses, and beaten with strokes, as though hee were hated like a dog, his heart is hardened against the man which correcteth him, and the fault for the which hee is corrected; and after he becometh desperate, like a horse which turneth vpon the striker: and therefore thinke that God euen then chides you, whensoever you chide in such rage. For though there be a fault, yet some things must be winkt at, and some things must bee forgiven; and some punished with a looker for he which takes the forfeit of euery offence, shall neuer be in any rest, but vex himselfe more than his servant.*

Ephes. 6. 4.

*And so if
the Master
should
beaten
his
servant
with
the
rod
of
correction
as
the
law
saith
he
shall
be
in
rest
and
not
vex
himselfe
more
than
his
servant.*

Further, I haue heard experience say, that in these punishments it is most meet and acceptable to the offender, that the man should correct his men, and the woman her maids: for a mans nature scorneth to be beaten of a woman, and a maids nature is corrupted with the stripes of a man. Therefore we read that *Abraham* would not meddle with his maid, but committed her to his wife, and said, *Doe with her as it pleaseth thee:* as if he should say, It belongeth not to me, but to thee.

The Master
must correct
his men, and
the Mistris her
maids.

Gen. 16. 8.

Their dutie
towards their
children.

Gen. 18. 31.

Lastly, we put the duty toward children, because they come last to their hands. In Latine children are called *pignora*; that is, pledges, as if I should say, a pledge of the husbands loue to the wife, and a pledge of the wifes loue toward the husband: for there is nothing which doth so knit loue betwene the man and the wife, as the fruit of the wombe. Therefore when *Leah* began so conceiue, she said, *Now my husband will loue me: as though the husband did loue for children. If a woman haue many*

many

many defects (as *Leah* had) yet this is the mends which she makes her husband, to bring him children, which is the right wedding Ring, that sealeth and maketh vp the marriage. When their father and mother fall out, they perk vp between them like little mediators, and with many pretty sports make truce, when others dare not speake to them. Therefore now let vs consider what these little ones may challenge of their parents, that stand them in stead of Lawyers. Before wee teach parents to loue their children, they had need bee taught not to loue them too much, for *Dauid*s darling was *Dauid*s traitor: & this is the manner of God, when a man begins to set any thing in Gods roome, and loue it about him which gaue it, either to take away it, or to take away him, before hee prouoke him too much: therefore if parents would haue their children liue, they must take heed not to loue them too much: for the giuer is offended, when the gift is more esteemed than he.

Mothers
should nurse
their children.
Gen. 21. 7.
Exod. 2. 8.

Matth. 2. 14.

The first dutie is the mothers, that is, to nurse her child in her owne breasts, as *Sarah* did *Isaac*: and therefore *Esay* ioyneth the nurses name and the mothers name both in one, and calleth them *nursing mothers*: shewing, that mothers should be the nurses. So when God chose a nurse for *Moses*, he led the handmaid of *Pharaohs* daughter to his mother, as though God would haue none nurse him but his mother. After, when the Son of God was borne, his father thought none fit to bee his nurse, but the Virgin his mother. The earths fountaines are made to geue water, and the breasts of women are made to giue sucke. Every beast, and euery foule is bred of the same that did beare it, only women loue to bee mothers, but not nurses. Therefore if our children proue vnaturall, they may say, Thou followest thy mother, for she was vnaturall first, in locking vp her breasts from thee, and committing thee soorth like a Cuckow to be hatched in a Sparrowes nest. Hereof it comes that we say, *She sucks euill from the dog*: that is, as the nurse is affected in her body or in her minde, commonly the child draweth the like humilitie from her, as the egges of a Henne are altered vnder the Hawke. Yet they which haue no milke, can giue no milke. But whose breasts haue this perpetuall drought? forsooth it is like the govt; no beggers may haue it, but Citizens or Gentlemen.

whence in the third chapter of *Hosea*, dry breasts are named for a curse: what lamentable hap haue Gentlewomen to light vpon this curse more than other? Sure if their breasts be dry, as they say, they should fast and pray together, that this curse might be remoued from them.

The next duty is, *Catechize a child in his youth, and he will remember it when he is old.* This is the right blessing which fathers and mothers giue to their children, when they cause God to blesse them too. The wrong mother cared not though the child were diuided, but the right mother would not haue it diuided: so wicked parents care not though their children bee destroyed, but godly parents would not haue them destroyed but saued; that when they haue dwelt together in earth, they may dwell together in heauen. As the Midwife frameth the body when it is young and tender, so the parents must frame the mind while it is greene and flexible; for youth is the seed-time of vertue: They which are called fathers, are called by the name of God; to warne them that they are in stead of God to their children, which teacheth all his sonnes. What example haue children but their parents? and sure the prouidence of God doth ease their charge more than they are aware; for a child will learne better of his father than of any other. And therefore we reade of no schoolemaster in the Scripture but the parents: for when Christ saith to the Iewes, *If ye be the sonnes of Abraham, ye will doe the workes of your father Abraham*: he sheweth that sonnes vse to walke in their fathers steps, whether they be good or bad.

It is a maruelous delight to the father and mother, when people say that their children are like them; but if they bee like them in godlinesse, it is a great delight to others as to their parents: or else we say, that they are so like, that they are the worse for it. Well doth *Dauid* call children *arrows*; for if they be well bred, they shoot at their parents enemies; and if they be euill bred, they shoot at their parents. Therefore many parents want a staffe to stay them in their age, because they prepared none before: like old *Eli*, which was corrected himselfe, for not correcting his sonnes. Are not children called the fruit of their parents? Therefore as a good tree is knowne by bringing forth good fruit; so parents should shew their godlinesse in the edu-

cation

Prov. 22. 6.
How children
should be
brought vp.
1. Kg. 23. 6.

Luke 11. 2.

Except of
Kings sonnes.
Iohn 8. 38.

Psal. 127. 4.

1. Sam. 2. 29.
Psal. 132. 11.
Matth. 12. 33.

1. Sam. 1. 20.

1. Sam. 13. 24.

Three exam-
ples of good
parents.

Luke 18. 17.

Gal. 4. 15.

Phil. 1. 8.

The name of
step-mothers
expounded,
and their duty.

2. Sam. 2. 7.

1er. 22. 2.

Dan. 14. 17.

cation of their children, which are their fruit: For this cause the Jews were wont to name their children so when they were born, that euer after, if they did but thinke vpon their names, they would put them in minde of that religion which they should professe; for they did signifie something that they should learne.

An admonition to such as call their children at all aduocatures, sometimes by the names of dogs, even as they procure a ter. In 1. King. 2. 2. we haue *Dauid* instructing his sonnes, In Genesis 39. *Iacob* correcting his sonnes: and in Iob 1. *Iob* praying for his sonnes. These three put together, instructing, correcting, and praying, make good children, and happy parents.

Once Christ tooke a childe, and set him in the midst of his disciples, and said, *He which will receiue the kingdome of heauen must receiue it as a little childe*: shewing that our children should be so innocent, so humble, and so void of euill, that they may be taken for examples of the children of God. Therefore in Psal. 127. vers. 4. children are called *the heritage of the Lord*: to shew, that they should be trained, as though they were not mens children, but Gods, that they may haue Gods heritage after. Thus if you doe, your seruants shall bee Gods seruants, and your children shall bee Gods children, and your house shall bee Gods house, like a little Church, when others are like a den of theues.

Now I speake to one which is a mother so soone as she is married: therefore peraduenture you looke that I should shew the duty of step-mothers. Their name doth shew them their duty too; for a step-mother doth signifie a sted-mother; that is, one mother dieth, and another commeth in her stead: therefore that your loue may settle to those little ones as it ought, you must remember that you are their sted-mother, that is, in stead of their mother; and therefore to loue them and tender them, and cherish them as their mother did. She must not looke vpon them like *Rehoboam*, who told his people that he would be worse to them than his predecessor; for then they will turne from her, as his subjects did from him: but she must come to them as *Dauid* came to the people after *Sauls* death, and said, *Though your master Saul be dead, yet I will raigne ouer you*: so she must say to them, *Though your mother be dead, yet I will be as a mother*: so the children will loue her as much as their naturall mother.

ther, these children are orphans, and therefore you must not *Dist. 24. 17.*
only regard them as children, but as orphan children. Now *Ex. 22. 22.*
God requireth a greater care over widowes, and orphans, than
over any other women or children.

Lastly, you must remember that saying; *As you measure un-* *Matth. 7. 2.*
to other, so it shall be measured unto you againe: that is, as you
intreat these children: so another may come after and intreat
your children: for hee which hath taken away the first mother,
and sent you, can take away the second mother, and send a third,
which shall not be like a step-mother to yours, vntlesse you be
like a step-mother to these.

If these duties be performed in marriage, then I need not *Divorcement*
speake of divorcement, which is the rod of marriage, and di- *the physicke*
uideth them which were one flesh, as if the body and soule *of marriage.*
were parted asunder. But because all performe not their wedlocke
vowes, therefore he which appointed marriage, hath appointed
divorcement, as it were taking our priuilege from vs, when wee
abuse it. As God hath ordained remedies for euery disease, so he
hath ordained a remedy for the disease of marriage. The disease *Matth. 18. 19.*
of marriage is adultery, and the medicine hereof is divorcement. *Matth. 19. 8.*

Moses licensed them to depart for hardnesse of heart; but Christ *Why Christ*
licenseth them to depart for no cause but adultery. If they might *would have no*
be separated for discord, some would make a commoditie of *divorcement*
strife: but now they are not best to be contentious, for this law *but for forni-*
will hold their noses together, till wearinesse make them leaue *cation.*
struggling; like two Spaniels which are coupled in a chaine, at
last they learne to goe together, because they may not goe asun-

der. As nothing might part friends, but if *if mine eye offend thee,* *Matth. 5. 32.*
pull it out; that is, thy friend be a tempter: so nothing may dis-
solue marriage, but fornication, which is the breach of marriage;

for marriage is ordained to auoid fornication: and therefore if *Matth. 10. 9.*
the condition be broken, the obligation is void. *1. Cor. 7. 10.*

And besides, so long as all her children are his children, shee *Note.*
must needs be his wife, because the father and mother are man
and wife: but when her children are not his children, shee seemes
no more to be his wife, but the others, whose children shee
beareth, and therefore to be divorced from him. In all the old
Testament, we reade of no diuorce betwixt any: which shew-
eth

eth that they liued chaster than wee : yet no doubt this law was
 better executed amongst them, than amongst vs. Such a care
 God had in all ages and callings, to prouide for them which
 liue honestly : for diuorcement is not instituted for the carnall,
 but for the chaste, lest they should be tied to a plague while they
 liue : As for the adulterer and adulteresse, hee hath assigned death
 to cut them off, lest their breath should infect others. Thus hee
 which made marriage, did not make it vnseparable ; for then
 marriage were a seruitude. But as Christ saith of the Sabbath,
The Sabbath was made for man ; that is, for the benefit of man
 and not for the hinderance of man : so marriage was made for
 man : that is, for the honour of man, and not for the dishonour of
 man : but if marriage should turne to fornication, and when it is
 turned to fornication, there might bee no seperation ; then mar-
 riage were not for the honour of man, but for the trouble, and
 griefe, and dishonour of man. Therefore now ye haue heard how
 diuorcement is appointed for a remedy of fornication ; if any
 be ashamed of this physicke, let them bee more ashamed of the
 disease. Because I haue spoken more than you can remember,
 if you aske mee what is most needfull to beare away, in my
 opinion, there is one saying of *Paul*, which is the profitable
 sentence in all the Scripture for man and wife to meditate on,
 and examine whether they finde it in themselves, as they doe to-
 gether, lest their marriage turne to sinne, which should further them
 in godlines. *The unmarried man careth for the things of the Lord,*
how he may please the Lord ; but he that is married, careth for the
things of the world, how he may please his wife. Also, *The un-*
married woman careth for the things of the Lord, how she may be holy,
but she that is married, careth for the things of the world, how she
may please her husband : as though their pleasing God were di-
 uided all to pleasing one another, and their carnall loue had eaten
 their spirituall loue ; as the leane kine deuoured the fat. Therefore
 it followes in the next words, *This I speake for your commodity,*
 though there were great commodity in remembering this word.
 All men haue not the feeling of Gods word, in which
 such a sentence might be an anchor for the married to stay them,
 when any temptation goeth about this change, which *Paul* found
 even in them which feared God before.

If thou hast read all this Booke, and art neuer the better, yet catch this flower before thou goe out of the garden, and peradventure the scent thereof will bring thee backe to smell the rest. As the corps of *Axael* made the passengers to stand, so I placed this sentence in the doore of thy passage, to make thee stand and consider what thou doest before thou marriest. For this is the scope and operation of it, to call thy minde to a solemne meditation, and warne him to liue in marriage as in a temptation, which is like to make him worse than he was, as the marriage of *Leheram* did, if he vse not *Iobs* preferuatiue, to be iealous ouer all his life.

1. Sam. 1. 23.

2. Chron. 21. 6.
Iob 9. 28.

The allurements of beauty, the trouble about riches, the charges of children, the losses by seruants, the vnquietnesse of neighbours, cry vnto him that he is entred into the hardest vocation of all other: and therefore they which haue but nine yeares prentiship to make them good Mercers or Drapers, haue nineteene yeares before marriage to learne to bee good husbands and wiues: as though it were a trade of nothing but mysteries, and had need of double time ouer all the rest.

Therefore so often as you thinke vpon this saying, thinke whether you be examples of it, and it will waken you, and chide you, and lead you a straight path, like the Angel which led the seruant of *Abraham*.

Gen. 24. 40.

Thus haue I chalked the way to prepare you vnto marriage, as the *Leuites* prepared their brethren to the Passouer. Remember that this day you are made one: and therefore must haue but one will. And now the Lord Iesus, in whom you are contracted, knit your hearts together, that ye may loue one another like *Dauid* and *Jonathan*; and goe before you in this life, like

2. Chron. 35. 6.

1. Sam. 19. 7.
Matth. 2. 9.

the starre which went before the Gentiles, that ye may beginne, and proceed, and end in his glory. To whom be all glory for ever. Amen.

FINIS

A TREATISE OF THE LORDS SUPPER.

in two Sermons.

THE FIRST SERMON.

1. Cor II. 23, 24

The Lord Iesus, in the night that he was betrayed, took bread And when he had given thanks, he brake it, and said, Take, eat this is my body which is broken for you: this do ye in remembrance of me.

The two brefts
of the Church.



He Word and the Sacraments are the two brefts wherewith our mother doth nurse vs. Seeing euery one receiueth, and few vnderstand what they receiue: I thought it the necessariest doctrine to preach of the Sacrament, which is a witnesse of Gods promises, a remembrance of Christs death, and a token of our adoption. Therefore Christ hath not instituted this Sacrament for a fashion in his Church, to touch, and feeke and see, as wee gaze vpon pictures in the windowes: but as the window which had the bloody issue, touching the heate of Christes merit, drew vertue from Christ himselfe, because thereof he drew: so Christ would that we touching these signes, should draw vertue from himselfe: that is, all the graces which these signes present. Therefore as the Leuites vnder the Law, were bound to prepare their brethren, before they came to the Pasche: so Preachers of the Gospell should prepare their brethren, before they come to the Supper of the Lord. For which purpose I haue chosen this place to the Corinthians, which is the clearest and fullest declaration of this Sacrament in all the Scriptures.

Matth. 9. 22.

2. Chron. 35. 6.

The Lord Iesus in the night, &c.

The diuision.

The summe of all these words is, the Institution and vse of the Lords Supper. First, *Paul* sheweth the Author of it, *the Lord Iesus*: then the time when it was instituted, *in the night that he was betrayed*: then the manner how he did institute it, *he took bread, and when he had given thanks, he brake it, and gave it to his Disciples, &c.* Then the end why he did institute it, *for a remembrance of his death.*

The Author.

Touching the Author, he which is signified by it, was the

Open the Lords Supper.

thereof: The Lord Iesus hath bid vs to supper, I am called thereto
(saith Iohn) to loose his shoe: so we cannot worthy to wait at
his trencher, and yet he will haue vs to sit at his Table. To him
belongeth the power to ordaine Sacraments in his Church, be-
cause he fulfilled the Sacraments of the Law. When Christ
came, the Passouer ceased; because he is our Passouer; that is,
the Lambe by whose blood we are saved. When Christ came,
Circumcision ceased; because hee is our Circumcision; that is,
the purifier and cleanser of our sinnes. And thus, ad id quod, ad id quod
Note these two Sacraments are fulfilled, he hath appointed
two other Sacraments for them. In stead of the Paschal Lamb, he
gauen vs another Lamb to eat, which Iohn calleth *The Lamb of God*; that is, himselfe, vpon
whom all do feed; whose steuer doe receiue the Sacrament with
an assured faith: that Christ died to possesse them of life. The
breaking of the bread doth signifie the wounding of his body:
the pouring out of the wine doth signifie the shedding of his
blood. The eating of the bread, and drinking of the wine, doth
signifie that his flesh and blood, do nourish in vs life eternall,
as the bread and wine doe nourish the life present. *Amicus*

In stead of Circumcision, which began at *Abraham*, he hath
ordained Baptisme, which began at *Iohn*, a more bodily represen-
tation of the true circumcision of the heart; because it repre-
sents vnto vs the blood of Christ, which washeth our consciences
as the veterin Baptisme washeth our bodies. *Amicus*
Touching the time, *In the night* (saith Paul): therefore this Sa-
crament is called the *Lords Supper*, because it was instituted at
night when they vsed to sup. But what night? *Even that night*
(saith Paul) *when he was betrayed*. That night which he should
haue cursed, as Iob did the day of his birth, if he had suffered a-
gainst his will; that night when he should haue thought to de-
stroy men, as men conspired to destroy him; that night (saith
Paul) this Sacrament of grace, and peace, and life began. *Even*
that night when we destroyed him. Many night had he spent in
watching and praying for vs; and it was then that he was
betrayed. That was a dark night, when he was about to
put out the Sunne which brought them light. Who can but
wonder, to see how Christ, and they for whom Christ came,

None but
Christ may or-
daine Sacraments
Iohn 1. 39
Rom. 7. 4
ad id quod
ad id quod

Iohn. 1. 39

1. 39
ad id quod
ad id quod
ad id quod

Gen. 17. 10
Who was
therefore cal-
led Iohn the
Baptist.
Mark. 1. 9
Rom. 1. 9
The time
of the
Passover
Iohn. 1. 39

1. 39
1. 39
1. 39
1. 39

much which he asked) so mince and extenuate the gifts of God, before we receiue them, and after, like them which haue a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their owne.

Our example did not so, although it was but bread which he receiued, yet he was more thankfull for bread, than many which bury the fowles, and fishes, and beasts in their belly: for if account of all were kept; for one that prayeth, *Giue vs this day our dayes bread*, a hundred take their bread and meat, and sleepe too, which neuer pray for it.

After he had giuen thanks, he brake it, and gaue vnto them, and said, Take, eat: for when he had giuen thanks to God, then it was sanctified, and blessed, and lawfull to eat: so when thou feruest God, then it is lawfull for thee to vse Gods blessings, then thou maiest eat and drinke as Christ did, but not before: for these things were created to serue them which serue God; if thou doest not serue him for them, thou incrochest vpon Gods blessings, and stealest his creatures which are no more thine, than thou art his: for the good God created all things for good men, as the deuills possessions are reserved for euill men.

Therefore as Christ would not breake the bread before hee had giuen thanks to the founder; so know, that there is some thing to bee done before thou receiue any benefit of God: and presume not to vse his creatures with more libertie than his Sonne did, which did not eat without giuing thanks, nor rise againe without singing a Psalme.

His follower, *This is my body*. Here is the fruit of his thanks before; hee prayed that the bread & wine might be blessed, and they were blessed. As *Isaacs* blessing shewed it selfe vpon *Jacob* whom he blessed, so Christ his blessing appeared straight vpon these mysteries: for it could not be said before, *This is my body*, because it was mere bread: but now it may be called his body, because his blessing hath infused that vertue into it, that it doth not only represent his body, but conuey his body and himselfe vnto vs. The efficacie of this blessing is in this Sacrament euersince, sanctifying vs as well as it did to the Apostles, euen in Christs prayer. *Peters* faith after Christ was dead.

Now yee haue heard the meaning of these words, *Take, eat*

~~bread, and he that eateth it, shall live: for the bread of life is Christ.~~ you shall see what a myrrour resemblance they vnto Christ and vs. First, as Christ in the supper tooke bread to feed vs: so in his birth he tooke our flesh to saue vs. Secondly, as Christ when he had taken the bread, blessed the bread to make it a spiritual food: so Christ, when he had taken our flesh, poured forth most rich and precious graces into it, to make it food of life vnto vs. Thirdly, as Christ when he had blessed the bread, brake the bread: so Christ when he had filled his body with most precious graces, brake it vp like a rich treasure house; his hands by the niles, his backe by the stripes, his head by the thornes, his side by the speare; that out of euery hole, a riuer of grace and goodness might issue & flow forth vnto vs. Lastly, as Christ gaue the bread when he had broken it: so Christ (by a liuely faith) communiceth his body after he hath crucified it. Hereby we are taught, that when wee see the Minister take the bread to feed vs, wee may conceiue that Christ (being God from euermastling) tooke our flesh to saue vs. When wee see the Minister bless the bread to a holy vse, wee must conceiue that Christ (by vniung the Godhead vnto it) sanctified his flesh for our redemption. When we see the Minister breake the bread to sustaine our bodies, we must conceiue, that Christ in his death, brake his body to refresh our soules. When wee see the Minister giue the bread to our hand, we must conceiue, that Christ as truly offered himselfe to our faith, to be receiued of vs.

Because vpon these words, the Papists ground their Transubstantiation, that is, that the bread is changed into Christs flesh, and the wine is turned into Christs blood, whereby we eat his true body which died vpon the Crosse, and drinke the true blood which issued out of his side: That you may see the baseness of this Popish dreame, I would haue you but mark one word of the Scripture, how they make against Transubstantiation, that we may see them flaine like Goliath with their own sword. Euen as God made *Caphars* speake against himselfe, so the Scriptures which heretofore alleage doe make against themselves, like the Baslites which wounded themselves. They liken their allegations to Saram; when the tempted Christ was ~~tempted~~ tempted, hee alleaged but one sentence of Scripture

Heb. 2. 16.

Job. 17. 19.

1. Pet. 2. 24.

Ephes. 3. 17.

2. Sam. 17. 43.

John 18. 14.

2. King. 1. 32.

Flaccitus al-

lege Scripture

like the deuill.

Matth. 4. 4.

Mal. 9. 32.

himselfe, and that Psalme out of which he borrowed it, made so plaine against him, that hee was faine to picke here a word, and there a word, and leaue out that which went before, and skip in the middest, and omit that which came after, or else he had marred his cause. The Scripture is so holy, and pure, and true, that no word nor syllable thereof can make for the deuill, or for sinners, or for heretickes: yet as the deuill alleaged Scripture, though it made not for him, but against him; so doe the Libertines & Epicures, and Heretikes, as though they had learned at his schoole.

Now, there is no sentence of the Scripture, which the wiser Papists alleage boldly for their Transubstantiation, but this,

that Christ said, *This is my body*: by which they may proue as *Matth. 26. 26.*

well, that Christ is a doore, because he saith, *I am the doore*: or a *Iohn 10. 7. 9.*

vine, because he saith, *I am a vine*: for his sayings are like. *Iohn 15. 1.*

Figuratiue speeches must not bee construed literally; but this is Heretickes fashion. If you marke, you shall see throughout, that all *Note.*

the testimonies which the Papists alleage for their heresies, are either tropes, or figures, or allegories, or parables, or allusions, or dark speeches; which when they presume to expound allegorically, or literally, without conference of any other Scriptures, then they wander and stray from the marke, or else it is impossible that the truth should maintaine error, that is, that the Scripture should speake for heresie, if it were not wrested and peruerred: therefore wee see that *Ene* neuer erred, untill she *Gen. 3. 3.* corrupted the Text.

Now wee will enter the lists with our aduersaries, and see *Arguments* whether these words doe proue that the bread and wine are *gainst Popish* turned into Christs body. *Paul* saith, *Iesus tooke bread*: well *Transubstantiation.*

then, yet it is bread: when hee had taken it, then hee blessed it; what did hee blesse? the bread which he tooke; well then, yet it is bread; when he had blessed it, then he brake it; what did hee brake? the bread which hee blessed; well then, yet it is bread; when he had broken it, then he gaue it; what did hee giue? the bread which hee brake; well then, yet it is bread; when he had giuen it, they did eat it; what did they eat? the bread which he gaue them; well then, yet it is bread; when they did eat it, then he said, *This is my body*; what did hee call his body? the bread which they did eat; well then, yet it is bread. If it bee

Mat. 22. 34.

2

Marke 14. 25.

3

1. Cor. 10. 4.

Verse 3. 4.

Verse 4.

4

Gen. 2. 9.

Gen. 17. 11.

Exod. 12. 3.

Exod. 23. 11.

Heb. 9. 1.

Exod. 30.

Exod. 25. 24.

Exod. 17. 16.

Matth. 3. 16.

bread all this while, when he did take it, and blesse it, and brake it, and gaue it, and they did eat it, when is it turned into his body? here they stand like the Saduces, as mute as fishes.

Now that ye may see, that not we onely say it is bread and wine after the consecration; in the 27. verse, Christ himselfe doth call it bread and wine after hee had giuen it, as hee did before. And in Marke he saith, *I will drinke no more of the fruit of the wine.* Here Christ saith, that it was the fruit of the vine which hee dranke; but his bloud is not the fruit of vines, but wine: therefore wine was his drinke, and not bloud.

Besides, if you would heare Paul expound Christ, he sheweth that all our fathers had the same substance of Christ in their Sacraments, that we haue in ours; for he saith, *They all did eat the same spiritual meat, & all drank the same spirituall drink.* Straight he saith, *that this meat, and this drinke was Christ.* Marke that he saith not onely *they did eat the same meat* that we eat; but he saith, *that the meat was Christ*: and not onely so, but to shew that Christ is not a corporall meat, as the Papists say, he saith, he is a spirituall meat, as we say: therefore you see that we doe not eat him corporally, no more than our fathers; but that they did eat him spiritually, so doe we: for spirituall meat must be eaten spiritually, as corporall meat is eaten corporally.

Again, for the figures to be turned into the thing signified by them, is utterly against the nature of a Sacrament, and maketh it no Sacrament, because there is no signe: for euery Sacrament doth consist of a signe, and a thing signified; the signe is euer an earthly thing, and that which is signified is an heavenly thing. This shall appere in all examples: As, in Paradise there was a very Tree for the figue, and Christ the thing signified by it: in Circumcision there was a cutting off of the skin, and the cutting off of sinne: in the Pasche there was a Lambe, and Christ; in the Sabbath there was a day of rest, and eternall rest: in the sacrifices there was an offering of some beasts, and the offering of Christ: in the Sanctuary there was the holy place, and heauen: in the Propitiatory there was the golden couer, and Christ our couer: in the wilderness there was a rock yeelding water, and Christ yeelding his bloud: in the Apparition there was a Dove, and the holy Ghost: in the Maner there was

and Christ : in Baptisme there is very water which washeth vs, *Iohn 6. 46.*
 and Christs blood washing vs : so in the supper of Christ, there *Iohn 1. 33.*
 is very bread and wine for the signe, and the body and blood of *1. Cor. 11. 19.*
 Christ for the thing signified, or else this Sacrament is against
 the nature of all other Sacraments.

Againe, there must bee a proportion betweene the Pascheouer
 and the Lords Supper, because this was figured by the other.

Exod. 12.

Now the Jews had in their Pascheouer, Bread, and Wine, and a
 Lambe : so our Saviour Christ instituting his last Supper, left
 bread, and wine, and a Lambe : the which name is given to him-
 selfe, because he came like a Lambe, and died like a Lambe.

Mat. 26. 26.

Iohn 19.

Againe, if Christs very body were offered in the Sacrament,
 then it were not a Sacrament, but a sacrifice ; which two differ as
 much as giving and taking : for in a sacrifice we give, and in a
 Sacrament wee receive : and therefore we say our sacrifice, and
 Christs Sacrament.

Againe, euery sacrifice was offered vpon the Altar. Now mark
 the wisdom of the holy Ghost ; lest we should take this for a sa-
 crifice, he neuer names Altar when he speakes of it, but, *The ta-
 ble of the Lord.* Therefore it is no doubt but the deuill hath kept
 the name of Altar, that we might thinke it a sacrifice.

Exod. 27.

Againe, if the bread were Christs flesh, and the wine his
 blood : as these two are separate one from the other, so Christs
 flesh should be separate from his blood : but his body is not di-
 uided, for then it were a dead body.

Againe, that which remaineth doth nourish the body, and re-
 sist in the mouth as it did before : which could not be, but that
 it is the same food which it was before.

Againe, I would aske whole are this whitenes, and hardnes,
 and roundnesse, and coldnesse ? None of them say, that it is the
 whitenesse, and hardnesse, and roundnes, and coldnesse of Christs
 body : therefore it must needs be the whitenes, and hardnes, and
 roundnesse, and coldnesse of the bread, or else qualities should
 stand without substances, which is, as if one should tell you of a
 house without a foundation.

Againe, as Christ dwelleth in vs, so he is eaten of vs : but hee
 dwelleth in vs only by faith : *Ephes. 3. 17.* Therefore he is eaten
 only by faith.

Againe,

21

Againe, none can bee saued without the communion of the body of Christ : but if all should communicate with it corporally, then neither infants, nor any of our fathers, the Patriarks, or the Prophets should be saued, because they receiue it not so.

22

Againe, Christ saith not, *This wine*, but *This Cup*: and therefore by their conclusion, not onely the wine should be turned into blood, but the Cup too.

23

Againe, *Paul* saith, *They which receiue vnworthily, receiue their owne damnation*. But if it were the flesh of Christ, they should rather receiue saluation than damnation, because Christ saith, *He that eateth my flesh, and drinketh my blood, hath life everlasting*. Iohn 6. 54.

24

Againe, if they would heare an Angell from heauen : when Christs body was glorified, an Angell said to the woman, *He is risen and is not here*. Mat. 28. as if he should say ; His body is but in one place at once ; or else hee might haue beene there though he was risen.

25

Againe, why doe they say in receiuing this Sacrament euer since the primatiue Church, *Lift vp your hearts*, if they haue all in their mouthes?

Iohn 6. 68.

To end this controuersie, here wee may say, as the Disciples said to Christ, *Whither shall wee goe from thee?* I meane, we need not to goe to any other Expositor of Christ, than Christ himselfe.

Iohn 6. 40.

Therefore marke what he saith: At first, when Christ said, that he was the bread of life, and that all which would liue, must eat him, they murmured vntill he expounded his words : and how

Iohn 6. 35.

did he expound his words? thus, *He that cometh vnto me, shall eate, and he that beleueth in me, shall drinke*. After, when he instituted this Sacrament in like words, they murmured not; which they would, as before, if he had not resolued them before, that to eat his body, and to drinke his blood, was nothing but to come to him, and beleue in him.

Iohn 6. 83.

After hee had said so, they murmured not, because they did see some reason in it. As it is plainly said, *This is my body*, so it is plainly said, *these words are spirit*: that is, they must be understood spiritually, and not literally.

But if it bee flesh indeed, why doe they not satisfie the foolish people how they may eat this flesh in Lent, when they forbid

them to eat any flesh? they must needs eat it doubtfully; and he which doubteth, saith *Iames*, receiueth nothing: therefore he which eateth the Masse, receiueth nothing.

I did not alleage the Fathers in my Sermon: but if any suspect his assent, till they bring in their verdict, let him heare them make confession of their beleefe.

Augustine saith, The Lord doubted not to say, *This is my body*; when he gaue onely a signe, or a Sacrament of his body.

Tertullian saith, *this is my body*: that is, a signe of his body.

Ambrose saith, The bread and wine remaine still the same thing that they were.

Theodore saith, After the consecration, the mysticall signes doe not cast off their owne nature, but abide still in their first substance and forme.

Origen saith, The bread that is sanctified with the word of God, as touching the materiall substance thereof, goeth into the bellie, and forth againe like other meats.

Irenaeus saith, That it hath two things in it; one earthly, and the other heavenly.

Cyril saith, our Sacraments auouch not the eating of a man.

Cyprian saith, The Lord called bread, made of many graines, his body; and called wine, made of many grapes, his blood.

Athanasius saith, Christ made mention of his ascension into heauen, that he might withdraw his Disciples from corporall and fleshly eating.

Chrysostome saith, God giueth vs things spirituall, vnder things visible and naturall. And againe, being sanctified, it is deliuered from the name of bread, and is exalted to the name of the Lords body, although the nature of the bread still remaine.

And because they beleue that the Pope cannot erre, Pope *Gelasius* setteth to his hand, and saith with the rest; Neither the substance of the bread, or nature of the wine, cease, to be more than they were before.

Tell vs Papists, doe not these Fathers speake as plaine as we? Canst thou auouch Transubstantiation more flatly than they deny it? how had this heresie bene chased, if the deuill had hated it in their time?

Thus the Scriptures on the one side, and the Fathers on the other

Aug. vpon the 3. Psalm.

Tertul. against Marcion the 4. booke.

Ambro. 4. booke. 4. chapter of Sacraments.

Theod. dialogue 1.

Orig. on Mar. 15.

Iren. lib. 4. cap. 34. against

Valentius. Adob. Theo.

Anathematiz. Cyp. Epist. lib. 6.

In that Gospel, Whosoever

speaketh a word, &c.

Hom. 60. to the people of

Antioch. To Cæsarius

the Monke. Against Eury-

che the Hereticke.

Vpon the Canon.
Iect 40.

other side, did so trouble three Arch-papists *Biel, Tonsal and Fisher*, that *Gabriel Biel* saith, How the body of Christ is in the Sacrament, is not found in the Canon of the Bible.

1. Booke of the
Sacraments,
pag. 46.

Against the
captiuitie of

Babylon, made
by M. Luther.

Luke 19. 22.

Tonsal saith, It had beene better to leaue euery man to his owne coniecture, as they were before the Councell of *Laragane*, than to bring in such a question.

Fisher saith, No man can proue by the words of the Gospell, that any Priest in these dayes doth consecrate the very bodie and blood of Christ.

Here is fulfilled, *Out of thine owne mouth, I will condemne thee.* But we will carry the matter so, because a Iudge must haue two eares, therefore now let them speake.

The Papists
allegations for
the reall pre-
sence.

Exod. 48. & 24.

Exod. 9.

Because they cannot tell how the bread and wine should be turned into flesh and blood, and yet appeare bread and wine still, they say it is a miracle: but how doe they proue it? if they contend it is a miracle, they must shew vs a signe: for euery miracle may be scene, like all the miracles of *Moses*, and Christ, and the Apostles: and therefore a miracle is called a signe, because it may be scene like a signe, & the word signifieth a wonder. And the Iewes crauing a miracle, said, *Shew vs a miracle*: as though they were taught to iudge of miracles by sight. All which doth shew, that a miracle may be scene, but here no miracle is scene.

Againe, a miracle (especially in the time of the Gospell) is an extraordinary thing, but they make this an ordinary thing: for if the bread and wine be turned into flesh and blood, then miracles are as common as Sacraments, and so because they haue Masse euery day, they should work miracles euery day.

1. *Thes. 1. 9.*

Lastly, this seemeth strange, that *Augustine* (whom they so much honour) gathered all the miracles which are written in the Scripture, and yet amongst all, speakes not of this: therefore then it was counted no miracle: but *Paul* speakes of lying miracles, and this is one of them.

Obiect.
Answer.

If they say that Christ can turne bread and wine into his body, and therefore he doth: First, they must proue that he will, for they can doe many things themselues which they doe not, because they will not: therefore is an old answer, that from *Can* to *Will*, no argument followeth. The Leper did not say to Christ, *If thou canst, thou wilt*: but, *if thou wilt thou canst*.

Marke 2. 40.

But the question which they thinke cannot be answered, like Obiection. 40
their invincible Nannies, is this : If the bread bee not his body,
why doth he call it his body ? Resolue this knot and all is cleere.
Mark then, and we will loose it as well as we can. He saith, *This* Answer.
is my body : as he saith after, *which is broken for you*. Why ? his
body was not broke before he suffered, how did he say *the, which*
is broken, before it was broke ? There is no sense of it but this, the
bread was broken, & signified that his body should be broken.

Now, as the breaking of the bread did signifie the breaking
of his body ; so the bread must needs signifie his body : but as
his body was not broken indeed when the bread was broken ;
so the bread could not bee his body indeed : for then his body
should haue beene broken when the bread was broken : Yet lee
them obiect what they can.

If (say they) the bread and wine bee not changed into his Obiection.
body and bloud, why doth he speake so darkly ? he might haue
spoken plainer.

I answer, though this seeme dark to Papists, yet it was not Answer.
dark to the Apostles, they vnderstood his meaning well enough,
and all the rest, for 1215. yeares after Christ, before Transubstan-
tiation was spoken of. If the Apostles had not vnderstood his
meaning, they would not sticke to aske him, as their manner was :
untill they were acquainted with Christs phrase, whensoever
they doubted vpon any of his speeches, they were wont to
come vnto him, and say ; *Master what is thy meaning ?* but they Luke 1. 19.
were vsed to such phrases : for it was Christs manner to teach by
similitudes, shewing one thing by another, which is the plainest
manner of teaching, and most vsed in holy Scripture, especially
in the types and shadowes of this Sacrament. For example, Mat. 26. 17.
Christ calleth the Lambe the Paskeouer, in place whereof this
Sacrament succeeded, & therefore presently after they had eaten
the Paskeouer, Christ instituted this Sacrament to bee vsed for
it. Christ (I say) called the Lambe the Paskeouer, and yet the
Paskeouer was this ; an Angell passed ouer the houses of the Is-
raelites, and stricke the Egyptians : this was not a Lambe, and yet Exod. 12. 27.
because a Lambe was a signe of this Paskeouer, as the bread and
wine is of Christs body ; therefore Christ called the Lambe the
Paskeouer, as he called the bread and wine his body.

Again,

Gen. 17. 13. *Of* Againe, Circumcision is called the *Couenant*, and yet Circumcision was nothing but the cutting away of a skin : but the *Couenant* is, *In Abrahams seed all Nations shall be blessed : I will be their God and they shall be my people : I will defend and save them, and they shall serve and worship me.* This is not Circumcision, and yet, as though Circumcision were the *couenant* it selfe, it is called the *Couenant*, because it signifieth the *Couenant* : so bread and wine are called Christs body, because they signifie Christs body.

Titus 3. 5. Againe, Baptisme is called Regeneration, and yet Baptisme is a dipping of our bodies in watter : but Regeneration is the renewing of the minde to the image wherein it was created. This is not Baptisme, and yet as though Baptisme were Regeneration it selfe, it is called Regeneration, because it signifieth Regeneration : so the bread and wine are called Christs body, because they signifie Christs body.

Luke 22. 20. Againe, the Cup is called the new Testament, and yet the Cup is but a peece of metall filled with wine : but the new Testament is, *He which beleeueth in the Sonne shall be saved.* This is not a Cup ; and yet as though the Cup were the new Testament it selfe, it is called the new Testament, because it signifieth the new Testament : so the bread and wine are called Christs body, because they signifie Christs body.

John 3. 36. They which knew that the Lambe is not the Passecouer, though Christ called it the Passecouer ; That Circumcision is not the *Couenant*, though God called it the *Couenant* ; that Baptisme is not Regeneration, though it bee called Regeneration ; that the Cup is not the new Testament, though Christ called it the new Testament ; could they not as well vnderstand, that the bread and wine were not Christs body, though Christ called them his body ? As they vnderstood their speeches, so they vnderstood this speech : therefore they which say, that the bread and wine are Christs body, because Christ saith, *This is my body* ; may as well say, that the Lambe is the Passecouer, because Christ calleth it the Passecouer ; that Baptisme is Regeneration, because *Paul* calleth it Regeneration ; that the Cup is the new Testament, because Christ calleth it the new Testament.

Matth. 26. 26. If every Sacrament was called by the thing which it signified, and yet neuer any Sacrament was taken for the thing it selfe :

selfe: what reason have they to take this Sacrament for the thing it selfe, more than all the rest? It is the consent of all writers, that a Sacrament is a signe, therefore not the thing signified: no more than the bush at the doore is the wine in the celler. If I call the Prince a Phoenix, the Vniuersite a Fountaine, the Count a Peacocke, the City a Sea, the Country an Hermite: why can the Papists vnderstand me, and not vnderstand Christ?

What a darke, and strange, and intricate, and incredible speech had this beene for them to vnderstand grossly, and literally? Would they thinke that they did eat Christs body, when his body stood before them, and hee had told them before, that his body was like their body? Nay, this would haue required moe words, and made them come againe with *Master what is thy meaning?* For they were not so instructed yet before the resurrection, to beleue euery thing without questioning, if it were contrary to sense and reason: but as they asked, who had giuen him any meat, when hee said that hee had meat, and they could see none: so they would haue asked, what meat is this which we see not? How can euery one of vs eat his body, and yet hee hath but one body, and that body is whole when we eat it? Lo he standeth before vs and saith, that his body is like vs to ours, and yet he takes bread and breakes it, and giues it vnto vs to eat, and when wee eat it he saith, *This is my body*, and yet his body standeth before vs still. If his body be like ours (as he saith) how can it bee eaten, and be there? for ours cannot. Thus they would haue questioned, if they had not bene vied to such phrases: but as they could vnderstand him, when he called himselfe a stone, a rocke, a doore, a window, and a vine: so they pickt out his meaning when he had said that bread was his body: for he told them before, *what he was the bread of eternall life*.

Now the bread of eternall life is not eaten with teeth; for the body cannot eat spiritually, no more than the soule can eat corporally: and therefore hee is such a bread as is eaten with faith, and so himselfe saith in the Gospell of *John*, Markethis eating by faith, and all the strife is ended. Flesh and blood indeed need not faith to chew them, for the teeth can chew them well enough. Therefore if the bread and wine were the body of Christ, then we need not faith to eat it, but all those

which

which hath teeth might eat Christs body, yea the Mice might eat it as well as men, for they eat the same bread that we do, as well after it is consecrated as before.

If this be not enough to batter the ruines of this vsurp Heresie, I will come to Interrogatories, and see whether they haue learned it by rote, or by reason.

Matth. 26. 26.

Neither
Christs mortall
body or im-
mortall in the
Sacrament.

If they ground their Transubstantiation vpon these words of Christ, *This is my body*, which he spake to his Disciples; I aske them, whether they receiue that body which was mortall, or that body which is glorified? because one of these bodies they must needs receiue, either his mortall body, or his glorified body. If they say that it is his mortall body; the mortall body will not profit them, for you see that mortall foode is but for this mortall life; neither hath Christ a mortall body now to communicate vnto them, because it is changed to an immortall body; therefore they cannot receiue the mortall body, because Christ hath not a mortall body to giue vnto them: if they say, that they receiue his glorified body, then they must flie from this Text: for at that time Christ had not any glorified body.

When this Sacrament was instituted, and Christ said, *This is my body*, his body was not glorified, because the Sacrament was instituted before his death, and his body was glorified after his resurrection: therefore if they receiue the same body, which the Apostles receiued, as they say they doe, they cannot receiue a glorified body, because then Christ had not a glorified body to communicate vnto them.

Gen. 4. 15.

Thus the rockes and sands are on both sides them, they receiue a body neither mortall, nor immortall: if Christ hath any such body, iudge you. Here they stand like a foole, which cannot tell on his tale. *Nehusbadnezzar* dreamed a dreame, and knew not what it meant.

Marke 14. 24.

Christ spake
not to the
bread & wine,
but to his
Disciples.

Beside, I aske them to whom Christ spake when he said *This is my body*? *Mark* saith, he spake it to them, that is, to his disciples well then, if these words, *This is my body*, were not spoken to the signes, but to the persons: not to the bread and wine, but to the receiuers, as the words which follow, *Doe this in remembrance of me*: if these words were not spoken to the bread and wine, then it is plaine that they doe not change the nature of the bread

and the nature of them be overlaid; then the substance remaineth; and then wee receive no other substance with them; because two substances cannot be in one place.

What then, is there nothing in the Sacrament but bread and wine, like an hungry nunscon? Nay, we say not that the Sacrament is nothing but a bare signe; or that you receive no more than you see; for Christ saith, that it is his body; and Paul saith, that it is the communion of Christs body and blood. Therefore there is more in sacramentall bread, than in common bread; though the nature bee not changed, yet the use is changed: it doth not onely nourish the body as it did before, but also it bringeth a bread with it which nourisheth the soules: for as sure as we receive bread, so sure we receive Christ; not onely the benefits of Christ; but Christ: although in a mystical manner; yet we are so inward and united unto him, as though wee were but one body with him.

More in the
Lords Supper
than bread and
wine.
1. Cor. 10. 16.

As the spouse doth not marry with the lands and goods, but with the man himselfe; and being partaker of him, is made partaker of them; so the faithfull doe not onely marry with Christs benefits; but with Christ himselfe; and being partakers of him, they are made partakers of his benefits: for Christ may not in any wise be diuided from his benefits, no: more than the Sunne from his light.

A similitude.

It is said, *The father gave us his Sonne*; and so the Sonne giueth himselfe. For as the bread is a signe of his body, so the giuing of the bread is a signe of the giuing of his body. Thus he lieth before us like a Pellican, which letteth her young ones sucke her blood: so that we may say, the Lord himselfe was our supper, and he himselfe was our meat.

Rom. 8. 32.

But if you aske howe this is? I must answer; It is a mystery: but it could tell in it were no mystery. Yet as it is said, when three men walked in the middle of the furnace, *One like the Son of God*; and *another like him*; so when the faithfull receive the bread and wine, our flesh the Son of God stretcheth to come unto them, which fills them with peace, and ioy, and grace, that they marvel what it was which they received besides bread and wine.

2. Cor. 13. 14.

Dan. 3. 25.

For example, thou makest a bargain with thy neighbour for a pound of gold, and thou hast in earnest a pound of gold. That which

A similitude.

1. Cor. 10. 16.

which thou receivest is but a peece of gold; but now it is a signe of thy bargaine; and if thou keepe not touch with him, surely it will claſpe thee for all that thou art worth: ſo, that which thou receivest is bread, but this bread is a ſigne of another maner, which paſſeth bread.

Another ſimilitude.

Againe, thou haſt an obligation in thy hand, and I aſk thee what haſt thou there? and thou ſaiest, I have here an hundred pounds: why (ſay I) there is nothing but paper, inke, and waxes. Oh but by this (ſaiest thou) I will recover an hundred pounds, and that is as good. So beloved, this is as good, that vnder theſe ſignes you receiue the vertue of Chriſts body and blood by faith, as if you did eat his body, and drinke his blood indeed, which were horrible to thinke, that any ſhould deuoure their God, thinking thereby to worſhip him: neuer any heretike, nor blaſphemer conceiued ſo groſſly of their God, before the Papiſt. We reade of a people which did eat men, but neuer of any people which did eat their God.

All the Apoſtles ſay, that it was needfull that Chriſt ſhould take our fleſh: but no Apoſtle ſaith, that it is needfull that we ſhould take Chriſts fleſh; for all the bleſſings of Chriſt are apprehended by faith: and nothing fit to apprehend him whom we ſee not, but faith: and therefore one of their owne Apoſtles ſaid, *Beleeue, and thou haſt eaten*. Faith doth more inwardly than the mouth; or elſe we might ſay with the woman, *Bleſſed are the breſts which gave their ſuckle*, and ſo none ſhould be bleſſed but *Mary*: but *Mary* was not bleſſed becauſe Chriſt was in her body, but becauſe Chriſt was in her heart. And if this ſhould ſeeme incredible vnto you, becauſe *Mary* was bleſſed among women; when Chriſt heard the woman ſay, *Bleſſed are the breſts which gave their ſuckle*; he replied vnto her, *Bleſſed are they which heare the word of God and keep it*: theſe are the brethren, and ſiſters, and mother, ſaith Chriſt; as though there were no kin to him in heauen, though they were kin on earth. Thus if Chriſt were in thy body, and thou ſhouldeſt ſay with the woman, *Bleſſed is the body that hath ſuckled me*; my would Chriſt ſay, *Bleſſed is the heart that hath receiued me*. If *Mary* were better for hauing Chriſt in her armes, nor for hauing Chriſt in her body, how much better art thou for hauing him in thy ſoule.

* So they account.

Auguſtine.

Luke 11. 27.

Luke 8. 22.

Note.

where thou canst not see him? Must the Sun needs come to vs, or else cannot his heat and light profit vs? Nay, it doth vs more good, because it is so far off: so this Sunne is gone from vs, that hee might giue more light vnto vs, which made him say, *It is good for you that I goe from you*; therefore away with this camall eating off spirituall things. *Many daughters haue done virtuously, but thou (saith Salomon) surpassest them all*: so many heretikes haue spoken absurdly, but this surpasseth them all, that Christ must bee applied like physicke, as though his blood could not profit vs, vnlesse we did drinke it, and swallow it as a potion. Is this the Papists vnion with Christ? Is this the manner whereby we are made one flesh with Christ, *to eat his flesh*? Nay when he tooke our flesh vnto him, and was made man, then we were vnited to him in the flesh, and not now. Christ tooke our flesh, we take not his flesh, but beleue hee tooke ours: therefore if you would know whether Christs body bee in the Sacrament, I say vnto you as Christ said vnto *Thomas*, touch, feele, and see. In visibletings God hath appointed oureyes to be iudges; for as the spirit discerneth spirituall obieets, so sense discerneth sensible obieets. As Christ taught *Thomas* to iudge of his body, so may wee; and so should they: therefore if you cannot see his body, nor feele his body, you may gather by Christs sayings to *Thomas*, that he would not haue you beleue that it is his body; for my bodie (saith Christ) may bee seene and felt. And thus Transubstantiation is found a liar.

Iohn 16. 7.

Prou. 31. 29.

No naturall or corporall presence or vnion.

A way to know whether Christs body be in the Sacrament.

Iohn 20. 27.

Why Christ calleth the bread his bodie.

Now if you aske me why Christ called the signe by the name of the thing it selfe: I aske thee againe; maist thou say when thou seest the picture of the Queene, this is the Queene; and when thou seest the picture of a Lion, this is a Lion? And may not Christ say when he seeth a thing like his body, *This is my body*? I shewed you before that every Sacrament is called by the name of the thing which it doth signifie, and therefore why should wee stumble at this more than the rest? The reason why the signes haue the name of the things, is to strike a deepe remembrance in vs to receiue this Sacrament of Christ reuerently, sincerely, and holily, as if that Christ were there present in bodie and blood himselfe.

And surely, as hee which defaceth the Kings Scale is conui-

ted of contempt and treason to her owne person : so hee which prophane these seales of Christ, doth not worship Christ, but despise him, and that contempt shall bee required of him, as if hee had contemned Christ himselfe. This is the reason why Christ calleth the signes of his body, his body ; to make vs take this Sacrament reuerently, because we are apt to contemne it, as the Iewes did their Manna.

Vers. 22.

It followeth; *Do this in remembrance of me*: that is, these signes shall be a remembrance of my death: when you breake the bread, you shall remember the wounding of my body : and when you drinke the wine, you shall remember the shedding of my blood. If we doe this in remembrance of Christs body, which was broken like the bread, it is an argument that his body is not there, because remembrance is not of things present, but of things absent : we remember not, but we see, that which is before vs. This might put the Papists in remembrance that Christ is not sacrificed now, when we doe but remember his sacrifice : this is not Christs sacrifice, but a remembrance of his sacrifice ; he was sacrificed before, and now it is applied, lest his sacrifice should be in vaine. This was done once really, when he offered himselfe vpon the Crosse ; therefore that offering was called a sacrifice, because hee was sacrificed indeed ; but this offering is called a Sacrament, because it is but a signe of his sacrifice.

If Christs body were in the Sacrament, it were not a Sacrament, but a Sacrifice.

If Christ in this Sacrament were offered indeed, then it should bee called a sacrifice, as his once offering was : but because it is but a remembrance of his sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selues. Lest we should take it to be a sacrifice of Christ, Christ himselfe calleth it a remembrance of his sacrifice, *Do this in my remembrance.*

Here is our worke. As Christ hath done, so must we doe, so we minister, and so you receiue : wee can giue you nothing but that which wee haue receiued from him, as *Paul* saith. Therefore if Christ did not giue his mortall body which stood before them, and could not profit them : nor his glorified body, which was not glorified then, and when it was glorified, ascended to heauen, and there abideth : how can these iugling Priests make their God againe, which made them ? They can no more

wine into bloud, and bread into flesh, than they can command a
grat to become a Carnell: for it is a greater worke to make God,
than to make the world. Therefore as Christ saith, *When they tell* Mat. 24. 23.
you here is Christ, and there is Christ, beleene them not. So when
they tell you that Christ is in heaven, and that Christ is in earth,
in this place, and that place, beleene them not: for *Elias* ascen- 2. King. 2. 17.
sion was a figure of Christs ascension: when *Elias* was ascen-
ded, yet some sought for his body vpon earth: so though Christ
be ascended, yet many seeke his body vpon earth: but as they
could not finde *Elias* body, so these cannot finde Christs body,
although they haue sought three hundred yeares.

But if his body were vpon earth, as they say, should we handle
it, and touch it, now it is glorified? After his resurrection he said
vnto *Mary*, *touch me not*; because his body was glorified; that Iohn 20. 17.
is, not to be touched with fingers any more, but with faith.
Therefore we reade of none which touched his body (after it was
risen) but onely *Thomas*, to settle his faith.

Thus you see wee need to suborne no witnesses, for euery
word in this text which they alleage for Transubstantiation,
doth make against Transubstantiation: whereby, if Antichrist
doth signifie those which are against Christ, you see who may
be called Antichrist. There is no question in Popery (except
Purgatory, the Popes publican and tasker) about which the
Papists are at such ciuill warres among themselves, as about this
Transubstantiation. They cannot tell when the change begin-
neth, nor what manner of change it is, nor how long the change
continueth: some hang one way, and some another, like the
Midianites, which fought one against another. And no maruell Iudg. 7. 22.
though their consciences stagger about it: for to shew you the
right father of it, it was one of the dreames of *Innocentius* the
third, in the yeare of our Lord, 1215. So many yeares passed A monster of his age.
before Transubstantiation was named, and then a Pope set it
first on foot: so it came out of Rome, the grandame of all here-
sies; and for want of Scriptures, hath beene defended with fire
and sword, and swallowed moe Martyrs, than all the gulfes of
the Papall sea beside.

Eight absur-
dities which fol-
low Transub-
stantiation.

Now, when the doctrines of men goe for Scriptures, you shall
see how many errors rush into the Church: for grant but this to

- 1 Pope *Innocentius* as the Papists doe, that the bread and wine are changed into Christs body; First, it will follow that Christs body is not ascended vp to heauen, because it remaineth vpon earth; and so one of the articles of our faith shall bee falsified, which saith, *He is ascended into heauen*: or if he be ascended, and descended againe, another article will be falsified, which saith, *That hee sitteth at the right hand of his father*: that is, as *Peter* saith, he abideth in heauen. Secondly, it will follow, that Christ hath not a true body, but a fantastickall body, because it may be in many places at one time: for if his body be in the Sacrament, he must needs haue so many bodies as there be Sacraments; nay, hee must haue so many bodies as there bee bits in euery Sacrament. Thirdly, it will follow, that his body is diuided from his soule, and consequently is a dead body, because the bread is only changed into his body, and not into his soule. Fourthly, it will follow, that the wicked and prophane, and reprobate may receiue Christ as well as the godly, because they haue a mouth to eat as well as the best. Fifthly, it will follow, that Christs sacrifice once for all, was not sufficient, because we must sacrifice him againe, and breake his body, and shed his bloud, as the Iewes crucified him vpon the crosse. Sixthly, it will follow, that the bread being turned into the body of our Redeemer, hath part in our redemption as well as Christ. Seuenthly, it will follow, that Christ did eat his owne body: for all the Fathers say, that he did eat the same bread which hee gaue to his Disciples. Lastly, it will follow, that a Massing Priest shall bee the Creator of his Creator, because he makes him, which made him. All these absurdities are hatched of Transubstantiation.
- 2 Thus when men deuise Articles of their own; while they sticke vpon the anuill, the sparkes fly in their face; and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurdities for entertaining one error, me thinkes hee seemeth like a Collier which is grined with his owne coles. Therefore as in manners wee should thinke of *Peters* saying, *whether is it meet to obey God or men?* so in doctrines we should thinke, whether it be meet to beleue God or man.
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moved; the manner how it was instituted, *as a remembrance of his death*; and why it was instituted, *for a remembrance of his death*; and the discovery of Transubstantiation, one of the last heresies which Babylon hatched. Now they which have been patrons of it before, should doe like the father and mother of an Idolater; that is, lay the first hand vpon him to shorten his life. Thus I end. Think what account ye shall giue of that ye haue heard.

Deut. 19. 6. 9.

The end of the first Sermon.

A TREATISE OF THE LORDS SUPPER.

THE SECOND SERMON.

I. Cor. 11. 25. 26. 27. 28.

25 After the same manner also he tooke the Cup when he had supped, saying, *This Cup is the new Testament in my blood; this doe as oft as ye drinke it, in remembrance of me.*

26 For as often as yee shall eat this bread, and drinke this Cup, ye shew the Lords death till he come.

27 Wherefore whosoever shall eat this bread, and drinke the Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 Let a man therefore examine himselfe, and so let him eat of this bread, and drinke of this Cup.

Ere I am to speake of the second service (as it were) at the Lords Table, and of that preparation which is like the Wedding Garment, that euery man must bring to his banquet. These words are diuersly repeated of the Euangelists. Here it is said, *This Cup is the new Testament in my blood.* In *Mat. 26. 28.* and in *Marke* it is said, *This Cup is my blood of the new Testament.* This is the first mention which Christ makes of a Testament, although now his promises deserved the name of a Testament, because the scale is set vnto them, which before this Sacrament were not sealed, but like a bare writing without a signet. This word Testament doth imply a promise, and there-

Mat. 26. 28.
Marke 16. 24.

fore reacheth vs, that the Sacrament doth confirme, and strengthen and nourish our faith; because it sealeth the promise which we should beleeue.

Here is to be noted, that Christ doth not onely speake of a Testament, but hee calleth it a *new Testament*; which words were met together before: as though the Law were for the old man to mortifie him; and the Gospell for the new man to comfort him againe: or, as if the old Testament had so washed her face, it changed her apparell at Christs comming, that one would not thinke it the same, but a new Testament, because euen now shee was shadowed with a thousand Ceremonies, and now they are gone from her like a mist at the Sunerising. As Christ calleth

John 13. 34.

Loue, *A new commandement*, because hee renued it like a law worne out of memory; so he calleth the promise of saluation, a *new Testament*: because as it was renued to *Shem*, and after renued to *Abraham*, and after renued to *David*; so now he renued it againe, which should bee alway new and fresh.

Heb. 9. 18.

Euery Testament is confirmed with blood. The old Testament was confirmed by the blood of Goats, and Bullockes, and Rammes;

Matth. 26.

Luke 22. 20.

Christ: *My blood* (saith Christ) *is the blood of the new Testament*; nay, *This Cup* (saith Christ) *is the new Testament*. You may see then, that they may gather as well of Christs words, as the cup

is the new Testament, as that the wine is his blood: for Christ saith, *This cup is the new Testament*, as well as he saith, *This wine is my blood*, or *this bread is my body*. Beside, when Christ speaks

Heb. 8. 13.

of a new Testament, hee implieth that the old Testament is full filled; the sacrifices and ceremonies of the Law, did signify

Against Ceremonies.

1 Sam. 13. 14.

Christ before hee came, therefore they are fulfilled in his coming. No more Sacrifices, no more Ceremonies, for the time is come. Sacrifices and Ceremonies are honourably buried with the Priesthood of *Aaron*, let them rest: it is not lawfull to

late the sepulchers of the dead, & take their bodies out of them, as the Witch would raise *Samuel* out of his graue. Therefore

they which retain Ceremonies, which should bee abrogated, reliques of Iudaisme, or reliques of Papiisme, may be said to violate the sepulchers of the dead, and disturbe the dead, like the Witch which presumed to raise *Samuel* out of his graue.

This Testament is called a Testament in blood, because the Testament and Will of a man is confirmed when the man is dead: so Christ confirmed his Testament by his death. *Moses* saith; that life is in the blood: so the blood of Christ is the life of this Testament. If Christs blood had not been shed, this Testament made vnto vs had beene vnprofitable, as the Testament of a father is vnto his sonne, if the father should not die but liue: Therefore the Apostle saith, Without shedding of blood there is no remission of sinnes. Therefore the Testament or covenant of the remission of our sinnes, is called the Testament in blood: the blood of Christ is the seale of the Testament, which we haue to shew vnto God for the remission of our sinnes, and the two Sacraments are a seale of that blood, to witnesse that it was shed.

Luke 19. 11.

Heb. 9. 12.

*Deut. 4. 2. 1
Rom. 11. 18.*

Againe, this is a matter regarded in Testaments and wills: to the Testament of him that is dead, no man addeth or detracteth; but as the Testator made it, so it standeth without alteration. So should this Testament of Christ, and this Sacrament of Christ; no man should alter it now he is dead: for he which addeth or detracteth, hath a curse in Gods Booke.

Therefore Christ, when hee instituted this Sacrament, commanded, *Doe this*; that is, doe as I doe; lest they should swarue one whit from his owne manner: yet how many gawdes haue the Papists added to it? that hee which had heard Christ say, *Doe this in remembrance of me*, and should see how they handle the matter in their Masse, could see nothing to remember Christ by, but a veile to hide Christ from him. Therefore this commandement was repeated againe, when hee gaue the Wine, *Doe this, etc.*

As hee commanded them to eat the Bread in remembrance of him: so hee commanded them to drinke the Wine in remembrance of him: nay he speaks more precisely of the Wine than the Bread; for he saith of the wine, *Drinke you all of this*, which hee saith not of the bread. Surely Christ did foresee, that some proud Heretikes would doe otherwise after him, euen as it is come to passe: for the Papists doe breake this commandement of Christ, as flatly as *Saul* brake the commandement of *Samuel*, *Samuel* commanded him to kill the fat and the lean: *Saul* killed

The popish receiving vnder one kinde confused.

Mat. 26. 27.

1. Sam. 15. 9.

117. 11. 12. 13.

Mat. 23. 46.

Col. 2. 22.

How the Popish priests doe iniurie the people.

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Acts 5. 2.

1. Sam. 2. 13.

Mark 7. 13.

117. 11. 12. 13.

117. 11. 12. 13.

117. 11. 12. 13.

Judg. 19. 30.

led the leane, but not the fat; so Christ commandeth to receiue bread and wine: they teach to receiue bread, but not wine. Christ saith, *Drinke you all of this*: they say, *Drinke not all of this*. Christ gaue the bread and wine to all, they giue the bread to all, and the wine to some; their Priests receiue all, but the people must content themselves with halfe: the Priest eates and drinketh, but the people must not drinke for spilling on their clothes. Is this the Church which cannot erre? Doe they thinke to honour Christ in their Masse, and shut his ordinance out of their Masse? The souldiers diuided Christs coate, but these diuide his body, and separate the bread and wine which Christ hath toynd. Paul speaketh of Heretickes which taught, *Touch not, taste not, handle not*: so the se say, *Touch not, taste not, handle not*: when they should say, *Touch, and taste, and handle*. Of all Heresies either old or new, there is none so iniurious to the common people as the pasture of Popish shauclings: for they may not read the Scriptures; they may not come to Councils; they may not examine that which is taught them; they may not be buried without a Mortuarie; they may not drinke at the Communion: as though their Priests were their Lords.

Therefore we may say, as a heathen did, *There is no charity in the Popists Sacraments*, because like *Ananias*, the Priests keepe backe that which they should distribute; & mangle the Sacrifice, as though *Elah* his sons had left his hooke to the Massing Priests.

Thus that yee may know who succedeth the Pharisees, they haue fulfilled that which the Pharisees did, that is, *By their own commandements, they haue made the Commandments of God of no effect*. For whereas the purpose of Christ was to tie our faith wholly to himselfe, that we should not seeke for anything without him, knowing that the maintenance of this life hath need both of meat and drinke; to teach vs that sufficiency is in himselfe; by bread and wine he sheweth, that he is in stead both of meat and drinke, that is, in stead of all which significations are taken away, where the wine is not giuen as well as the bread. Therefore as it is said of a horrible and odious crime, *Consider the matter, and giue sentence*: so I wish all to consider this innovation, and giue sentence of it. Can there be any clearer contradiction to the word, or bolder check to Christ, than when he saith, *Drinke*

Drink ye all of this, to say Drink not all of this: It is such as when God said, *Thou shalt die*; the deuil said, *You shall not die*. Shall we goe now to a Councell, or a Father, or a Doctor, to inquire, whether this doctrine bee like Christs doctrine? I doe verily thinke, that none here is so simple, but that hee seeth, that if any thing can be contrary to Christs speech, this is contrary to it. But this is onely their detraction from the Sacrament.

Gen. 2. 17.

Now you shall heare their additions to the Sacrament. Look upon their vestures, and their gestures, and their Altars, and their Pixes; and their incense, and their beekes, and their noods, and their burnings; all this is more than Christ did: and therefore the Prophet may say againe, *Who hath required this of you?* Did Christ command you to doe more than hee did, and not doe as hee did? Therefore let them that haue eyes to see, bee thankfull for their sight, when they heare how blinde they were whom God gaue ouer to be seduced.

Esay 1. 12.

The fruit of this Sacrament is noted in these words, *which is broken for you, which is shed for you*: that is (as Matthew interprets) *shed for the remission of finnes*. As all was made for vs, so all which Christ spake, he spake for vs; and all which Christ did, he did for vs; and all which Christ suffered he suffered for vs, that the finnes of men might bee forgiven: and yet so few apprehend this benefit, that the way to heauen is called *A narrow way*, as though all these paines were ran some but a small number, and certaine order of men. All are not saved by Christs death, but all which are saved, are saved by Christs death: his death is sufficient to save all, as the Sunne is sufficient to lighten all: but if any man winkes, the Sunne will not giue him light; so if any man contemne, & will not receiue Christ, he will not thrust him into heauen, but every man shall haue that which he choiceth (as David saith) *Blessing to him that loneth blessing, and cursing to him that loneth cursing*. There wants not a hand to giue, but a hand to take; I would (saith Christ) *but you would not*. Stretch forth thy hand, and here is Christs hand, which takes Gods hand, and mans hand, and joyns them together, and then the remission of finnes is sealed. This is the will and Testament of Christ.

Verse 14.

Mat. 16. 28.

Gen. 1.

2. Cor. 4. 15.

Mat. 7. 13.

Psal. 109. 17.

Mat. 13.

He had no goods, nor land, nor money to giue by his Testament. A rich man, when he dieth, befloweth the money which he hath

hath

Mat. 13. 6.

Mat. 25. 46.

Mat. 23. 35.

Luke 2. 16.

Mat. 17. 27.

Luke 9. 57.

Luke 23. 34.

A similitude of
mans estate.

hath gathered, and forgiveth many debts which are owing him: but Christ hath nothing to giue, nor any thing to forgive. The Lord of all had least of all, and he might say like his seruant Peter, *Gold and silver haue I none*, no not a graue to bury his body in: but the graue that *Iosaph* made for himselfe, serued to bury Christ. His father was a Carpenter, but neuer made any house for himselfe: his mother lay in a Stable for want of a Chamber: his Disciple was faine to borrow twentie pence for him of a fifth. Therefore when one offered, *Master, I will follow thee*, thinking to gain by his seruice, like retainers to Noblemen; he replied vnto him; *The Foxes haue holes, and the Fowles haue nests, but the Son of man hath not a house to hide his head*: shewing, that the beasts and fowles were richer than hee: therefore when he had nothing to giue, hee gaue himselfe, and when hee had no debtors to forgive, hee forgave his enemies. What then? this is a poore and weake Testament, which gaue nothing. Oh the goodliest Testament that euer was made, for it bringeth to vs the remission of sins! Is it such a matter to forgive sins? Yea, the greatest benefit in all the world; nay, a greater benefit than all the world: for thus it stood: Thou hadst committed high treason against the Queenes person; thou art detected, apprehended, accused, convicted, and condemned vpon it, to be hanged, drawne and quartered, and thy quarters to bee set vp for a spectacle, like a carcasse which thou hast scene hanging vpon a gibbet, and the Crowes picking vpon it. What a horror and shaking to my minde, to thinke of that day, when all these torments, and shame and feare shall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so afflicted before thy face? Thou hast no comfort now but this, When I haue suffered, I shall bee free, before to morrow morning time all my paine will bee past, though my shame continue, and my children be beggars. What grace, what fauour, what mercy now to pardon thee all this, and saue thy life, and set thee at liberty, as though thou hadst neuer offended? So I and thou, and euery one here had committed treason against the King of Heauen, and stood condemned for it: not to suffer, and then be free, but to suffer, which breake the lawes of men; but to suffer and be free, and euer to suffer, all that the diuels would heape vpon vs.

Then

Then came the mercy of God for Christ which shed his blood, like an vmpier betweene God and vs, and said, as *Esay* said to *Hazzechiah*, *Thou shalt not die but live: Loose him, and let him go*, for he is mine: so we were stayed like the widows son, when hee was carried to his graue. This is the benefit of Christs death, and this Sacrament is the remembrance of it and therefore whensoever wee receiue it, this addition commeth with it, which is shed for the remission of sins; our fault was so hainous and grievous, that no rancome could counteruaile it, vntill God himselfe had suffered for vs.

His words are not so, but the effect of his words. *1. King. 20. 9.*
Luke 7. 19.
Mat. 26. 28.

Being in this extremity, neither man nor Angell offered his life for vs, but the Prince himselfe which should haue crucified vs, came to be crucified of vs. for vs, that we might say with stedfast faith, *I beleue the remission of sins*; not the satisfaction of sins, but the remission of sins. Marke this distinction against Popish merita of workes or penance. Christ hath satisfied, and not we; wee are remitted, and not Christ: therefore we say in our confession, *I beleue the remission of sins*; which I may call the mercifull Article, because it is the quintessence, & sweetnes of the twelue Article. Therefore who but Antichrist durst depraue it? If there be a satisfaction for our sinnes by our workes, or by our pilgrimages, or by our Masses, or by our penance, let Christ neuer be called a forgiver, but an exchanger, like the Pope which selleth his pardons.

The mercifull Article.
Reuel. 21. 6.

Wretched creatures, which will not receive the Lord when he comes to the doore! Christ saith, *Take for nothing*; and they say no, we will not take but buy. Vile, base, miserable men disdaine to take the grace of God without satisfaction, but they will cope with the Lord, and giue him so many pilgrimages, fast so many days, heare so many Masses, and pay so many workes for it, till they haue done as much good, as they haue done euill. Our sins are infinite, & God is infinite: but our workes are finite in number and measure: how can they answer then to that which exceedeth number and measure? Therefore bee content with *Asaphs* brethren, to take your money againe: and say that you haue come for nothing: that is, you are saved for nothing: or else when you say, *I beleue the remission of sinnes*, you lie vnto God, because you doe not beleue the remission of sinnes, but satisfaction for sinnes, like the Papists.

Gen. 42. 25.

Verse 16.
Three argu-
ments against
Transubstan-
tiation in one
verse.

Deut. 17. 6.

It followeth, *As often as ye shall eat this bread, and drinke this Cup, ye shall shew the Lords death till he come.* Here are three univincible arguments against Popish Transubstantiation, like the three witnesses, vnder which every word doth stand.

First, wee are said to eat bread; then it is not flesh, but bread. Secondly, wee are said to shew the Lords death; then it is but a shew or representation of his death. Thirdly, it is said, *untill he come*; if he be to come, then he is not come: if he be come, how can wee say, *untill he come*? The effect of this verse was shewed in these words, *Do this in remembrance of me.* For to say, *Do this in remembrance of me,* and so say, *So oft as ye do this, ye shew my death,* is much at one. So that if you call this Sacrament a shew of Christs death, as is it called here, then it is not Christ; or if you call it a remembrance of Christ, as it is called there, yet it is not Christ, but a shew or remembrance of Christ: both this is such a shew and remembrance, that the next verse saith, *Who soever receiveth it unworthily, is guilty of the body and blood of Christ.*

Verse 27.

What it is to
receiue vnwor-
thily.

Psal. 108. 1.

Psal. 97. 7.

Iohn 10. 27

Will yee know who receiueth vnworthily? In the nine and twentieth verse, *Paul* saith; *he discerneth not the Lords body* that is, which putteth no difference betwene this bread and other, but eateth like a child, the meat which hee knoweth not: and after, the bread seemeth stones to him, and the wine paylee, because his conscience telleth him, I have receiued vnworthily before I could say like *Dauid*, *My heart is prepared, My strength (saith Christ) know my voice*: as they discern Christs words, so they discern Christs body; and therefore so often as they come to the Lords Table, they seeme to come into the Lords presence, there they greet, and kisse, & embrace one another with affections, which none can know, but they that scole, like *Iohn*, which leaped in the wombe, so soone as Christ came nigh him.

Luke 1. 41.

How receiuers
may be guilty
of Christs
death.

Mar. 14. 44.

Mat. 25. 15.

Marke 15. 25.

Will yee know beside, what it is to be guilty of the body and blood of Christ? even as *Iudas* was guilty for betraying him, and *Pilate* for deliuering him, and the Iewes for crucifying him: so they are guilty which receiue this Sacrament vnworthily, as *Pilate*, and *Caiphas*, and *Iudas* were. If they be guilty of Christs death, they are guilty of their owne death too; as they had committed two murders: and therefore *Paul* saith,

ter, that many of the Corinthians died, onely for the vnworthy
 receiuing of this Sacrament. As the word is the fauour of death
 to them which receiue it vnworthily: so the Sacrament is the fa-
 uour of death to them which receiue it vnworthily: it neuer goeth
 into their mouth, but they are traitors *ipso facto*, and may say to
 hell, this day haue I taken possession of thee, because I am guilty
 of Christs blood. Therefore it followeth immediatly, *Let a man*
examine himselfe before he eat of this bread, or drinke of this wine:
 as if hee should say. If hee which receiueth this Sacrament vn-
 worthily, bee guilty of Christs death, like *Indas* which hanged
 himselfe; if these signes bee receiued to saluation or damnation,
 like the word: the next lesson is to examine your selues before
 you receiue, lest you receiue like the sonne of perdition, which
 swallowed the bread and the Deuill together. Therefore, *Let a*
man examine himselfe, and so let him eat: that is, let him exa-
 mine first, and receiue after: for if wee should receiue the bread
 of the earth reuerently, how should wee receiue the bread of
 heaven? When *Iehonadab* came to *Iehn* his chariot, hee said, *Is*
thy heart upright as my heart is towards thee? So when we come
 to the Lords table, he would haue our hearts vpriight to him, as
 his heart is to vs: for who feasteth his enemies and mockers? The
 golden Ring sitteth highest at our table, but the wedding gar-
 ment sitteth highest at this table. It is safer eating with va-
 washed hands than with an vnwashed heart. The Iewes were
 taught to chuse the Lambe of the Pascheouer on the tenth day
 of the first moneth, in which moneth they came out of Egypt;
 and on the fourteenth day after, they were taught to eat him:
 so they had foure days respite, betweene the chusing and the
 killing, to prepare and sanctifie themselves for the Pascheouer,
 which was a signe of the Lords Supper. This admonished them
 that the matter (now to be performed) was very waighty, and
 therefore they were deeply to consider it: for now was the acti-
 on and summe of all saluation in handling. If they did prepare
 themselves so, before they did receiue the figure of this Sacra-
 ment, how should we be prepared before we receiue the Sacra-
 ment it selfe? Therefore as *Iosiah* commandeth the Levites to
 prepare the people: so *Paul* aduiseeth the people to prepare
 themselves, that is, to examine whether they haue faith and
 loue,

How wee
 should be pre-
 pared before
 wee come to
 the Lords
 table.

Iohn 13. 17.

1. Sam. 9. 13.

2. King. 10. 15.

James 2. 2.

Exo. 12. 3. & 6.

1. Chron. 35.

All are bound
to know the
Scriptures.

Act. 17. 11.
Note.

Exod. 20. 1. &c.

2. Cor. 13. 5.
1 John 5. 39.

Verse 28.
The diuision.

2. Cor. 11. 14.
1. John. 4. 1.

loue and repentance before they come to this feaft. By this all may see: first, that *Paul* would haue euery lay man skilfull in the Scripture, that he be able to examine himselfe by it: for this admonition is not to them which minister the Sacrament, but to all which receiue the Sacrament. And the rule by which wee must examine our selues, is the law which we should obey: therefore if the rule be vnkowne, the examination must be vndone. Our doctrine must bee examined by the doctrine of the Prophets and Apostles; our prayers must bee examined by the six petitions of Christs prayer; our beleefe must be examined by the twelue articles of faith; our life must be examined by the ten Commandments of the law. Now he which hath his Touchstone, may try gold from copper; but he which hath it not, takes one for the other: therefore before *Pauls Examine*, you had need to leame Christs *Search, Search the Scriptures*, and they will lighten you to search your selues. This is the doctrine with which I will end, and the necessary point for which I chose this Text, to teach you (if I could) that Christian Art, how to examine your selues.

Let a man examine himselfe before he eat. Here is first an examination: secondly, an examination of our selues: thirdly, an examination before wee come to the Sacrament. Touching the first, here *Paul* saith, *Examine your selues*, but in 2. Cor. 13. he doubleth his charge, *Proue your selues*, and againe at next word, *Examine your selues*: as if he should say, this worke must be done when it is done, because it is neuer thoroughly done; and therefore wee must double our examination, as *Paul* doubleth his counsell. If a man suspect his enemy, he will try him with a question; if that will not search him, he will put forth another; if that beespied he will moue another; like one which putteth diuers keyes into a locke vntill it open; so he which examineth, must try and try, proue and proue, search and search: for the Angell of darknesse is like an Angell of light, and wee haue no way to discouer him, but that of *John*: *Try the spirits*. God examineth with trials; the deuill examineth with tentations; the world examineth with persecutions: wee which are thus examined, had need to examine too. If any man skill not what *Examine* meaneth, the very word *Examine* is so preguant, that it precepteth vs how wee should examine: for it signifieth to put our selues

selues vnto the Touchstone, as if we would try gold from copper. Therefore one saith, that Examination is the eye of the soule, whereby she seeth her selfe, and her safetie, and her danger, and her way which she walketh, and her pace which shee holdeth, and the end to which she tendeth : she lookes into her glasse, and spieth euery spot in her face, how all her graces are stained ; then she takes the water of life, and washeth her blots away. After she lookes againe, and beholdeth all her gifts ; her faith, feare, loue, patience, meeknesse, and marketh how euery one do flourish or wither. If they fade and decay, that she feeleth a consumption ; then she takes preseruatiues and restoratiues of prayer, and counsell, and repentance, before the sicknesse grow. Thus euery day she letteth downe a bucket into her heare, to see what water it bringeth vp, lest she should corrupt within, and perish suddenly.

A description
of true exami-
nation.

To heare, and reade, and pray, and fast, and communicate, is a worke of many : but to examine those workes, is the fashion of few : and therefore *Jeremie* complaineth, *No man saith, what haue I done ?* as if he should say, No man examineth himselfe. And therefore in all the Scripture it is said but of one, *That hee feared* *Iob* 9. 28. *all his workes* : as though he durst not thinke, nor speake, nor doe any thing before hee had examined what it was, from whence it came, and whither it went : so the more pretious treasure is decreed hid in the ground. *Mat.* 13. 14.

The second point is, *To examine our selues.* *Paul* saith, *Try all things* : much more should we trie our selues, The good sower doth sow his owne ground, but the bad sower doth sow another mans ground, as the deuill did. The Disciples of Christ said, *Master, is it I ?* not, Master, is it he ? The disciples of *Iohn* asked, *Master, what shall we doe ?* not, Master, what shall they doe ? We must obey some, and heare others, and admonish others, & loue all ; but examine our selues. That which we apply vnto others, the Appostle applieth vnto our selues : for when we speake of an examiner, we intend one which examineth others ; when we speake of an accuser, wee intended one which accuseth others ; when we speake of a Iudge, we meane one that iudgeth others ; but the Scripture crieth, *Examine thy selfe, accuse thy selfe, iudge thy selfe* ; that is, bee not curious to search a moate in thy brothers eye,

1. Cor. 11. 28. 31.

Mat. 7. 3. eye, but pull out the beame which is in thine owne eye. This doth shew, that they which sit in Gods chaire to iudge others, commonly haue greater faults themselves than they whom they vse to iudge: and therefore Christ called their fault a beame, & the others a mote. This made *Dauid* say, *Examine thy heart: thy heart* is thine owne heart; therefore thou must examine whether *thou* pray, whether *thou* watch, whether *thou* fast; and not whether *he* pray, whether *he* watch, whether *hee* fast, as the Pharisie examined the Publican: lest thou haue *Peters* checker: when hee examined what *John* should doe, Christ said, *What is that to thee? follow thou me.* Thou art a priuate man, and hast a priuate examination; therefore let thy question bee, *What haue I done?* and make thy Anatomie of thy selfe.

See beloued, we may not belecue our selues, before we haue examined our selues, for we are false hearted: and the notablest cosener that deceiueth most, for one time that he deceiue others, ten times hee deceiueh himselfe. Because the flesh is wily seruant, and will lie like *Geheri* to his master, and face him that it hath not sinned, when it commeth from sin; therefore *Elisha* examined his seruant, so the soule must examine her seruant; that is, man must be iealous of himselfe, and take himselfe for a liar, for a flatterer, for a dissembler, vntill he be thoroughly acquainted with himselfe; for no man is so often beguiled as by himselfe, by trussing his double heart, and taking his owne word without further triall. If *Paul* had bid vs examine others, we would haue sifted them like *Satan*. *Satan hath desired to sift thee,* (saith Christ to *Peter*): so wee haue a desirer to sift others. Euen as *Peter* which was sifted of *Satan*, longed to sift *John*, and know what hee should doe, before hee hearkened to his owne charge. Therefore the helpe of examination is a needfull preseruatiue, although we were as fowle as *Peter*. They which are suspected of a crime, doe not examine themselves, but are examined of others, lest they should bee partiall: but a Christian must examine himselfe of his crime, and be his owne iudge, his owne accuser, and his owne condemner: for no man knoweth the spirit of man, but the spirit which is in man, which will condemne him if hee be guiltie, and tell him all that hee hath done, and with what minde hee did it, and what hee deserueth.

1. Cor. 11. 32.

1. Cor. 2. 12.

Rom. 1. 15.

1. John 3. 21.

This is the private arraignment, or close sessions, when Conscience sits in her chaire to examine, and accuse, and iudge and condemn her selfe, because she will not be condemned of God.

Thus holie men haue kept the sessions at home, and made their hearts the fore-men of the Iurie, and examined themselves as wee examine others: the feare of the Lord stood at the doore of their soules, to examine euery thought before it went in; and at the doore of their lips, to examine euery word before it went out, whereby they escaped a thousand sinnes, which wee commit, as though wee had no other worke. So thou shouldest sit in iudgement of thy selfe, & call thy thoughts, and speeches, and actions, to giue in euidence against thee, whether thou be a Christian or an Iudell, a sonne or a bastard, a seruant or a rebell, a Protestant or an hypocrite: if thou finde not faith, nor feare, nor loue, nor zeale, when thou examinest thy selfe, let no man make thee beleue that thou art holy, that thou art sanctified, that thou art a Christian, that thou art a beleeuer, that thou art a Gospeller, because thou art worse than thou seemest thy selfe: for euery man is partiall to him selfe when he is most humbled.

Therefore if my heart tell mee that I doe loue God, whom shall I beleue before my selfe? As *Salomon* saith, *No man can search the heart of the King*: so *Paul* saith, *No man knoweth the spirit of any man, but the spirit which is in man*: that is, no man seeth the heart of man so well as himselfe. And yet himselfe, although hee haue liued with it euer since hee was borne, doth not know his owne heart, vnlesse hee examine it narrowly, no more than hee knoweth his owne bones, or his veines, or his sinewes, or his arteries, or his muscles, how many are in his body, or where they lie, or what they doe.

This seemes strangest that a man should not know his owne heart: yet it is true that the best of all doth not know his owne heart, though hee hath dwelt with it from his mothers wombe. For *Christ* saith to his Disciples, euen to his Disciples, *you knowe not what spirit you are*, that is, yet thinke better of your selues than you are, and know not what the clocke striketh within. There is a zeale without knowledge, and there is a knowledge without zeale: there is a faith without obedience, and there is

Indg. 16. 6.

an obedience without faith; there is a loue without feare, and there is a feare without loue, and both are hypocrites. Therefore as *Dalilah* searched where *Samsons* strength lay: so let euery man search where his weaknesse lieth, and alway bee filling the empty gap.

Now this examination must goe before vs to the Sacrament. Euery meat worketh according as it is digested, and this meat worketh according as it is receiued. Therefore when Christ had taught what wee should doe in receiuing the Sacrament, now *Paul* sheweth what we should doe before we receiue the Sacrament. *Let a man examine himselfe.* But some will come before they examine themselves: and therefore as the Priests of the Law had authoritie to put by lame and blinde Sacrifices, so the Ministers of the Gospell haue power to put by lame and blinde receiuers: and he which doth not so, giueth a sword into their hands to kill themselves. If the Pastor would vse this examination, dily it were the onely way to make euery one examine himselfe, lest hee bee put like *Non proficiens*. As *Iephiah* discerned the Ephraimites, because when they should pronounce *Sibboleth*, they pronounced *Sibbolet*: so all which cannot pronounce Christ, that is, giue a reason of their faith, are to be thrust from this table.

Luke 8. 18.
Mat. 5. 17.

There is a hearing, and a preparatiue before hearing. There is a praying, and a preparatiue before praying. There is a receiving, and a preparatiue before receiuing: which if it be wanting, the receiuer receiueeth vncomfortably, the prayer prayeth idly, the hearer heareth vnfruitfully, like those which doe eat before hunger, and drinke before thirst.

This preparatiue before hearing, and praying, and receiuing, doth signifie that there is a kinde of physicke in these three: for preparatiues are ministred alwayes before physicke. And such preparatiue which goeth before, maketh way to the physicke, or else it would doe no good but hurt: so vaine examination goe before the Sacrament, wee scale vs to the threatenings which are written against vs, in stead of the promises which are made vnto vs: for the Sacrament is a scale, and therefore scaleth good or euill, as euery other scale doth.

Luke 1. 76.
The second
examination.

The preparatiue before wee receiue, is to *Examine*. As *Iohn*

was the fore-runner of Christ, so examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the roome. For if *Iob* commanded his sonnes to sanctifie themselves before they did come to his sacrifice, how should wee sanctifie our selues before wee come to Christs Sacrament, wherein we are commanded to doe as the Lord himselfe did which instituted it? It is said that the chamber wherein Christ did institute this Sacrament was trimmed; the chamber wherein the Apostles received this Sacrament was trimmed. If *Indas* chamber, his inner chamber had bene trimmed to too, he had received this Sacrament with as much comfort as the other disciples did: but because his heart was not trimmed, therefore hee was the first which was condemned for the unworthy receiving of this Sacrament.

Iob 1. 3.

Luke 22. 12.

Gen. 3. 4.

Markes 2. 22.

1. Thes. 5. 14.

Adam did not thinke that death had bene in an apple: so you would not thinke that death should bee in bread: but as a coale hath fire in it, besides the coale it selfe, which fire doth either warme or burne; so this meat hath another meat in it, beside that which is seene, which doth either saue, or destroy: therefore hee which commeth to this spirituall meat, must examine whether hee haue a spirituall mouth, as well as a carnall mouth, or else he shall receive no more than he seeth, and that which hee seeth not shall destroy him.

Now man (saith Christ) putteth new wine into old vessels, lest the vessels breake, and the wine leake. This wine is new wine, therefore put it into new vessels, holy vessels, sanctified vessels, or else it will leake forth, and breake the vessell, and thou shalt haue no more taste of it, than while the relish of bread is in thy mouth. When Christ commeth to our house, shall wee not looke whether our chamber bee trimmed, as the chamber was trimmed against his comming to the Passouer? But how shall wee trim it?

When a man takes an office, hee examines his substance: when he takes a trade, hee examineth his skill: when he goeth to fight, hee examineth his strength: but these wants are no wants when hee goeth to the Sacrament. Wilt thou know now upon what articles thou must enquire at that time: that is, how thou shouldst examine thy selfe? As some prayer may

1st 9. 18.

be at all times: so some examination is at all times. Thus he examined himselfe every day, nay, every houre, because he scanned all that he did.

1. Cor. 11. 29.

Matth. 22. 11.

But there is a speciall examination before the Sacrament, because it is the bread which is receiued to saluation, or damnation: because it is the feast to which whosoever cometh without his wedding garment, shall bee cast into ytter darkness, because it is a scale which scaleth a curse or a blessing.

Three examinations.
The first examination of the trial of spirits.

Therefore having observed that examination is the necessary lesson in Christianitie, and lesse knowne than other, I have studied since my Sermon, to lay downe three examinations which you should use at all times, and a speciall examination for the Communicants Catechisme, which leadeth immediately to the Sacraments, as a guest is handed to the Table. In the first examination, I will shew thee a rule how thou shalt try strange spirits, and how then shalt try thine owne.

1
Of other spirits.

1 King. 22. 11.

1 Thou shalt try strange spirits by their manner of speaking, plainly, or doubtfully, boldly, or fearefully: therefore were made that the Oracles of the heathen had a double meaning, and that the false Prophets neuer spake boldly, but where their patrons were ready to flesh them.

2

2 By the proportion of faith: for every heresie is contrarie to some article of our beleefe, as every sinne is against some of the ten Commandements.

3

Deut. 18. 22.

Matth. 7. 15.

3 By the event of their speeches: for they take no heed, as it is said in the 18. chapter of Deuteronomy: and therefore they are called false Prophets.

4

Matth. 7. 16.

4 By their fruits: for none of the false Prophets were good men.

5

5 By their successe: for if they be not of God, they will come to nought. As the Arrians, and Manichees, and Pelagians vanished, as if they had neuer beene: so time shall weed out every doctrine that is not truth. This is thy rule to try other spirits.

2
The examination of our owne spirits.

Thou shalt try thine owne spirit by the motions that is hath to good or euill. For as a good stomacke turneth all that it eates into good nutriment: and a bad stomacke turneth all that it eates into raw humours: so likewise a good minde conuerteth

all that it heareth, and all that it seeth, and all that it feelth, vnto some profit: but a bad minde maketh a temptation of euery thing: therefore it is said, *To the cleane all things are cleane,* and *to the vncleane, nothing is cleane* that is, they defile themselves with euery thing. Rom. 14. 14.
Tit. 1. 15.

Secondly, by the first cause or preparation which thou hadst vnto it; for whatsoever it be, thy thoughts will be where thou louest: to verifie that saying, *Where a mans treasure is, there will he be heart*; for likely the beginning is a picture of the end, and the act is like the thought which set it a worke. 3
Marke 6. 21.

Thirdly, by the manner of the consolation in it, whether it be of knowledge, or ignorance, whether it be constant, or mutable, calme, or boysterous, simple, or mixt: for as a cleare fountaine yeeldeth cleare streames, so a pure hearth hath pure ioyes.

Fourthly, whether it bring to Christ, or take any thing from him to thy selfe; like all the parts of Popery, which mangle his honour, either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou maist say, It is from God; water the seed, O Lord, which thou hast sowne. This is the fruit of thy first examination. In the second, by making thee discern whether another bee a Christian, I will teach thee to know whether thy selfe bee a Christian; which that thou maist reach to, obserue this direction, and thou shalt see of what side thou art.

It must needs bee, that they which walke to contrary ends, should goe diuers wayes: therefore there be moe differences betwene the children of God, and the children of the world, than there be betweene men and beasts.

First, they are distinguished in will: for the wicked strider to bring Gods will to their will, like *Balaam*, which when he had an answer, said for another: but the faithfull labour to bring their will to Gods will, like Christ, which said, *Not as I will, but as thou wilt*. The second examination
vpon the differences betwene the wicked and the godly.
Num. 22. 19.
Mat. 26. 36.

They are distinguished in Faith: *All men haue not faith*, (saith Paul) *but the iust true by faith*: as if he should say, The iust beleue, and the vnjust beleue not. The iust beleue, and ap- ply that they beleue, to themselves: the wicked may beleue like the deuils, but their faith is like the gadding Men, which 2. Thes. 3. 2.
Rom. 1. 17.
Iam. 2. 19.

carrieth her egges to other, and neuer layeth at home; so they beleue that other shall be saued, but not themselves.

3 They are distinguished in *Hope*; for because the wicked hope not for any merits of God, therefore they neuer defer their reward; but if they doe any good, they are trumpets of it themselves, for fear it should not bee blazed enough: and therefore Christ said, that the Pharisees had their reward already, because they were boasters of their works: and if they doe not good, but euill, yet they would bee magnified as much for euill, as other are for good. But the faithfull are likened to handmaids which wait their reward; *Their left hand seeth not when their right hand doth well*, and they are afraid to take honour of men, for losing their honour with God, like *John Baptist*, which made his vertues meaner than they were, and debased himselfe, when he might haue got a name about his Lord.

4 They are distinguished in *Obedience*: therefore Christ teacheth vs to iudge men by their fruit, as an vnfallible rule: for the euill tree will bring forth euill fruit, & the good tree good fruit; and neither can change his property, although the euill fruit is sometimes beautifull, and the good fruit sometime blasted. All slip, but in the wicked one sinne teacheth another; and in the faithfull, one sinne preuenteth another.

5 They are distinguished in *Repentance*: for the wicked doe but weepe for their finnes past, but the godly purpose to sinne no more: so *Pharaph*, *Saul*, and *Iudas* said, *I haue sinned*; but *Sadrach*, *Meshech*, and *Abednego* said, *We will not sinne*: therefore the heart of the godly is called a *contrite heart*; but the heart of the wicked is called *a heart that cannot repent*. Beside, as Christ cast out a legion of deuils at once, so the godly would be purged of all their finnes together; but the wicked neuer consent to leaue all, but as *Naaman* said, *Let the Lord spare me in this*; so euer hee excepteth one sin, which is his beloued sin; like *Herod*, which reformed many things, and yet would not leaue his brothers wife.

6 They are distinguished in *Charity*: for ye shall neuer see the wicked loue their enemies: and therefore when the Pharisees could not loue their enemies, they taught that men might hate their enemies: and Christ speaking of the Publicans and sinners:

Mat. 6. 2.

2. Tim. 3. 2.

Psal. 123. 2.

Mat. 6. 3.

Iohn 1. 21.

Mat. 7. 17.

Exod. 10. 16.

1. Sam. 15. 30.

Marke 17. 3.

Dan. 3. 18.

Psal. 51. 17.

Rom. 2. 5.

Luke 2. 30.

2. King. 5. 18.

Mat. 14. 3.

Mat. 9. 43.

Luke 6. 32.

ners, exhorteth his Disciples not to loue like them, because they loued none but their friends.

7 They are distinguished in Prayer: for the wicked cannot pray; therefore *David* saith, *they call not upon the Lord*: as if they had not the Spirit of prayer: & therefore Christ calleth their prayer *babbling*; for they thinke not of God when they speake vnto him.

Psal. 14. 4.
Zach. 12. 13.
Rom. 8. 16.
Matth. 6. 7.

8 They are distinguished in Patience: no hypocrite can beare the Crosse, but saith like *Cain*, *it is heavier than I can suffer*: but *Paul* and *Silas* sung in prison: for a faithfull man would haue something to humble him, and reioyceth to beare his Masters markes, because the wounds of a louer are sweet.

Gen. 4. 13.
Acts 16. 25.
Gal. 6. 17.

9 They are distinguished in the use of aduersities: for this is a proper and peculiar marke of Gods children, to profit by affliction: and therefore wee reade not in all the punishments of the wicked, that one of them said like *David*, *it is good for mee that I haue bene afflicted*.

Psal. 119. 71.

10 They are distinguished in Humility: for the wicked are not humbled before the Crosse; like *Pharaoh*, that neuer sorrowed, but when hee suffered: but the Apostles learned humilitie of their Master, before their persecution came.

Exod. 8. 8, 15.
Mat. 11. 19.

11 They are distinguished in their iudgement of the word: for to the wicked it seemeth the hardest, and simplest, and vnpleasantest booke that is; and therefore *Paul* saith, *this is foolishnes vnto them*: but to the godly it seemeth the wisest, and eloquentest, and sweetest, and easiest booke of all others: as though God did suddenly bring the vnderstanding of it to them, as *Jacob* said of his venison: according to that, *Hee that will doe his will, shall know his doctrine*.

1. Cor. 1. 17.

Gen. 27. 20.
Iohn. 7. 17.

12 They are distinguished in their Iudgement of God: the wicked are perswaded now and then of Gods mercy, for the present time while they feele it, as the Iewes praised him alwayes when hee did as they would haue him; but they cannot perswade themselves, that God will be mercifull to them still, like *Iob*, which said, *Though the Lord kill me, yet will I trust in him*: therefore the hope of the righteous is called *hope in death*. Beside, if the wicked loue God, it is but for his benefits, as *Saul* loued him for his kingdome. And this is alwayes to be noted, that

Exod. 15. 20.

Iob 15. 15.

Prou. 14. 32.

Prou. 23. 18.

1. Sam. 10. 6.

in the wicked, the feare of hell is greater than is their hope of Heaven : but in the faithfull, the hope of heaven is greater than their feare of Hell.

Dan. 5. 4.

1. Sam. 16. 23.

2. Sam. 6. 14.

Gen. 31. 28.

Phil. 1. 23.

Luke 2. 29.

1. King. 22. 8.

Isay 64. 6.

Psal. 16. 2.

Mal. 4. 13.

Psal. 103. 1.

13 They are distinguished in their *Delights* : for the sport of the vngodly is folly, like *Belshazzars* : and therefore when they are sicke or troubled, they neuer run to the Word for comfort, as though Gods promise pertained not to them : but to feasting, or tables, or ales, or musicke, as *Saul* did to the Harpe. But all the delights of the godly, are like *Dauids* dance about the Arke : they are neuer merrie, but when they are doing well ; neare peace, but when their prayers haue overcome God, like *Jacob*.

14 They are distinguished in their *opinions of death* : for the faithfull long to bee dissolued ; and although they might liue euer in continuall prosperity, yet they would not stay so long out of heaven : but the wicked would neuer bee dissolued, because death comes alwayes vnto them like a taylor, to haue with prisō ; as *Achab* said to *Michaiah*, *That he neuer prophesied good to him*. Hereby a man shall know whether he haue faith : for if he doe beleue the promises, he will be glad to receiue them.

15 They are distinguished in their *sense of sinne*. Wicked men feelee the lothsomnes of their vices : but none but the faithfull feelee the defects of their righteousness. The naturall man neuer complaineth of his good workes, but vaunteth of them : but a godly man findeth fault with his prayers, and his almes, and his watches ; like *Isaiab*, that said, *His righteousnesses was like a filthy struous cloth*. As *Christ* met the tempter in the wilderness, a place of prayer, and fasting, and meditation : so a godly man meeteth the tempter in his prayer, and in his fasts, and in his meditations ; that is, he findes some lea, or spot, or want in all his deuotions. Therefore, vnto thy righteousness mislike thee as well as thy prophaneesse, know that yet thou art no further than the wicked.

16 They are distinguished in their *Ends* : for the children of God propose the glory of God, and leuell all their thoughts, and speeches, and actions, as if they were messengers sent to carry him presents of honour.

Thus did *Dauid* when he said, *All that is within me praise the Lord* : As though himselfe had rather be without praise, than his

Master

Master: but the children of the world set vp their owne glory for their marke, like *Nebuchadnezzar*, which said, *For the honour of Dan. 4. 17.* my maiesty, Dan. 4. 17. Therefore they speake, and looke, and walke, as if they did say to their tongue, and eyes, and feet, and apparell, as *Saul* said to *Samuel*, *Honour me before this people.* 1. Sam. 15. 13.

17 Lastly, they are distinguished in *Persuerance*: for the zeale of the wicked lasteth not, and therefore God saith, *They are soon* Exod. 2. 38. *turned out of the way*: but the zeale of the faithfull was represented by the fire of the Temple, which neuer went out. By these differences thou maist see how much thou dost differ from the wicked, or whether thou be of their band. *Leuit. 6. 12.*

Then come to the third examination: as the deuill tempteth thee, to see what thou wilt doe for him, so thou must tempt thy selfe, and get of thy soule what it would doe for God, and what it would suffer for him, which hath suffered death for it. Therefore here wee will set downe certaine interrogatories, whereof thou shalt examine it. The third examination. Mat. 4. 9.

1 First, whether thou haue the heart of *Iosbna*, to worship God as boldly as thou dost, though all the world did renounce him, and euery one did mocke thee as they did *Noah*, while hee built the Arke? *Iosh. 24. 15.*

2 Whether thou wouldest not deny Christ, as *Peter* did, if thou wert in *Peters* straits, and nothing to succour thee but policie? *Mat. 26. 70.*

3 Whether thou wouldest not steale, if thou didst see a booke as sic as *Achan*, which thou mightest catch vp, and no man spie thee? *Iosh. 7. 3, 1.*

4 Whether thou wouldest refuse a bribe, like *Elisba*, if thou didst meet with one which were as willing and able to giue it as *Naaman*? *2. King. 5. 16.*

5 Whether thou wouldest not deceiue, if thou wert in such an office as the false Steward, whose Master referred all vnto him, and knew not when he kept any thing backe? *Luke 16. 8.*

6 Whether thou wouldest not fulfill thy lust, as *Dauid* did, if thou hadst his opportunitie and allurement, and mightest doe it without danger of the Law, like a King, as *Dauid* might? *1. Sam. 11. 4.*

7 Whether thou wouldest not tell a lye, as *Abraham* did, if it stood vpon thy life, which made him twice dissemble that his

his wife was his sister, lest he should die for her beautie?

Gen. 12. 3.

Gen. 20. 2.

Matth. 4. 9.

8 Finally, if it should be said vnto thee, as the deuill said to Christ, *All these will I giue thee, if thou wilt fall downe and worship me*: that is no more, but if thou wilt sinne; whether thou wouldest yeeld or no?

Psal. 66. 18.

1. King 18. 26.

If thou haue sinned thus and thus before, I will not say therefore, the Lord will not heare thee. But *David* saith; *If I regard wickednes in my heart, the Lord will not heare me*: that is, if for any cause a man purpose and carry a minde to sinne when he is tempted, the Lord is so far from helping him, that he will stand like *Baal*, as though hee did not heare him: for hee hath a traitors minde as deep as any, which thinks for a Dukedome I would betray my Prince, though hee neuer play the traitor in his life. Thus you haue heard how to try spirits, and how to discern a Christian from an hypocrite, and how to oppose your hearts, that ye may be sure to iudge rightly what ye are.

The fourth examination.

Heb. 4. 1.

Now we come to that examination, which is the Epitome or abridgement of all these, for memorie is short, and all are not of one strength, but some run, and some goe, and some creepe, and all doe well, so long as they strue to perfection. The matters whereof principally the minde should be examined before the Sacraments, are these.

The receiuers articles.

Esay. 59. 20.

Iob 19. 25.

Mat. 5. 44.

1 First, whether thou hast faith, not onely to beleue that Christ died, but that hee died for thee: for as the Scripture calleth him Redeemer, so *Iob* calleth him his Redeemer.

2 The second article is, whether thou be in charity; not whether thou loue them which loue thee, but whether thou loue them that hate thee: for Christ commandeth *vs To loue our enemies*.

Mat. 12. 36.

3 The third article is, whether thou repent, not for thy open and grosse sinnes, but for thy secret sinnes, and petty sinnes, because Christ saith, *that we must giue account of euery idle word*.

Reuel. 22. 11.

Reuel. 2. 13.

4 The fourth article is, whether thou resolue, not to sinne againe for any cause, but to amend thy euill life, not when opportunity commeth, or for a spurt, but to begin now, and last till death. Christ is *Alpha* and *Omega*, both the beginning, and the end, as well in our liuing, as in our being, which hath made no promise to them which begin, but to them which perseuere.

The last article is, whether thou canst finde in thy heart to die for Christ, as Christ died for thee: we are bid not only to follow him, but to beare his crosse: and therefore wee are called servants, to shew how we should obey; and we are called soldiers, to shew how we should suffer.

Luke 12. 38.

2. Tim. 3. 4.

These are the receiuers articles, whereof his conscience must bee examined before hee receiue this Sacrament: happy is hee which can say, *All these haue I kept*: for the Doue was not so welcometo *Noah*, as this man is to Christ. But if thou finde not these affections within, but a nest of vices, leaue thine offering at the Altar, and returne to thine examination againe, for thou art not a fit guest to sup with the Lord, vntill thou haue on this wedding garment.

Mat. 19. 20.

Gen. 8. 11.

Mat. 5. 24.

Mat. 22. 11.

How is it then, that some regard their other garments more than this? *Paul* saith, *Examine your selves*; and they examine their apparell: if they haue new clothes in the countrey, then they are ready to receiue. I haue knowne many kept from the Sacrament a whole yeare together by their masters, for nothing but for want of a new sute to set them forth with their fellowes.

The preparation of Country folke before they receiue.

Others respect whether it be a faine day, that they may walke after seruice; making that day vpon which they receiue, like a scholers thursday, which he loues better than all the dayes in the weeke, only because it is his play-day. Thus like the Iewes, *they sit downe to eat, and rise up to play*: that as Christ calleth the Pharises prayer *Babbling*. Mat. 6. 7. so their receiuing may bee called dallying.

When they haue the Sacrament in their belly, they thinkethat all is well, as *Miscab*, when he had a Leuite in his house, thought that God loued him: but as the Leuite did not profit him, because he receiued nothing but the Leuite; so the bread and wine doe them no good, because they receiue nothing but bread and wine for want of faith. Maruell not then if you haue not felt that comfort after the Sacrament, which you looked for; for it is comfortable to none but to them which prepare their hearts, and examine themselues before, because it is not the mouth, but the heart which receiueth comfort.

Iudg. 17. 7.

Now it may be that the most which are here, haue brought a mouth.

Ioh. 13. 30.

mouth and not a heart, these goe away from the Sacrament to despight Christ, as *Iudas* went from the Sacrament to betray him.

The other goe away like one which had received a cheerefull countenance of the Prince, all his thoughts are ioy, & the countenance of the Prince is still in his eye. As hee which hath eaten sweet meat, hath a sweet breath: so they which haue eaten Christ, all their sayings and doings are sweet, like a perfume to men, and incense to God: their peace of conscience, and ioy of heart, and desire to doe good, will tell them whether they haue received bare signes, or the things signified.

How a man
shall know
whether he
haue receiued
well.

Euery one which receiueth this Sacrament, shall feele himselfe better after it, like the Apostles: or else he shall finde himselfe worse after it, like *Iudas*. Hereby ye shall know whether ye haue receiued like the Apostles; or like *Iudas*. Thus we haue ended the doctrine of the Lords Supper. Now if you cannot remember all that I haue said, yet remember the text: that is, Examine your selues before you receiue this Sacrament hereafter.

FINIS.

THE EXAMINATION OF VSVRIE, IN TWO SERMONS.

TO THE READER.



Here thou hast the Sermons which haue beene selected, because of the matter fit for the City. One saith that he would neuer speake to *Vsurers* and *Bribegivers*, but when they bee upon their death-bed: so he which liueth by sin, resoluerh to sin that he may liue: but which goeth to hanging, *Iudas* himselfe will say, I haue sinned. If I speake not to *Vsurers* upon their death-bed, yet I speake to *Vsurers* which shall lie on their death-bed. Three things doe giue me hope: One is, that all hearts are in the hands of God, to call them as he will; and therefore *Saul* may become an Apostle.

Mat. 27. 4.

Mat. 9. 11.

The next is, that the third Crow doth waken more than the first; and therefore after the crowing of the first, this Crow may be heard.

The

The last is, that there is no sin, but some men have bene reclai-
med from it, and so may Vsurers from their sinne.

Therefore goe my booke like David against Goliath, and fight
the Lords battels against Vsurers. The Lord giue that successe to
his doctrine in these leaues, that it may consume Vsurers, as lo-
sinth drone out the Canaanites before him. If I could take but
this one weed out of the Londoners garden, I were answered for
my health and my strength spent amongst them. Reade with thy
best minde, and thou shalt profit more.

Thine, H. S.

THE EXAMINATION OF VSVRIE.

THE FIRST SERMON.

Psalme 15. verse 1, and 5.

- 1 Lord, who shall dwell in thy Tabernacle? Who shall rest in
thine holy mountaine?
- 5 He that giueth not his money to Vsury.



Hese two verses must now bee considered together,
because one is the question, and the other is the an-
swer: David demands who shall come to heauen: Verse 1.
and God tels him that Vsurers shall not come thi-
ther: as if he should say, they goe to hell. There-

fore as Paul taught Timothy to warnethem which are rich, as
though they had more need to bee warned than other: so this
sentence seemeth to be penned for the warning of the rich, because
it strikes vpon the rich mans vice.

I haue spoken of Briberie and Simonie, and now I must
speake of their sister Vsurie. Many times haue I thought to
speake of this Theame, but the arguments which are alledged for
it haue made me doubtfull what to say in it, because it hath gone
in it were vnder protection. At last you see it fall into my
net, and therefore now I cannot brinke it any longer. Therefore
if any here haue sinoured this occupation before, let them now
submit

submit his thoughts to Gods thoughts : for I will allege nothing against it, but that which is built vpon the rocke.

Vsurers heretikes.

a. King. 5. 18.

Three finnes counted no finnes.

The contents of this Treas-

Vsury is the sinne which God will try now whether you loue better than his word : that is, whether you will leaue it if he forbid it. For if he flatly forbid it, and yet you will fully retaine it, then you loue Vsury better than Gods word. Therefore one saith well, that our Vsurers are heretikes, because after many admonitions, yet they maintaine their error, and persist in it obstinately, as Papists doe in popery. For this cause I am glad that I haue an occasion to grapple with this sinne, where it hath made so many spoyles, and where it hath so many Patrons : for it is said, that there bee moe of this profession in this City, than there bee in all the land beside. There bee certaine finnes which are like an unreasonable enemy, which will not bee reconciled, to death : and this is one of those euerlasting finnes, which liue and die with a man. For when he hath resigned his pride, and his enuie, and his lust, yet Vsury remaineth with him, and hee saith as *Nathan* said ; *Let the Lord be mercifull vnto me in this*, let me haue a dispensation for this : as though this were a necessary sinne, and hee could not liue without it. There bee three finnes which are accounted no finnes, and yet they doe more hurt than all their fellows, and those are, Bribery, Non-residencie, and Vsury : these three (because they are gainfull) are turned from sins to occupations.

How many of this City for all they are Vsurers, yet would be counted honest men, and would faine haue Vsury esteemed as a trade ? whereas if it were not so gainfull, it would be counted as great a sinne as any other, and so it is accounted of all but them which liue by it. This is the nature of pleasure and profit to make finnes seeme no finnes, if wee gaine any thing by them : but the more gainfull a sinne is, the more dangerous it is : and the more gainfull Vsury is, the more dangerous it is. I will speake the more of it, because haply you shall not heare of this matter againe.

First, I will define what Vsury is : secondly, I will shew what Vsury doth signifie : thirdly, I will shew the unlawfulness of it : fourthly, I will shew the kindes of it : fifthly, I will shew the arguments which are alleged for it : sixthly, I will shew the punishment

punishment of it: Seuenly, I will shew you what opinion we should hold of them, which doe not lend vpon Vsury, but borrow vpon Vsury: Lastly, I will shew you what they should doe which haue got their riches by Vsury.

Touching the first, Vsury is that gaine which is gotten by lending for the vse of the thing which a man lendeth, couenanting before with the borrower, to receiue more than was borrowed: The definition of Vsurie.

and therefore one calls the Vsurer a legall theefe, because before hee steale, hee telsethe party how much he will steale, as though he stole by the law. This word *more*, comes in like a sixth finger, which makes a monster, because it is more than should bee. Vsurers steale by law.

Another defining Vsurie, calleth it the contrary to Charitie: for Paul saith, *Loue seeketh not her owne*, but Vsurie seeketh anothers that is not her owne; therefore Vsurie is far from loue: but *God is loue*, saith Iohn, therefore Vsurie is farre from God. 1. Iohn 4. 8.

Now all the Commandements of God are fulfilled by loue, which Christ noteth, when he draweth all the commandements to one commandement, which is, *Loue God above all things, and thy Neighbour as thy selfe*: as if he should say, hee which loueth God, will keepe all the commandements which respect God: and hee which loueth his Neighbour, will respect all the commandements which respect his Neighbour: therefore to maintaine loue, God forbiddeth all things which hinder this loue, and amongst the rest here hee forbiddeth Vsurie as one of her deadliest enemies. For a man cannot loue and be an Vsurer, because Vsurie is a kinde of cruelty, and a kinde of extortion, and a kinde of persecution, and therefore the want of loue doth make Vsurers: for if there were loue, there would be no vsurie, no deceit, no extortion, no flaundering, no reuenging, no oppression: but wee should liue in peace and ioy, and contentment like the Angels; whereby you see that all our finnes are against our selues: for if there were no deceit, then we should not be deceived: if there were no flaunder then wee should not be flaundered; if there were no enuie, then wee should not be enuied; if there were no extortion, then wee should not be injured; if there were no Vsury, then wee should not be oppressed. Therefore Gods law had bene better for vs than our owne law:

Luke 6. 35.

Ezech. 18. 12.

Nehem. 2. 5.

Deut. 15. 10.

Gal. 5. 15.

Because it signifies an adversary: *Nescit.*

The unlawfulness of Vsurie.

law: for if his law did stand, then wee should not bee deceived, nor flattered, nor envied, nor injured, nor oppressed. God hath commanded every man to lend freely, and who would not borrow freely? Therefore they which brought in Vsurie, brought in a law against themselves.

The first Vsurers which we reade of, were the Jewes, which were forbidden to bee Vsurers; yet for want of faith and love, *Ezechiel* and *Nehemiah* doe shew, how the Jewes, even the Jewes which receiued this law from God himselfe, did swarue from it as they did from the rest. First, they did lend vpon vsurie to strangers, after they began to lend vpon Vsurie to their brethren: & now there be no such Vsurers vpon earth, as the Jewes which were forbidden to bee Vsurers: whereby you may see how the malice of man hath turned malice into cruelty. For whereas lending was commanded for the benefit of man, Vsurie hath turned it to the vndoing of men: for they take what they seeme to giue, they hurt when they seeme to helpe, they damage when they seeme to aduantage: therefore it is well noted, that Vsurie hath her name of biting: and shee may well signifie biting, for many haue not onely beene bitten by it, but deuoured by it, that is, consumed all that they haue. Therefore as the Apostle saith, *If you bite one another, take heed you be not deuoured one of another*: so I may say, *If you bee Vsurers one to another, take heed you bee not deuoured one of another*, for Vsurers are biters.

As the name of the Deuill doth declare what an enemy he is, so the name of Vsurie doth declare what an enemy she is. Thus you may know Vsurie for a biter, her name doth signifie biting. If there were one biting Vsurie, and another healing Vsurie, then Vsurie should haue two names, one of biting, and one of healing: but all vsurie signifieth biting, to shew that vsurie is unlawfull.

Now you haue heard what Vsurie is, and of what it is composed, you shall heare the unlawfulness of it.

First, it is against the law of charity, because charity is to giue euery man his owne, and to require no more than our owne: but Vsurie requireth more than our owne, and not so other their owne. Charity reioyceth to contribute

her goods to other, and Vsurie teacheth to gather other mens goods to her selfe.

Secondly, it is against the law of Nations: for every Nation hath some law against Vsurie, and some restrain against Vsurers, as you shall heare when we speake of the punishment.

Thirdly, as it is against the law of Nations, so it is against the law of Nature: that is, the naturall compassion which should be among men.

A similitude.

You see a river when it goeth by an empty place, it will not passe vacill it hath filled that empty place, and then it goeth forward to another empty place, and filleth it, and so another empty place, and filleth it, alwayes filling the places which are empty.

So should wee, the rich should fill the poore, the full should fill the hungry, they which abound, should fill them which want; for the rich are but Gods Almshouses, and their riches are committed to them of God, to distribute and doe good, as God doth himselfe.

As the water is charitable after a sort, so is the aire: for it goeth into empty places too, and filleth them as the water doth.

Nature cannot abide that any place should be empty; and therefore the ayre, though it be a light body, and so naturally ascendeth vpward, yet rather than any place in the earth should be empty, the ayre will descend

(as it were) from his throne, and goe into caues, into dens, and into dungeons, to fill them.

If the rich were so good to their empty brethren, as the ayre and water are to other empty things, as there is no empty place in the world, so there should be no empty person in the world: that is, the rich in Israel would fill the poore in Israel.

But the rich make the poore to fill them: for Vsurers feed vpon the poore, even as great fishes deuoure the small.

Therefore he which said, *Let there not be a begger in Israel*, said too, *Let there not be a Vsurer in Israel*; for if there be Vsurers in Israel, there will be beggers in Israel; for Vsurers make beggers, even as Lawyers make quarrellers.

Deut. 15. 4.

Fourthly, it is against the Law of God. First, it is forbidden in Exod. 22. where it is said, *If thou lend money vnto thy people, thou shalt not be as a Vsurer, thou shalt not oppress them with Vsurie*.

here is Vsurie called oppression; therefore if oppression be a sinne, Vsurie is a sin too. Secondly, it is forbidden in Len. 19. 16. where it is said, *Thou shalt not give thy money vnto Vsurie, nor lend thy*

Means for increase. Here you may see, that men may be Vsurers of victuals, and other things, as well as of money. Thirdly, its forbidden in Deut. 23. where it is said, *Thou shalt not lend unto thy brother upon Vsury.* And lest you should say that he meaneth but one kinde of Vsury, hee sheweth, that he meaneth all kinde of Vsury: for after in the 19. verse he saith, *As Vsury of money, Vsury of victuals, Vsury of corne, or Vsury of any thing that is lent is Vsury:* because some are no Vsurers of money, but some are Vsurers of victuals, some are Vsurers of cloth, some are Vsurers of corne, some are Vsurers of wine, some are Vsurers of oyle, and some of one thing, and some of another, and none would bee counted Vsurers, but they which lend money vnto Vsury: therefore God forbiddeth so precisely vsury of any thing, shewing that all Vsury is unlawfull.

It is a miserable occupation to liue by sinne: and a great comfort to a man when he looketh vpon his gold and silver, and his heart telleth him, All this is well gotten; and when he lieth vpon his death-bed, and must leaue all to his children, hee sayeth vnto them, I leaue you mine owne: but the Vsurer cannot say, I leaue you mine owne, but I leaue you other mens: therefore the Vsurer can neuer die in peace; because if he die before he make restitution, he dieth in his sinne.

Job. 11. 34.

When Christ raised Lazarus from death, after hee had layne foure dayes in the graue, hee wept so ouer his sepulchre, that the standers about said one to another, *See how he loued him:* this may be said of Christ; See how he loueth vs! So it should be said of vs, See how they loue one another! For Christ said to his disciples, *Love one another, as I haue loued you:* but it may be said of the Vsurer, See how hee hateth ouer, and loneth himselfe! For when hee saith, that hee lendeth for compassion, he meaneth for compassion of himselfe, that he may gaie by his pity. The Vsurer loueth the borrower, as the Iuy loneth the Oke: the Iuy loneth the Oke, to grow vp by it; so the Vsurer loneth the borrower, to grow rich by him. The Iuy claspeth the Oke like a friend, but it claspeth out all the iuyce & sap, that the Oke needeth after: so the Vsurer lendeth like a friend, but hee consumeth like an enemy; for hee claspeth the borrower with such bonds, that euer after he diminisheth as fast as the Vsurer increaseth.

Lk. 13. 24.

When Christ said to his disciples, *Love one another, as I haue loued you:* but it may be said of the Vsurer, See how hee hateth ouer, and loneth himselfe! For when hee saith, that hee lendeth for compassion, he meaneth for compassion of himselfe, that he may gaie by his pity. The Vsurer loueth the borrower, as the Iuy loneth the Oke: the Iuy loneth the Oke, to grow vp by it; so the Vsurer loneth the borrower, to grow rich by him. The Iuy claspeth the Oke like a friend, but it claspeth out all the iuyce & sap, that the Oke needeth after: so the Vsurer lendeth like a friend, but hee consumeth like an enemy; for hee claspeth the borrower with such bonds, that euer after he diminisheth as fast as the Vsurer increaseth.

A simile.

Christ expounding the Commandement which forbiddeth to steale, saith, *Leu. 19. 11.* shewing that Vsurie, because she leu-
deth not freely, is a kinde of theft, and the Vsurers a kinde of
theues, or else this exposition were not right. Therefore *Za-
chem*, as though hee had stolne other mens goods, when he be-
gan to repent, hee restored them againe foure-fold. Even as
theues are inioyned to restore foure-fold for that which they
haue stolde: so *Zachem* restored foure-fold, as though hee had
stolne. It seemeth that *Zachem* was no great theefe, because
he restored foure-fold for all that hee had gotten wrongfully:
for hee got but the fourth part of his goods wrongfully at the
most, or else hee could not haue restored foure-fold againe.
But now, if some should restore foure-fold for all that they
haue gotten wrongfully, they should restore more than they
haue, because all which Vsurers get, they get wrongfully: for
their occupation is a sinne; and therefore one saith, Because they
cannot restore foure-fold here, they shall suffer an hundred-fold
hereafter.

Vnderstand
that this Ser-
mon vpon the
Mount, is an
exposition of
the Comman-
dements, or
else the Text
will not seeme
to imply this.
Leu. 19. 8.
In some kinde
of theft.
Exod. 22.

Amaziah is forbidden to strengthen himselfe with the armies
of Israel, onely because Israel had offended God. If *Amaziah*
might not ioyne the armies of Israel with his armies to streng-
then him, darrest thou ioyne the goods of the poore with thy
goods to enrich thee? When God set *Adam* his worke, he said;
In the sweat of thy browes thou shalt liue: not in the sweat of his
browes, but in the sweat of thy browes: but the Vsurer liueth
in the sweat of his browes, and her browes: that is, by the
paines, and cares, and labours of another, for hee taketh no
paine himselfe, but onely expecteth the time when his interest
will come in, like the belly which doth no worke, and yet eat-
eth all the meat.

2. Chron. 25.
Gen. 3. 19.
forbidden to
strengthen

When God had finished his Creation, hee said vnto man, and
vnto beasts, and vnto fishes, *Increase and multiply:* but he neuer
said vnto money, *Increase and multiply,* because it is a dead
thing, which hath no seed: and therefore is not fit to ingender.
Therefore he which saith to his money, *Increase and multiply,*
beggett a monstrous birth like *Anah*, which deuised a crea-
ture which God had not created before. Christ saith to his Dis-
ciples: *If you love him whom which saue you, what care you for your soules?*

Gen. 1. 28.
Gen. 36. 42.
Mat. 5. 23.

than the Publicans? for they loue their brethren: So I may say, if you will lend to none, but to them which will pay you Vsurry for it, what are you better than the Iewes? for the Iewes would lend for Vsurry, and if you bee no better than the Iewes, then you shall speed no better than they. For as Christ said, Except your righteousnesses doe exceed the righteousnesses of the Pharisees, your reward shall not exceed the reward of the Pharisees: so except your charity doe exceed the charity of the Iewes, your reward shall not exceed the reward of the Iewes. All this doth shew, that the Vsurer is like Esau, of whom God said, Esau whom I hated. Now in the 112. Psalm, you shall see who is like Esau, of whom God saith, *Jacob haue I loued*: for there David saith,

Psal. 112. 5.

A good man is mercifull and lendeth: and straight vpon it he receiveth this crowne: His shall neuer be dimmed, but he had in perpetual remembrance: as if he should say, This is the good mans Vsurry, this is his increase, euen a good name, and euermlasting ioy. Again, in the 23. of Exodus it is said, *Lend vnto him which needeth, without Vsurry, that the Lord may blesse thee*: as if he should say, Let the Lord pay thee increase, feare not to be losed by doing good, for God hath given his word to require it himselfe. As he saith to them which were afraid to pay Tithes, and offer Sacrifice: *Try me, if I will not poure downe a blessing vpon you*: So he saith to them which are afraid to lend, *Try me, if I will not poure downe a blessing vpon you*. Whom will you trust, if you doe not trust your Creator, your Father, your Redeemer, your Preseruer, and your Sauour?

The kindes of Vsurry.

Now you haue heard the vnlawfulness of Vsurry, you shall heare how many kindes there be of it. As other Crafts are called Mysteries, so I may truly call it, The Mystery of Vsurry: for they haue deuised more sorts of Vsurry, than there be trickes at Cards: I cannot reckon halfe, and I am afraid to shew you all, but I should teach you to be Vsurers, while I dissuade you from Vsurry. Yet I will bring forth some; and the same reasons which are alleged against these, shall condemne all the rest. Some will not take Vsurry, but they will haue the use of your Pasture, or your Land, or your Orchard, or your Teme, or your Kine, untill you pay the money againe, which in that time will grow to a greater gain to the Vsurer, and a greater losse to the borrower,

borrower, than if hee had paid more money than other Vsurers are wont to take.

Some will not take Vsury, but they will take plate, and vessel, and tapistry, and bedding, and other household-stuffe, to vse and weare untill their money come home; which will lose more in wearing, than the interest of the money would comero. This Vsury is forbidden in the 2. of *Amos*, where God complaineth, saying, *They lie downe vpon the clothes which are laid to pledge:* shewing, that wee should not lie downe vpon such clothes; that is, wee should not vse or weare the thing which is laid to pledge.

Some will take no Vsury, but they will take a pawne, which is better than the money which they lend, and then they will covenant, that if he bring not the money againe by such a day, hee forfeiteth his pawne: which day the Vsurer knoweth than the poore man is not able to keepe, and so hee keepeth the pawne for his money, which is worth twice his money. This Vsury is forbidden in *Leuit. 25.* where it is said, *Thou shalt not take Vsury or vantage:* As if he should say, Thou shalt not take the forfeiture: for then thou takest vantage, when thou takest more than thou lendest.

Some will not take Vsury, but they will buy something at a small price, and then covenant with the borrower, that hee buy the same againe of the same price at such a day: which day the Vsurer knoweth that the borrower is not able to keepe, and so hee getteth for a litle, that which the other might haue sold for much more. This Vsury is condemned in the first Chapter to the *Thessalonians*, the fourth verse, where it is said, *Let no man defraud or circumvent his bretheren in anything.*

Some will not take Vsury, but they will lend out their money to merchants, vpon condition to be partakers in their gaines, but not in their losses: So one takes all the paines, and abideth all the venture; and the other that takes no paines, reapeth halfe the profit. This Vsury is forbidden in *1 Thes. 2. 10.* where it is said, *He which will not worke, let him not eate.*

Some will not take Vsury, but if he be a labourer, or a Mason, or a Carpenter which borroweth of him, hee will covenant with him for so many dayes worke, he shall labour with him so many dayes,

dayes, or so many weekes, for no money, but the lone of money. This Vſury is condemned in Luk. 10. 7. where it is ſaid, *The labourer is worthy of his hire.*

7 Some will not take Vſury: but if you haue not preſent money to pay for their wares, they will ſet a high price of them, for the forbearing of the time, and ſo they doe not only ſell their wares, but they ſell time too: that is, they doe not onely ſell their owne, but they ſell Gods owne. Therefore one ſaith of theſe, When he ſelleth the day, hee ſelleth the light; and when hee ſelleth the night, hee ſelleth reſt: therefore when hee would haue the light of heauen, and the reſt of Paradiſe, it ſhall bee ſaid vnto him, that he hath ſold both alreadie. For hee ſold light when hee ſold the day, and he ſold reſt when he ſold the night: and therefore now hee can haue neither light nor reſt. Hereafter let not the Londoners ſay that they giue time, but that they ſell time.

8 There bee other Vſurers, which will not lend themſelues, but giue leaue to their wiues, and they play like huckſters; that is, euery moneth a penny for a ſhilling, which is one hundred for another in the yeare.

9 But that I was informed of them ſince this Sermon was preached, I had left out our capitall Vſurers, which will not lend any money, becauſe they dare not require ſo much gaine as they would haue; but if you would borrow an hundred pound, they will giue you wares worth threſcore pound, and you ſhall anſwer them an hundred pound for it. Theſe are the Vſurers generally, which lurke about the City like Rats, and Weſels, and Fulmers: of whom may bee ſaid the ſame which is ſaid of the devils: *They ſeek whom they may deuoure.*

1. Pet. 5. 3, 10.

Vſurers & coſins.

There bee other coſins to Vſurers, which are not counted Vſurers: ſuch as take money for that which they ſhould giue freely; ſuch as take as much for a counterfeit, as for the beſt; ſuch as take a fee of a client, and doe him no pleaſure: ſuch as take money for Maſſes, and Dingies, and Trentals, and Pardons, and ſuch like drugs, which doe no more good than ſpice out of the chancery. This is a kinde of Vſury, and deceit beſides, which one ſay they will caſt away, as *Inda* did his thury penne.

Objections
made by
Vſurers.

Now you haue heard the kindes of Vſury, you ſhall hear the arguments which are deuſed for Vſury.

Sum

Sinne is neuer compleat vntill it bee excused : this is the van-
tage which the deuill getteth by euery sinne, whensoever hee can
faine any temptation vpon vs, wee giue him a sinne for it; and an
excuse to boot, as *Adam* our father did. First, he sinned, and then
he excused; so first we sinne, and then we excuse: first an Vsurer, *Gen. 1.*
and then an excuser: therefore euery Vsurer will defend Vsurie
with his tongue, though he condemne it with his conscience. If
the Image-makers of Ephesus had not liued by Images, they *Act. 19. 18.*
would haue spoken for Images no more than the rest: for none
stood for Images but the Image-makers: so if the Vsurers did
not liue by Vsurie, they should speake for Vsurie no more than
the rest: for none stand for Vsurie, but Vsurers.

It is an easie matter (if a man bee disposed) to speake some-
thing for euery vice: and some defend the Stewes, some defend
Non-residencie, some defend swearing By my faith, some de-
fend bowling vpon the Sabbath, and some defend Vsurie: but,
Will you plead for Baal; (saith *Ioshu*;) that is, will you plead for
sine, which will plead against you? A sinne is sinne when it is de-
fended: nay a sinne is two sinnes when it is defended: for, *Hee* *Indg. 6. 13.*
that breaketh one of the least Commandements (saith Christ) *and*
teacheth others to doe so, is the least in the Kingdome of heauen.
A Squier of low degree, is a Squier of no degree: so the least in
the Kingdome of heauen, is none of the Kingdome of heauen.
Who then is the least in the Kingdome of heauen? Not he which
breaketh the least of the Commandements, but he which teach-
eth others to doe so: that is, hee which by defending, and excu-
sing, and minsing, and extenuating his sinne, encourageth others
to sinne too. *Math. 5. 19.*

To defend Vsury, they distinguish vpon it, as they distinguish
of lying. As they say, there is a pernicious lie, and an officious
lie, and a merry lie, and a godlie lie: so they say, there is the Mer-
chants Vsurie, and the Strangers Vsurie, and the widowes Vsurie,
and the Orphanes Vsurie, and the pooremans Vsurie, and the
hiring Vsurie, and the charitable Vsurie, and the necessary Vsuri-
e. As God said, *Ye shall die*; and the woman said, *Peraduenture* *Gen. 2.*
ye shall die; and the Serpent said, *Ye shall not die*: so there be
three opinions of Vsury: Some say like God, *Thou shalt die*; they
think that Vsury is viterly vnlawfull, because God hath viterly
for-

Gen. 3.

2. Sam. 15. 9.

21. 21. 22.

Objections for
Vſury.

21. 21. 22.

21. 21. 22.

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in 10. 20. 21.
in 10. 20. 21.

forbidden it: ſome ſay like to the woman, *Periurum non ſtatim moritur*; they doubt whether Vſury bee utterly unlawful for us, becauſe it is ſo much tolerated: ſome ſay like the Serpent, *Non morietur*; they thinke that Vſury is lawfull, becauſe it is gainfull, as *Saul* thought that the Idolaters beaſts ſhould not be killed, becauſe they were fat. But as he was commanded to kill the fat beaſts, as well as the leane beaſts: even ſo we are commanded to kill fat ſinnes, as well as leane ſinnes, gainfull ſinnes, as well as prodigall ſinnes.

They which pleade for Vſury, obiect theſe arguments: Firſt, they ſay, God doth allow ſome kinde of Vſury: for in Deu. 23. it is ſaid, *Of a ſtranger thou maiſt take Vſury*. I perceiue no Scripture ſpeaketh for Vſurers: *Of a ſtranger* (ſaith God) *thou maiſt take Vſury*: but thou takeſt Vſury of thy brother; therefore thou condemneſt thee, becauſe thou ſeſt thy brother like a ſtranger. Here *ſtranger* doth ſignifie the Jewes enemies, whom they were commanded to deſtroy: therefore marke how much God maketh againſt Vſury, which they obiect for Vſury. God doth not licenſe the Jewes to take Vſury of any but their enemy, whom they might kill. They might not bee Vſurers unto any, but to them of whom they might bee deſtroyers, whom they might ſlay, of whom only they might take Vſury. Now Vſury is a kinde of puniſhment, and ſuch a kinde of puniſhment, as if we are to kill a man, it were a very fit puniſhment for him: and therefore the Jewes might take Vſury of none but them whom they might kill. I hope Vſurers will allege this Scripture no more.

Secondly, they ſay they lend for compaſſion, and ſo make Vſury a worke of charity. This were charity, Not to be makers in our gaires, but to bee partakers in our loſſes: but Vſury will bee partakers in our gaires, but not in our loſſes, though wee loſe, yet they will gaine. Is this charity? Is this charity?

Thirdly, they ſay, If he gaine, and I gaine too, is not this may he not conſider my friendſhip, and be thankfull? Ye, he may bee thankfull: but no man is bound to bee thankfull, when hee hath receiued a good turne: then hee is ſurely bound to bee thankfull to him, and if he require thy curſe,

to thankfull: but if thou bind him to requite it, then thou art
source of his sin: For the hardness of his heart is not to be
excused.

Fourthly, they say, Usury is necessary for Orphanes, and Wi-
dowes, and strangers, which have no other way to get their li-
ving, and therefore some Usury must bee tolerated. If Usury bee
necessary for vs, how did the Iewes without it? Did God thinke
it good for the state of their common-weale to bee without V-
sury? and is it good for the state of our Common-weale to
have Vsurers? This is wisdom against God.

Fifthly, they say, If I may not gaine by the money which I
lend, I will lend no more, but keepe my money to my selfe. Nay,
that is as bad to keepe thy money from them which need, as to
lend thy money for Usury. For Christ saith, *From him which
borroweth, turne not away thy face*: then fore thou art bound to
lend. As hee hath a curse in *Prov. 11.* which keepeth his come,
when hee should sell it vnto them which hunger; so hee hath a
curse in *Ezekiel 18.* which keepeth his money when hee should
lend it vnto them which want.

Sixthly, they say, Because Usury comes of biting, the biting
Usury is onely forbidden, and not the biting Usury. Why
then all Usury is forbidden, for all Usury cometh of biting;
With the wife God hath giuen it a name to condemne it.

Lastly, they alledge the Law of the Land for it, and say, They
Queenes statute doth allow vs to take upon Usury tenne in the
hundred. These are like the Iewes, which said, *We haue a law, and
by our law he shall die*: when they could not say by Gods law he
shall die, then they say, *By our law he shall die*: so when they can-
not say by Gods Law we may take Usury, they say by mans law
we may take Usury. This is the poorest defence of all the rest for
if Gods Law forbid thee, can any law of man excuse thee? As it
would not serue *Adam* to say, *The woman hath seduced me, so I will not
sue the Visiter to say, the Law doth excuse me* for though per-
aduenture our law doth tolerate more than should bee tolera-
ted, yet I would haue you know, that our Law doth not allow
ten in the hundred, nor five in the hundred, nor one in the hun-
dred, nor any Usury at all: but there is a restraint in our Law,
that no Visiter take above ten in the hundred; it doth not allow
ten in the hundred, but punisheth that tyrant which exceedeth

above

Math. 23. 23

What hee
saith

Ioh. 19. 7.

Gen. 3.

Mat. 19. 7.

about ten in the hundred, It is much like that toleration which wee read of diuorces : For the hardnes of mens hearts, Christ saith, that *Moses* did suffer the man and wife to part asunders : so for the hardnesse of mens hearts, our *Moses*, our Prince is faine to suffer as it were a kinde of *Vsury*, because otherwise no man would lend.

Luk. 16. 14.

These are the best excuses which our *Vsurers* haue to plead for themselues, against they come before the Tribunall seat of God : and if their reasons will not stand before men, nor their owne conscience, how will they stand before the Lord ? and yet he which speaketh to these, maketh himselfe a mocke. Christ preached many sermons, and neuer was scorned at any ; but when he preached against couetousnes, then it is said, that he was mock- ed : shewing, that these kinde of men are most incorrigible, and wedded to their sin, till death make them part. Yet (for that greater condemnation) wee are commanded to speake to them which will not heare : of which number is euery reader of this Sermon, if he be an *Vsurer* after.

Ezek. 2. 5.

What the *Vsurer* is like.

Now you long to heare what the *Vsurer* is like. To what shall I liken this generation ? They are like a Butlers box ; for as all the counters at last come to the Butler, so all the money that commeth to the *Vsurer* : ten after ten, and ten after ten, and ten to ten, till at last he receiue not onely ten for an hundred, but an hundred for ten : this is the onely difference, that the Butler can receiue no more than hee deliuered, but the *Vsurer* receiue more than he deliuereth. They are euē like a moath that eateth a hole in cloth, so *Vsury* eateth a hole in siluer. If you haue a piece of siluer which is as much as an hundred pounds, in one yeare *Vsurie* will eat a hole in it as big as ten pounds : in two yeares shee will eat a hole as big as twentie pounds : in three yeares shee will eat a hole as big as thirtie pounds. Nay, say they say, Hee is but a bad husband, which cannot eat more than big as fiftie pounds in a yeare : that is, which cannot gaine more than in halfe ; how many holes haue these moaths eaten in mens garments ? they are like Non-residents, that is such members that no man speaketh for but themselues : as when standeth for Non-residencie, but he which is a Non-resident, or hee which will bee a Non-resident ; so no man standeth for *Vs-*

the burche which is an Vſurer, or he which would be an Vſurer.

They are like *Iſaiah*, which ſaid, *Let me alone, I haue a way.* 1. King 22. 7.
If there be no way to liue (ſaith the falſe Steward) I know what to doe, I will deceiue : ſo if there be no way to liue (ſaith the V- Luke 16. 4.
ſurer) I know what to doe, I will oppreſſe. If I cannot liue by buying, nor by ſelling, nor by flattering, nor by labouring, I will liue by oppreſſion. But as one in his Comment ſpeakes to the falſe Steward ; Thou ſaiſt, I know what to doe : but doſt thou know what thou ſhalt ſuffer ? So I ſay to Vſurers, You ſay you know what to doe ; but doe you know what ye ſhall ſuffer ? In-
deed hee knoweth not what to doe, which knoweth not to doe well : and therefore Chriſt ſaid of his perſecutors, *That they knew Luke 23. 34.
not what they did.* Here I will end the firſt daies examination. Now I may conclude with *Paul*, *I haue not ſpoken, but the Lord :* and 2. Cor. 7. 10.
therefore as the Lord ſaid vnto *Saul* that hee perſecuted him : ſo *Aſ. 9. 22.*
they which reſiſt this doctrine, doe contemne him, and not me.

The end of the firſt Sermon.

THE EXAMINATION OF VSVRIE.

THE SECOND SERMON.

IT remaineth that wee ſpeake of the Vſurers puniſh-
ment : then, what may be thought of them which do
not take Vſury, but giue Vſury. Laſtly, what they
ſhould doe, which haue got their riches by Vſury.

To begin with the puniſhment, not only Gods Law, but euen
the Canon Law doth ſo condemne Vſurie, that firſt it doth ex-
communicate him from the Church, as though hee had no com-
munion with Saints.

Secondly, it doth detain him from the Sacraments, as though
he had no communion with Chriſt.

Thirdly, it doth deprive him of his ſepulchre, and will not
ſuffer him to be buried, as though hee were not worſhipful to lie in
the earth, but to lie in hell.

Laſtly, it maketh his will to be no will, as though his goods
were

The puniſh-
ments of
Vſurers.

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were not his owne: For nothing is ours, but that which we haue rightly got: and therefore we say, It is mine by right, as though it were not ours, vnlesse it bee ours by right. This is the iudgement of mans law.

Pro. 28. 8.

Now you shall heare the iudgement of Gods law. An Vsurer doth receiue two incomes; one of the borrowe, and another of the reuenger; of the borrowe hee lookes for gaine, but of the reuenger hee lookes for punishment. Therefore all the Scriptures prophesieth euill vnto him, as *Micaiah* did to *Achah*. *Salomon* saith, *He which increaseth his riches by Vsurie gathereth for them which will be mercifull to the poore.* As if he should say, Which hath loden himselfe like a Cart, he shall be vnladen like a Cart againe, and they shall inherit his money, for whom he did neuer gather it: For he which is vnercifull to the poore, meaneth not to gather for them which will bee mercifull to the poore. But *Salomon* saith, That they shall bee his heires, which will be mercifull, as he was vnercifull.

Pro. 31. 13.

Now marke whether this Prophecie of *Salomon* bee true; I know not how many in this City do increase by Vsurie: but this Prophecie seemeth to bee verified of many: for it is noted, that the riches and lands of Aldermen and Merchantes, and other in London, doe not last so long, nor endure so well, as the riches and lands of other in the Countrey; and that their children doe not proue so well as others, nor come to that place in the Common-weale, which for their wealth their parents looked they should come to. I can give no reason for it, but the reason of *Salomon*; *He which increaseth by Vsurie, gathereth for them which will be mercifull to the poore*: that is, their riches shall goe from their heires to Gods heires, according to that, *The reward of the sinner is laid up for the righteous*: that is, the righteous shall ioy that which the wicked gathereth.

Ezek. 22. 13.

All riches are vncertaine, but the riches which are euill gotten, are most vncertaine: they may bee called moueable goods, for they are very moueable, like the clouds which neuer stand till they fall as they cliend. God saith, that he will smite the Vsurer with his fist, not with the palme of his hand, but with his fist, which giueth a greater blow. As his hands were stricken against the poore, so Gods hands shall be stricken against him, the punishment

willow may be like his sinnes. But if you will heare their final sentence, *David saith here, That they shall not dwell in Gods Temple, nor rest in his holy mountaine.* Then wee will seeke no more punishments; for this punishment is all punishments. If they shall not come to heauen, whose then shall those riches be? Nay, whose then shall the honour bee when that day cometh? If he shall not rest in heauen, then he shall rest in hell, where no rest is. Then, saith one, the Vsurer shall cry vnto his children, *Curled be you my children, because you were the cause of these torments, for lest you should be poore, I was an Vsurer, and robbed others, to leaue riches vnto you.* To whom the children shall reply againe: nay, *Curled be you father, for you were the cause of our torments, for if you had not left vs other mens goods, wee had not kept other mens goods.* Thus when they are curled of God, they shall curse one another: curse the Lord for condemning them, curse their sinnes for accusing them, curse their parents for begetting them, and curse themselves, because they cannot helpe themselves. As they which are blessed doe nothing butlesse, for they which are accursed, doe nothing but curse.

Note.

This is the second Vsurry, which the Vsurer shall receiue of God, after hee hath receiued Vsurry of men: then the name of Vsurry shall bee fulfilled: as it signifyeth biting; so when it hath bitte another, it shall bite the Vsurer too, and neuer lett biting: then they shall wish that they could restore againe as *Zachew* did; and shall not restore, because their money is gone. Therefore if Christ bee come to your hearts, as hee came to *Zachew* house, restore now as *Zachew* did, and escape this iudgement. This is the end of the Vsurer and his money: if they stay together till death, yet at last there shall be a diuision. The deuil shall take his soule, the earth shall take his body, the strangers shall take his goods, and the mourner shall reioyce vnder their blackes, and say, *Wickednesse is come to the grave.* Therefore if thou wouldest not be counted an Vsurer, then, refuse to be an Vsurer now, for they which are Vsurers now, shall bee counted Vsurers then. Thus you haue heard the Vsurers payment.

Luke 10.

Note.

Now if you will know whether it be lawfull to giue Vsurry, whether it be lawfull to take Vsurry, I wish that you could resolve your selues, that I might not speake of it for I haue heard some

Whether it be lawfull to giue Vsurry.

Preachers

Preachers say, that there bee some truths which they would be loth to preach : and so there bee some truths which I would be loth to preach, because many heare by halues, and some for malice, or ignorance will take things other wise than they are spoken; yet because I haue promised, I will speake something of it.

Ier. 15. 10.

1. Obiect.

Answer.

Well then, may wee neither take Vsury, nor giue Vsury? I know that *Jeremy* saith, *I haue not lent vpon Vsury to others, neither haue others lent vpon Vsury to me*: as though both were lawfull, not onely to take Vsury, but to giue Vsury. But thereby *Jeremy* doth signifie that he was no meddler in the world, whereas by they should enuie him like other men, and therefore hee cleereth himselfe chiefly from Vsurie, because Vsurers were most enuied. And to shew that hee was not an Vsurer, hee saith, that hee was not a borrower, which is more lawfull than to be an Vsurer: like a man which saith, I doe neither hate him, nor know him. Why, it was lawfull to know him: but to proue that he did not hate him, he saith that he doth not know him.

2. Obiect.

Answer.

So *Jeremy*, to proue that hee had not lent vpon Vsury, doth say, that hee neuer borrowed vpon Vsury, which many will doe that will not lend. The best expositors giue this sense of it. I know besides, that Christ did cast forth the buyers out of the Temple, as well as the sellers. But that was not for buying, but for buying in the Temple, where they should not buy, but pay: or else it was as lawfull to buy any thing, as it is lawfull to sell.

3. Obiect.

Answer.

I know besides, that it is a common saying, If there were no buyers, there would be no sellers: if there were no bribe-givers, there would be no bribe-takers. But in this case it may be rather said, If there were no takers, there would be no giuers: and the giuer doth not make the receiuer to take, but the receiuer doth make the giuer to giue, because hee will not lend, while the other will giue him for the loane: therefore, as wee say, The receiuer makes the theefe: so I may say, The receiuer of Vsury makes the giuer of Vsury.

Therefore I would be loth to compare them which are constrained to borrow vpon Vsury, vnto them which did buy in the Temple, and were not constrained more than they which sold in the Temple. Much lesse may I compare them which giue Vsury, vnto them which take Vsury: for there is as great a difference between

betwene them, as there is betwene giuing and taking, or betwene couctousnesse and necessity: for one is couctousnesse, and the other is necessity. He which lendeth for Vsury, lendeth for couctousnesse, but he which borroweth vpon Vsury, borroweth for necessity.

Now, for necessity God hath allowed many things: as, for necessity it was lawfull for *Adams* sonnes to marry with *Adams* daughters, because there were no other women: for necessity it was lawfull for *Danid* to eat the shew-bread, because hee had no other food: for necessity it was lawfull to worke, and heale, and fight vpon the Sabbath, which was not lawfull but for necessity: therefore, for necessity, why may not a man pay more than hee borrowed? seeing no Scripture doth forbid vs to pay more than wee borrowed, but to require more than wee lend. Some doe thinke, that as God did vnto the ambition of *Abraham*, and the malice of *Pharlob*, and the treachery of *Achilles* into good, so men may vse the couctousnesse of Vsurers into good: that is, to helpe a need, when a man is like to be vndone, and his children cast away, and his Lease forsaaken, and many inconueniencies beside like to ensue, which you know better than I, vntill he haue present money at some time to preuent a mischance. For example hereof, I may alleage how *Isack* did vse the hate of *Laban*. *Laban* did euill in swearing by idols, but *Isack* did not euill in receiuing such an oath of him, though it was an vlawfull oath: so though the Vsurer doe euill in taking Vsury, yet a man doth not euill in giuing Vsury. Beside, I may alleage the example of *Abraham* and *Abimelech*: *Abraham* made a covenant with *Abimelech*: to confirme this covenant, *Abraham* sware, and *Abimelech* sware: *Abraham* sware by the true God, but *Abimelech* sware by his false gods, & yet *Abraham* did receiue his oath and finned not. So, if her Maiesty and the Turke should make a covenant, the Turke would not swear as the Queene would swear: for the Queene would swear by the Lord, but the Turke would swear by *Mahomet*. If it be lawfull then to receiue such an oath, though it be an vlawfull oath, why may it not be lawfull for one to giue more than he borrowed, though it be vlawfull for the Vsurer to take more than he lend? Beside, a Prince may not lawfully pardon a murderer, yet I thinke that no man will say in

1. Sam. 21. 6.

Leu. 13. 10.

Gen. 31. 53.

Gen. 21. 31.

hate,

haste, that hee which hath committed murder, may not obtaine pardon. As this unlawfull giuing doth not make the taking lawfull; so the other unlawfull taking doth not make the giuing unlawfull. Besides, it is lawfull to suffer iniury, though it be unlawfull to offer iniurie: it is lawfull to suffer iniurie as Christ paid tribute, which was iniury: but it is not lawfull to offer iniury, because there are six commandments against it.

Mat. 17. 17.

Now, to take Vsury, is (as it were) to offer iniury; but to giue Vsury, is (as it were) to suffer iniury; therefore, though I may not take more than I lent, yet may I giue more than I borrowed.

Moreover, I may compare giuing of Vsury to swearing: if a man sweare without a cause, hee sinneth; but if he sweare with the Word teacheth him to sweare, hee sinneth not: so, if a man borrow vpon Vsury, and borrow without a cause, he sinneth, because he feedeth the Vsurers; but if a man may sweare with necessity, so in some cases a man may borrow vpon Vsury; that is, in case of necessity, when a man must needs borrow, and can borrow of none but Vsurers.

Lastly, I may allege, that Vsury and Vsurers are named in the Scripture, but they signifie him that takes Vsury, not him which giues Vsury: and therefore the Scripture freeth us from bidtaking, but not giuing.

Many reasons more are alleged, which I cannot refute; and therefore I will not contradict them: yet I mean not to decide the question, because I will not be mistaken. But if some should come vnto mee in that necessity and extremity which I haue mentioned, & aske, May I borrow money of these Vsurers to buy my life, or my credit, or my liuing, seeing no man will lend me freely? I would answer him as the Prophet answered *Nathan*: they do, nor do not, but *geue* answer: I will not forbid thee, nor I will not condemne thee; but if thy conscience condemne thee not, I thinke thy sinne one of the least finnes: and as *Nathan* prayed, *Lord be mercifull vnto me in this*; so I thinke God will be mercifull vnto thee in this. But if thy conscience condemne thee, I thinke thou dost it not; for it is false to thee, though thou doest it for another, because whatsoeuer is not done of such a sinne, I charge you in the feare of God, that you doe not mistake that which is said; for I know no learned Preacher, nor learned

2. King. 5. 12.

Rom. 14. 23.

of other kinde. Yet lest you should mistake the matter, as I distinguished of lenders, so I will distinguish of borrowers.

Divers kind
of borrowers.

If some may borrow vpon Vsurie, it doth not follow that all may borrow vpon Vsurie, because all haue not the like cause: therefore doe not say that I teach you to borrow vpon Vsurie, for I thinke that themost in this Citie which borrow vpon Vsurie should not borrow as they doe, because they rather maintaine Vsurie, than supplie their necessitie. Some I know borrow for more necessitie: if any may be allowed, these are they: But there is a kinde of borrowers in this Citie, which feed Vsurers as the bellows kinde the fire, so they haue no need to borrow, but because they would bee rich, and richer, and richest of all, therefore they will imploy all the money which they can borrow, thinking to get more by the vse of it, than the Vsurie of it doth come to. This maketh them sell their wares so deare, because they must not onely gaine the price, but the interest beside, and more than the interest too, or else they gaine nothing. These borrowers are in another predicament than those which borrow for necessitie: and therefore if they bee not old enough to answere for themselves, I am too young to answere for them. There are other borrowers (as I haue heard) which for some secret cause would seeme bareer and needier than they are, either because they would not bee charged deeply with subsidies, or else because they would compound with their creditors for a litle: therefore they will haue alwayes something for Vsurie, that their creditors may thinke them bare of money: or that others may pittie them in their charges. These are like those Forsters which haue wealth enough to pay their debts, and yet lie in prison because they would defraud their creditors. I doubt not but there bee more sorts than I know, I cannot hunt euery corner, because I want experience. But this is my conclusion, I would haue no man pay interest vnto Vsurers but for necessitie, euen as a trauller giueth his purse vnto a thiefe, because hee cannot saue. Thus you haue heard what I can say of them which take Vsurie, and them which giue Vsurie.

Note.

Now you would vnderstand the last question: if you haue bene Vsurers already, what you should doe with that money which you haue gained by Vsurie: Surely euen as *Zacharias* did,

What Vsurers
should do with
their gaines.

1. SAM. 11. 3.
Luk 19.

Isa. 6. 18.

Exod. 12.

Deut. 4. 34.

2 Cor. 7. 3.

Isa. 6. 60.

Twoobisfi-
ons.

restore it againe. If you cannot say as *Samuel* said, *Whose power have I taken?* then you must say as *Zacharias* said, *Whose power have I kept?* The best thing is, to doe no man wrong; but the next to that is to make him amends. This God signifieth when hee saith, *Put away the execrable thing from you:* that is, Let no vnlawfull thing stay in your hands, like the wedge of *Achan* which he had got by sinne. The same Law serueth for all which is got wrongfully, which was instituted against theeues, *Restore it againe:* the reason of this law is, because the sinne is not remitted, vntill the debt be restored.

For as humilitie is the repentance of pride, and abstinence the repentance of surfer, and almes is the repentance of couetousnesse, and forgiveness is the repentance of malice; so restitution is the repentance of Vsury. As he which is not humble, doth not repent his pride; hee which doth not abstaine, doth not repent his gluttonie; hee which doth not forgive, doth not repent his malice; so hee which doth not restore, doth not repent his Vsury: for how can hee bee said to repent for his Vsury, which liueth by Vsury still? therefore *Daniel* saith to *Nebuchadnezzar*, *Breake off thy sins by righteousness:* shewing that nothing but righteousness can breake vnrightheadnesse. As diseases are healed by the contrary, so pride is healed by humilitie, gluttonie by abstinence, malice by forgiveness, couetousnesse by almes, and Vsury by restoring. This *Paul* calleth, *The reuenge of a Christian*, when hee takes reuenge vpon his finnes, and punisheth his lusts, so that hee maketh them doe contrary to that which they would doe. Therefore you must restore that which you haue gotten by Vsury, or else you doe not repent of your Vsury.

As a Camell when hee comes home casteth off his burden at the doore, that hee may enter into his stable: so they which are laden with other mens goods, when they goe to heaven, must leaue their burden where they had it, lest they be too galled to get in at the narrow gate. But as the Disciples of Christ say, *This is a hard speech:* so to them which haue got more than they haue by vnlawfull meanes, this is a hard speech, to bid them restore it againe: there be two great rubs in the way.

First, the losse which they shall sustaine, if they restore againe all which they haue got vniustly: Then the difficulty to

restore

restore it againe to the right parties. If you aske mee as *Amaziah* asked the Prophet, *How shall wee doe for those hundred talents?* How shall I liue when all is gone that I haue got wrongfully; I can say no more than the Prophet said to him, *The Lord is able to giue thee more than this.* *Zachew* did not feare how hee should liue, but *Zachew* did feare to offend: so thou shouldst not feare to restore other mens goods, but thou shouldst feare to keepe other mens goods: and as *Zachew* liued when hee had restored, so thou shalt liue when thou hast restored. He which saith, *Trie me if I will not powre downe a blessing,* *Malac. 3. 10.* trie him whether hee will not powre downe a blessing; for hee hath promised to blesse the Lender as well as the Sacrificer. Hee which is the Lord of all, can giue thee more wealth than thou needest: but if you cannot restore to the owner, nor to his heires, then giue it to the poore, for they are the next heires, and repent that thou hast kept it so long: but in no wise thou maist keepe it vnto thy selfe, because it is none of thine.

When *Hezechiah* was like to die, *Esay* said vnto him, *Set thy things in order before thou die.* That which he aduised him, he aduised all, set your things in order before you die. What is this to set things in order, but to restore vnto euery one his owne? When thou bequeathest thy body to the earth, then thy body is set in order: when thou bequeathest thy soule to God, then thy soule is set in order: when thou bequeathest thy goods to the owners, then thy goods are set in order: therefore if thou die with other mens goods in thy hand, then thou diest before thou hast set things in order, and then thou diest in thy finnes, and then no promise in all the Scripture appertaineth vnto thee, because nothing is promised vnto sinners, but vnto penitent sinners.

Therefore that you may not die in your finnes, it is necessary to make restitution before you die, or else you die in your sinne, and are crossed out of all the ioyes of Heauen. Wherefore as *Abner* said to *Isab*: *Knowest thou not that it will bee bitter in the later end?* So remember whether this course will bee sweet or bitter in the end. If they bee condemned which giue not their owne goods to them which need, like the rich Glutton; how can they bee saved which draw other

mens goods from them, that haue more need of their

Thus you haue heard the definition of Vsurie, and the den-
nation of it, and the vnlawfulness of it, and the kindes of it, and
the punishment of it, and the arguments which are alleaged for
it, and what may be thought of them which doe not take Vsurie
but giue Vsurie, and what they should doe which haue got their
living by Vsurie.

Now seeing you may not be Vsurers to men, let every man
hereafter be an Vsurer to God; which promisseth, If thou leaue
Math. 19. 26. father, or mother, or wife, or children, or house, or land for him,
not ten in the hundred, but an hundred for ten, nay an hundred
for one, and in the world to come life euerlasting: that is, a
thousand for one. That wee may receiue this Vsurie, let vs pray
that the words which wee haue heard out of this Psalm, may
dwell with vs till we dwell in heauen.

THE CHRISTIANS SACRIFICE.

To my late Auditors, the congregation of Clement Dares,
all the good will which I can wish.



*B*etwixt in Christ Iesus, my first fruits, I haue nothing
this note to leaue with you, which is the summe of all my
Sermons: ye haue heard it already, and as the *Apostle*
calls the *Corinthians* his Epistle, so ye should be my Sermon, and
my Sermon should be printed in your hearts, as this is printed in
paper. If you haue not given your hearts to him that sent for them,
now thinke that God hath sent for them againe, and heare him
whom ye cannot heare speaking. Take not custome for your
show occasion as well as sine: seeke the use of every thing
to haue your kingdome here. And so I leave you all with
(whom I haue preached) to bring forth the fruit of that seed
is sowne: beseeching you for all the loue that you haue of heauen,
that ye would not count any thing in this world worthy taking
hearts from God, but thinke of the day when ye shall giue account
every

2. Cor. 2. 3.

which ye haue heard, and he which hath called you in this prison, will glorifie you in his palace: where ye shall see him to whom ye haue giuen your hearts, and enioy that blessing of blessings, which maketh all the world to worship him. The father of our Lord Iesus Christ, which hath begun to draw you to his kingdome, neuer leaue you until you come vnto it. Amen.

Your late vnworthy seruant
for the Lord, H. S.

THE CHRISTIANS SACRIFICE.

Prou. 23. 26.

My sonne, giue me thy heart.



O binde all the lessons together which yee haue learned since I came, this sentence came vnto my minde,

Iob 12. 22.

My sonne giue me thy heart: which is the summe of all that ye haue heard, and shewes in what cheft you should lay vp these treasures; in your heart: and

Luke 2. 19.

Psal. 37. 32.

Dan. 7. 28.

then giue that heart to God, and he will keepe all safe.

A supplication is come (as it were) from God to man, that man would send God his heart, penned by *Salomon*, vnder the name of *Wisdome*, and directed to her sonnes; *Wisdome* en-

Prou. 9. 1.

Rom. 8. 15.

Gal. 4. 24.

Iohn 4. 14.

treateth her sonnes that they would giue her their hearts; this *Wisdome* is God, we by adoption are his sonnes, and our heart is that which Christ calls spirit and truth, without hypocrisie; *Giue me that heart*, saith God. Hee which giues any thing to another, considers before what hee loues, and giues that which hee thinks will be accepted, that he may be loued for the gift: therefore *Danid*, as though he were at a stand, and sorrowed that he could not doe enough for God, breakes forth to himselfe, *What shall I giue vnto the Lord, for all that he hath giuen me?* The Lord hearing (as it were) these signes of his seruants, which care and study what they may doe to please him, comes in their suspense,

Psal. 116. 12.

and like a friend which desires nothing but good will, answers from heauen, *My sonne giue me thy heart.* Vnder which sute hee taxeth them beside which are suters alwayes to him, and looke still to receiue like the Publicans, but neuer cast in their minde what they should giue: therefore their tribute is set downe by equall measure vnder the Kings scale, Euery man must *homage his heart.*

He which alwayes gaue, now craues, and he which craued alwayes, now giues: Christ stands at the doore like a poore man, and askes not bread, nor clothes, nor lodging, which wee should giue to his members; but our heart, that is euen the continent of all and gouernour of mans house, which sits on the bench like a Iudge to giue the charge, and teacheth the tongue to speake, the hand to worke, the foot to walke, the eare to attend, the eye to obserue, the minde to chuse, and the flesh to obey. That we must present to God like a burnt sacrifice, wherein all is offered together, a wise tongue, a diligent hand, a wary foot, a watchfull eye, an attentiu eare, an humble minde, an obedient flesh, put all together, and it is but the heart; *My sonne* (saith God) *giue me thy heart.* Here thou art the giuer, God the petitioner; thy heart the gift, which he claimeth by the name of a sonne: should God be a suppliant vnto thee and mee? but that our vnthankfulnesse condemnes vs, that for all the things which he hath giuen vnto vs, we neuer considered yet what wee should giue vnto him before he asketh. He is faine to p[re]sent his petition like a suter, and say, *Giue me thy heart.*

Marke what God hath chosen for himselfe, not that which any other should lose by, like the demands of them which care for none but themselues; but that, which being giuen to God, moues vs to giue vnto euery man his due, as *Zachew* when he gaue his heart to Christ, parted his goods to the poore, and restored, to all, that which he had gotten by wrong.

Once God required offerings and sacrifices, which men were vnwilling to giue, because it was a deare seruice of God; but now he saith, that the heart is more than all burnt offerings and sacrifices. *Jacob* loued *Ioseph* more than all his brethren; so God loueth the heart more than all her fellowes; this mine God will haue for all his benefits, which wee may best afford him. Thy

Leuit. 1. 9.
Ch. 13.

Luke 19. 1.

Mal. 1. 13.
Ch. 3. 13.

Mark 12. 23.
Gen. 27.

alms to the poore, thy counsell to the simple, thy inheritance to thy children, thy tribute to *Cesar*, but thy heart to God : hee which is a spirit, requires the spirit, and delights to dwell in the hearts of men. Here God plants himselfe as in a Castle, which is alwayes besieged with the world, the flesh, and the deuill. If the enimie get a thought, or a word, or a worke, yet he hath but ranced the walles; but if he take the heart, then the fortresse is lost. For that time, all our thoughts words and workes, are captiue vnto him : he bids them goe, and they goe; doe, and they doe it.

That man is like *Esaú*, which had an inheritance, which had a heart, but now hee hath not possession of his owne : therefore giue God thy heart that hee may keepe it, not a peece of thy heart, not a roome in thy heart, but thy heart. The heart diuided dieth : God is not like the mother which would haue the child diuided : but like the naturall mother which said, Rather than it should be diuided, let her take all. Let the deuill haue all, if hee which gaue it bee not worthy of it. God hath no cope-mate, therefore he will haue no parting of stakes, but all or none; and therefore he which askes here thy heart, in the sixth of Deuteronomy and the fifth verse, asketh *all thy heart, all thy soule, all thy strength*; thence hee requireth *all*, lest wee should keepe a thought behinde : yet it is thy heart, that is, a *vaine heart, a barren heart, a sinfull heart*, vntill thou giue it vnto God; and then it is the *Sponse of Christ, the temple of the holy Ghost, and the image of God*, so changed, and formed, and refined, that God calls it a *new heart*.

Some haue a *double heart*, as it is in the twelfth Psalm : but God acknowledgeth but one heart, saying, *Giue me thy heart*, not giue thy hearts; declaring that a single heart is pleasing vnto him, and that they which haue a double heart, a *heart and a heart*, haue neuer a good heart.

God doth not require the heart, as though hee required no more but the heart, like the Pope, which saith; giue me thy heart, it sufficeth. To maintaine his Papists pendant and croucheart, which liue amongst Christians; hee requireth nothing of such but their heart, that they may worship God with their lips, but dissemble their religion, and forswear their opinion, and come to Sermons, and subscribe to our lawes, and seeme Pro-

Rom. 12. 1.

Luk. 6. 45.

Matth. 14. 24.

2. Sam. 5. 6.

stants; as the deuill licenseth witches to seeme Christians, so they giue him their heart, hee dispenseth with them to dissemble, and giue the rest as they list: but God requireth the heart, because wee should not dissemble: for in the twelfth to the Romans, hee commandeth the body too; *Offer vp your bodies*, which wee cannot doe, vnlesse wee giue the heart, and hand, and tongue, and eyes, and eares, and all; for the body is all: but the heart is chiefe in request, because if there be any goodnesse, it lies in the heart, and because he which giues the heart, giues all: for out of the abundance of the heart the mouth speaketh, the hand worketh, the eye looketh, the eare listneth, the foot walketh to doe good or euill.

Therefore there is such strife for the heart, as there was for *Moses* bodie: *Giue it mee*, saith the Lord; *giue it me*, saith the Tempter; *giue it me*, saith the Pope; *giue it me*, saith riches; *giue it me*, saith pleasure; as though thou must needs giue it: now here is the choice, whether thou wilt giue it to God, or to the Deuill; Gods heart, or the Devils heart, whose wilt thou be?

Thus doth man hang in a balance, like a young virgin which hath many suiters: some shee fancieth for parentage, some for personage, some for friends, some for wealth, some for wit, some for vertue, and after all, chuseth the worst of all: so the heart hath so many suiters besides God, that sometimes she marieth with one, sometimes with another, the world keepes her, the flesh keepes her, the deuill keepes her; which haue no more interest in her, than *Herod* to his sister, but seeke her spoile like them that marry for riches, are glad when one dyes, that another may come. These suiters are like *Absolon*, which did not seeke the hearts of the people like *Dauid*, but stole them with flatterie and lies: but God would haue thee *giue thy heart*.

As a man considers what hee doth when he giues: so God licenseth vs to consider of that which we doe for him, whether he deserues it, whether we owe it, whether he can require it, lest it should come against our will, therefore *giue me*, saith God: as though hee would not straine vpon vs, or take from vs: but thou wilt giue him thy heart, then he accepts; it must come freely like a gift, as his blessings come to vs, and then his demand is granted. Here is no respect of time, how long thou must stay

it, no how long he will keep it; but give it, is the present time, as though hee would haue it out of hand while hee asketh; before yee goe out of the Church: for what can we aske of him, while we deny him but one thing which he askes of vs? Is therefore consider who is a suter to you? Now I am a collector for God, to gather hearts: either you must grant him or deny him, thinke who shall lose by it, if thou wilt not pay thy Land-lord his rent. How many subiects would reioyce if they had any thing to giue to their Prince, and pray hee to accept it; and bee glad if she would take it, that they might but say, I haue giuen a present to the Queene? So *Mary* reioyced that shee had a little oyle to sprinkle vpon Christ, but shee would take no money for it. Yea the widow of Zarephath was so ioyfull that shee had a little food for the Prophet, that shee spared it from her children, and her selfe, to serue him first. So they which loue the Lord, like his Disciples, which left all to follow him, had rather that he should haue their riches, their honours, their hearts and their liues, than they themselves.

8. 1. m. 2. c.
21. 3. h. 3.
21. e. 3.
41. 01. 1. h.
e. 2. h. 3.
01. 3.

Like 5. 11.

Why is *Dauid* called a man after Gods own heart, but because when God said; *Give me thy heart*; his spirit answered like an Echo, I geue thee my heart? Is God so desirous of my heart? What good can my heart doe to God? It is not worthy to come vnder his roose. I would I had a better gift to send vnto my Lord; goe my heart to thy maker: the Bridegroom hath sent for thee, put on thy wedding garment; for the King himselfe will marry thee. Who is not lory now that hee did not giue his heart before? Is hee not worthy to dye, which will take his heart from him that made it, from him that redeemed it, from him which preserves it, from him that will glorifie it; to giue it vnto him which will infect it, torment it, condemne it? Will a scrutar reach the Cup to a stranger, when his master calles for it? Or will a man sell his coat if hee haue no moe? What doest thou refuse for God when thou hast giuen Satan thy heart? Christ hath promised to come and dwell with thee: where shall hee stay, where shall hee dint, if the chamber bee taken vp, and the heart let forth to another? Thou art but a tenant, and yet thou takest his house ouer his head, and placest in it whom thou wilt, as if thou wert Land-lord.

1. Sam. 13. 14.

Reuel. 3. 20

21. 1. m. 2. c.
21. 3. h. 3.
21. e. 3.
41. 01. 1. h.
e. 2. h. 3.
01. 3.

Canst

Canst thou possesse another mans goods, but hee will molest thee, and trouble thee, vntill hee haue his owne? and doest thou thinke to keepe that which is Gods, and hold it in peace? No, he will neuer suffer thee to rest, but cry vpon thee day and night as *Moses* vexed *Pharaoh* vntill hee let the people goe; so thou shalt bee distracted with feares and thoughts, as one plague followed another, vntill thou let thy heart goe, that it may serue God: for as if a man should pull out thy heart, and take it from thee, so gricuous is it to God to keepe thy heart from him.

Therefore let all suters haue their answer, that thy heart is married already. As *Isaac* answered *Esau*, *Iacob* haue I blessed, and he shall be blessed: so thou maist say, God hath my heart, and hee shall haue it; and them that craue it hereafter, send them to Christ for it, for it is not thine to giue, if thou haue giuen it to God already. But take heed thy heart doe not lie to thy life, and say it is Gods when it is the worlds; like *Ieroboams* wife, which would not seeme to be *Ieroboams* wife. By this thou shalt know whether thou hast giuen it to him or no; if the heart be gone, all will follow. As the Sunne riseth first, and then the beasts arise from their dens, the fowles from their nests, and men from their beds; so when the heart sets forward to God, all the members will follow after it, the tongue will praise him, the foot will follow him, the eare will attend him, the eye will watch him, the hand will serue him, nothing will stay after the heart, but every one goes like hand-maids after their mistress: this Christ verified saying; Make cleane within, and all will be cleane: therefore the Publican did beate vpon his heart, though hee were angry with it, because it did not waken all the rest: shewing that as the father gaue vs all, when hee gaue his sonne: so wee giue him all when we giue our hearts. This is the melody which *Paul* speaketh of, *Ephes. 5. 19. Make melody to the Lord in your hearts*: shewing, that there is a consort of all the members, when the heart is in tune, and that it soundeth the melody in the eares of God, and makes vs reioyce while we serue him. We haue example hereof in Christ, which said *I will* meat and drinke vnto him to doe his Fathers will: and in *David*, which danced to see the Arke: and in the *Israelites*, of whom

2. Sam. 3. 8.

Exod. 8. 13.

Exod. 9. 18.

A. 16. 14.

Exod. 8. 6. 9.

Exod. 10.

Gen. 27.

1. King. 24. 8.

Psal. 123. 2.

Matth. 13. 26.

Rom. 8. 32.

John 4. 34.

2. Sam. 6. 14.

1. Chron. 29. 9.

whom it is said, that they reioyced, when they offered from their heart vnto the Lord.

Therefore *Salomon*, picking out the heart for God, spake as though hee would set out the pleasantest, and fairest, and easiest way to serue him, without any grudging or toyle, or wearinesse. Touch but the first linke, all the rest will follow: so set the heart a going, and it is like the poize of a clocke, which turnes all the wheelles one way; such an oyle is vpon the heart, which makes all nimble and currant about it: therefore it is almost as easie to speake well, and doe well, as to thinke well. If the heart indue a good matter, no maruell though the tongue be the pen of a readie writer: but if the heart be dull, all is like a left hand, so vnapt and vntoward, that it cannot turne it selfe to any good. *Psal. 45. 2.*

Therefore Gods sutes haue so hard passage in mens countsailes, iudgements, and parliaments, because they doe not giue him their hearts, which should bee the first offering of all; if they would giue him their hearts before they sit downe to heare his cause, they could not deny him any thing that is for his honour, though it were against their profit: but as Christ saith, *Not my will, but thy will:* so they would say, It is not our kingdome, but thy kingdome; it is not our Church, but thy Church: therefore not our will, but thy will; not our law, but thy law; not our discipline, but thy discipline raigne in it; and all that giue their hearts subscribe to this: the rest say, not thy will, but our will; not thy law, but our law; not thy discipline, but our discipline; because as the Apostle saith, *They seeke their owne glory, and not Christ,* Phil. 2. 21. This hath bene the rub euer since Antichrist was first resisted. *Herod* could not see how hee should be King, if Christ should reigne: therefore as the Imag-makers cried and stormed when Images should goe downe, alleaging that they liued by that craft: so, if you marke what kinde of men they were which did preach and write, and labour so hotly against religion, it is they that were like to lose some of their dignities, or their commodities by it. *Mat. 2. 3.*

The Scribes and Pharises resisted Christ more than the people, because he denounced woe to them, and misliked that they should bee called Rabbi: how hard is it to follow Christ, when he saith, *Leaue all?* nay, if hee bid vs leaue any thing for him, though *John 11. 48.*
Matth. 23. 7.
Marks 10. 21.

though wee should leaue our selues: *Matth. 16. 24.* The tongue will not praise, because the heart doth not loue; the eare doth not heare, because the heart doth not minde; the hand doth not giue, because the heart doth not pitie; the foot will not goe, because the heart doth not stir: all stay vpon the heart, like the Captaine that should giue the onset. Thus to shew that hee serueth all, the Lord requireth that which bringeth all.

Eccles. 1. 13.

6. 14.

Secondly, God requireth the heart, shewing that all the things of this world are not worthie of it, nor a peece of it, nor a thought, vnlesse it bee to contemne them, as *Salomon* thought of Vanitie: for if the heart be the temple of God, he which giueth it to any thing else, committeth sacrilege, and breaketh that commandement, *Giue vnto God that which is Gods*, *Matth. 22. 21.*

Psal. 4. 4.

Job 22. 2.

Thirdly, that all should consent so with the heart, that we should speake as if our heart did speake, pray as if our heart did pray, heare as if our heart did heare, giue as if our heart did giue, remit as if our heart did remit, and counsell as if our heart did counsell, as the Apostle saith, *Doe all things heartily*, *Col. 3. 23.* which if wee could keepe, nothing that we doe should any way trouble vs, because nothing is troublesome, but that which is against the heart.

Matth. 8. 19.

Matth. 4. 20.

John 9. 26.

Fourthly, that we should serue God for himselfe, and not for our selues, as hee which gines his heart, doth all followe: this Christ requires, when hee casts off that Disciple that offered to follow him for aduantage. *The birds haue nests, and the Foxe haue holes, (saith Christ) but the sonne of man hath not a place to hide his head:* shewing his Disciple, if hee will follow him, he must not looke for a place to hide his head: wee must leaue all to follow Christ, as *Peter* did, and not seeke all by following him, as they that went after him for bread.

1. Thes. 5. 16.

Fifthly, that we should not serue God by fits, as we visit when the night comes, to heare when the Sabbath comes, when Lent comes, to repent when death comes: but the fruct of the heart is a continuall seruice, like that in *1. Thes. 5. 17.* *ioyce euermore, pray continually, in all things giue thanks:* this is this which reioycest, and prayeth, and thanketh continually. The tongue prayeth but sometime, the eare attendeth but sometime,

the hand giueth but some time: but the heart prayeth, and
worshippeth alwayes: a man may serue God al-
way with his heart and neuer bee wearie, because the heart can-
not serue him, vnlesse it reioyce in his seruice: and therefore the
Israelites praised God with musicke, which did not delight
God, but shewed that they delighted in his seruice, as they did
in musicke. But if the tongue, or the hand, or the eare, thinke to
serue God without the heart, it is the irksomest occupation in
the world, the houre of tediousnes, like a long sicknes, hee is ti-
red before hee begin, and thinketh himselfe in the stocks, vntill
the Sermon bee ended, and vntill his prayer bee done, that hee
may be at libertie, and returne to his old bias againe.

1. Chron. 15. 26.

1. Tim. 2. 8.

1. Tim. 2. 8.

Luke. 1. 46.

1. Tim. 2. 8.

Gen. 4. 9. 10.

Gen. 22. 13. 14.

Mark. 15. 8.

1. Tim. 2. 8.

1. Tim. 2. 8.

Luke 22. 22.

1. Tim. 2. 8.

1. Cor. 13. 11.

1. Tim. 2. 8.

1. Tim. 2. 8.

Mark. 12. 42.

Mark. 12. 42.

Gal. 6. 7.

1. Tim. 2. 8.

Lastly, this shewes how God mislikes our coldnes in hea-
ring, or praying, if wee cannot say with the Virgin in Luke the
first chapter and six and fortieth verse, *My heart doth magnifie
the Lord.* All that comes short of this, is hypocrisie, and pleaseeth
God like the offering of *Cain*. As *Ioseph* charged his brethren
that they should not come to him for corn, vnlesse they brought
Demetrius vnto him, whom they left at home: so God will not
heare vs to speake to him, nor come to him for any thing, vnlesse
we bring our heart vnto him, which wee leaue behinde. The
tongue without the heart is a flattering tongue; the eye with-
out the heart is a wicked eye; the eare without the heart is a
deaf eare; the hand without the heart is a false hand. Doe thou
thinke that God will accept a flattering tongue, a wicked
eye, a deaf eare, a false hand: which receiue a sacrifice if it be
but leane, or brused? No saith *Paul*, in his first Epistle to the Co-
inthians, the 13. chapter and first verse, *If I giue al that I haue,*
and not loue, that is, giue not my heart, it auails me nothing: he
saith not, that they which giue not their heart, giue nothing:
but that they shall haue nothing for such offerings: hee which
brings but a mite and brings his heart, brings more than hee
which offers a talent, and hee shall goe away more iustified than
hee which saith, *All that I haue I haue kept from my mouth upward:* for
God is not mocked, but knowes how much is behind, though
he seeme to bring all. Hee markes how I speake, and how
you heare, and how wee pray in this place, and if it come not
from the heart, hee repels it as fast as it goes vp, like the smoke
which

- which climbs towards heauen, but neuer comes there, he thinkes when hee hath the gift, he hath the heart too; but when hee hath the gift, calles for the heart still: the Pharise prayer, the harlots vow, the traytors Kisse, the Sacrifice of *Cain*, the feast of *Iezabel*, the oblations of *Ananias*, the teares of *Esaie*, are nothing to him, but still hee cries, Bring thy heart, or bring nothing, like a iealous husband, when he hath a wife, yet he is iealous whether hee hath her heart; so whatsoeuer thou doe, yet God is iealous still, and respects not what thou doest, but whether thou doe it from thy heart, that is, of meere loue toward him. If *Pilate* had washed his heart when he washed his hands, hee had beene cleaner than *Naaman* when hee came out of Iordan; if the *Sichemites* had circumcised their hearts, when they circumcised their flesh, they had saued their soules when they lost their liues: if *Cain* had offered his heart when he offered the fruits, his offering had beene as acceptable as *Abels*. But as swines flesh was like sheepes flesh, yet was not accepted, because it came from an vncleane beast: so *Cains* offering, *Pilates* washing, the *Sichemites* circumcision, the *Pharises* prayer, and fasts, and almes, were as faire as the Apostles; yet they had no reward, but *Woe to you hypocrites*, because they wanted the heart; which is like the fire that kindleth the Sacrifice. But will hee require our prayers, and fasts, and almes, as he did them? Yea saith Christ, *Except your righteousnesses exceed the Pharisees*, that is, except we giue our heart beside our lips, and our eyes, and our almes which they gaue, *we shall not enter into the kingdom of heauen*; because our righteousness doth not exceed the righteousness of the Pharisees, but their righteousnesse very far exceedeth ours.
- Christ doth not bid them *woe*, because they were Pharisees, as wee are not, but because they were hypocrites as wee are. God delights himselfe in giuing, and therefore hee loueth a cheerefull giuer: but hee cannot giue cheerefully, which giues not his heart. Therefore, as *Judas* thought the oyle spent which was fragrant vpon Christ, & wished the price of it in his purse: so they grieve and grieue when they should doe good, and thinke, Shall I lose it? Can I spare? What will it bring? So the good worke dieth in the birth, like a bird which droupeth in the hand, while the hand consider

considers whether hee shall let her goe, or hold her still : as hee
 to wring *Hercules* club out of his fists, as to wring a penitent
 teare from their eyes, a faithfull prayer from their lips, or a good
 thought from their heart, which cannot afford the heart it
 selfe all is too much, which they doe, and they thinke God more
 beholding to them for blurring out a *Pater noster*, or staying a
 Sermon, or fasting a Friday, than they to him for all his benefits:
 and when they haue done, what is their reward? *Woe be vnto you*, *Matth. 23. 2.*
 like the Scribes and Pharises, because you giue not your hearts
 but your mouthes : therefore wee doe but vex our selues, and
 lose our labour, thinking to make God beleue that wee pray, *Matth. 15. 8.*
 when indeed our lips doe but pray : whereby it comes to passe
 as wee serue him, so hee serueth vs, our peace is not in deed but
 in word, our ioy is not in heart but in countenance : a false com-
 fort, like our false worship ; for he which giueth God his lips in
 stead of his heart, teacheth God to giue him stones in stead of
 bread, that is, a shadow of comfort for comfort it selfe.

Now when wee haue giuen God faire words, and long pray-
 ers, and solemne fasts, and mourning countenances, hee puts in
 but a word more to fill v^p the sacrifice, *Giue me thy heart*, and it
 sufficech. It is like the last sute of *Abraham*, when hee said to
 God, *I will speake but this once* : so if thou wilt heare him in this,
 hee will aske no more : therefore now conclude, whether God
 shall haue thy heart or nothing : if thou consider what right
 he hath to aske it, and what cause thou hast to giue it, thou canst
 not keepe it till I end my Sermon.

Of all the suiters which come vnto you, it seemes there is
 none which hath any title to claime the heart but God, which *Mal. 1. 6.*
 challengeth it by the name of a sonne ; as if hee should say, thou
 shalt giue it to thy father, which gaue it to thee : art thou my
 sonne ? My sonnes giue me their hearts, and by this they know
 that I am their father, if I dwell in their hearts ; for the heart is
 the Temple of God ; therefore if thou bee his sonne, thou wilt
 giue him thy heart, because thy father desires it, thy maker de-
 sires it, thy redeemer desires it, thy Saviour desires it, thy Lord
 and thy King and thy master desires it, which hath giuen his
 sonne for a rancome, his spirit for a pledge, his word for a
 guide, the world for a walke, and reserves a kingdome for
 thine *1. Cor. 4. 16.*
Rom. 8. 33.

- thine inheritance. Canst thou denie him any thing, which hath
 giuen the heire for the seruant, his beloued for his enemy, the
 best for the worst? Canst thou denie him any thing, whose good-
 nes created vs, whose fauour elected vs, whose mercie redee-
 med vs, whose wisdom conuerteth vs, whose grace perfecteth vs,
 whose glorie shall glorifie vs. O, if thou knewest (as Christ
 said to the woman of Samaria, when shee hacket to giue him wa-
 ter) if thou knewest who it is which saith vnto thee, *Giue me thy
 heart*, thou wouldest say vnto him as Peter did, when Christ
 would wash his feet, *Lord, not my feet onely, but my hands and
 my head*; not my heart onely, but all my body, and my thoughts,
 and my words, and my workes, and my goods, and my life, take
 all that thou hast giuen. For why should wee not giue him our
 hearts as well as our lips, vntlesse wee meane to deceiue him with
 words for deeds? If *Abraham* gaue *Lot* leaue to chuse what
 part hee did like, shall wee not giue God leaue to chuse that
 which hee liketh? If he did not loue thee, he would not require
 thy heart; for they which loue, require the heart. The Master
 requires labour, the Landlord requires seruice, the Captaine re-
 quires fight: but hee that requires the heart, requires it for loue,
 for the heart is loue. We will giue him little, if wee will not giue
 him that which he askes for loue toward our selues. I thought he
 say giue it, yet indeed hee hath bought it, and that dearly,
 with the dearest blood that euer was shed: hee gauest him his
 heart before he desired thy heart, but a heart for a heart, a liuing
 heart for a heart which died: thou dost not lose thy life, as he
 did for thee, but thou bestowest thy life to glorifie him: thou
 dost not part from thy heart when thou giuest it, but hee doth
 keepe it for thee, lest the Serpent should steale it from thee, as
 he stole Paradise from *Adam*, when it was in his owne custodie.
 He can keepe it better than we, and he will keepe it, if we com-
 mit it to him, and lay it in a bed of peace, and lap it with my,
 and none shall take it out of his hands. Therefore, if ye will not
 why you should giue your hearts to God? I doe not desire
 like the Disciples which went for the Asses and Colts, *The Lord
 hath need*: but wee haue need: for vntlesse wee giue our selues,
 how can hee haue them? and vntlesse he haue them, how can he
 saue them? Therefore wee haue need. If euer the saying

true. *(It is more blessed to give than take.)* more blessed are they *Mat. 20. 35.*
 which doe giue their hearts to God: than they which take poss-
 session of the world. *Abigail* did not gaine so much by her gifts. *Sam. 25. 43.*
 to *David*, as wee for our gifts to God: for she was married vnto
David, but wee are married vnto Christ: of whom the Church
 doth sing in the *9. of Canticles*, that *as well he loved: is like her be-*
loved: what heart could not be loued of him, though it doe not
 loue him? Who can alsoile this riddle? We would haue Christ
 our Bridegroom, and yet wee will not be his spouse: I would
 haue him take my heart, and yet I will not giue it. How should
 he keepe it, or saue it, or glorifie it, if I had it away, like the ser- *Mat. 26. 24.*
 uant that buried his talent in the earth? So much as I keepe from
 God, so much I keepe from heauen, and will not suffer him to
 glorifie it: as if I did wish one part to be saved, and another
 damned. Hee which would haue his heart sanctified and com-
 forted, and enlightened, and will not giue it to God, which
 should doe it, is like a woman which would haue her dough
 leauened, and layeth her dough in one place, and the leauen in
 another, where one cannot touch the other: then commeth the
 tempest and takes them asunder, and seazeth vpon the heart,
 because he findes her alone. This is his seed time, now he entereth
 in it, and fills it with his payson, till the Temple of God be the
 sink of sinne; and the heart which should be the seat of holines,
 grace and wisdom, a heart of pride, a heart of enuie, a heart of
 lust, more like a bellie than a heart. How many things lodge in
 the heart, when God is not there? It is a world to thinke how
 the diuine soule, which descended from heauen to bring forth
 fruit, is become a fit soyle for euery weed: whereby we may see
 what hearts we haue, before we giue them to God.
 Therefore now aske your hearts, who for they are, and how
 they are moued with these words? how many here will giue to
 this collection? whose heart is gone vp vnto him since I began
 to speake? Here one, and there one runs vp the ladder, like the
 angels that *Isaac* saw in his dream, and sing with *David*. *Gen. 28. 13.*
My heart is prepared, my heart is prepared, as thou art well *Psal. 108. 1.*
 as he? Doth he not send for all alike? Will he be the home,
 or the stone, or the highway, where the seed doth lose his *Mat. 13.*
 fruit? Why haddest thou rather bee compelled than invited, *Mat. 22. 14.*
 since

Mat. 21. 23.

1. Sam. 25. 10.

Psal. 24. 4.

Gen. 17. 36.

Mat. 25. 11.

Luk. 15. 22.

Gen. 34. 1.

since thou art called to a banquet? How many hearts moe might we draw to God, if all that be here would goe to him this day? But thus it stands, God hath sent vnto vs for our hearts, and wee answer him as the husbandman of the vineyard, when hee sent for fruits; or as *Nabal* answered *David* when hee sent for food: *Who is David?* or who is the Lord, that I should take my heart from pleasure and sinne, and giue it vnto him? Thus we demur vpon the cause when we should giue, whether we should giue or no; and aske the flesh, and our lusts, and our pleasures; and if the deuill will not giue his assent, then we returie and excuse: it is not mine to giue: or if thou canst get the deuils good will, I will not stand; or let sinne and pleasure haue it for a while, and when they haue done with it, then God shall haue it. Thus euery thing which should bee throwne out, hath a place in our heart; and he which should bee receiued in, can haue no room there, though hee would open the doores of Heauen, if wee would open the doores of our hearts, that the King of glory might come in.

What shall become of those hearts, when hee which craves them now, shall iudge them hereafter? Then shall they stand like *Esaie*, and see them blessed like *Iacob* which gaue their hearts; and cry themselues, as hee did to his father *Isaac*, Hail thou not reserved a blessing for vs? What a heauie heart will it bee then, when it may not ioy any longer here, and the ioyes of heauen are shut against it? and he which desired it, will not haue it, because it comes like the foolish virgins, when the doores of mercy are shut.

Thus yee haue heard what God requires for all that hee hath giuen you, and how all your seruices are lost vntill you bring it. What shall I wish you now before my departure? I wish you would giue all your hearts to God while I speake, that ye might haue a kingdome for them. Send for your hearts where they are wandering, one from the Banke, another from the Theatre, another from the Shop, another from the Theaters; call them home and giue them all to God, and see how hee will welcome them, as the father imbraceth the sonne. If your hearts were with God, durst the deuill fetch them? durst those sinners come at them? *Euen as Dinah* was deflowred when she strayed from

home: so is the heart when it straieth from God. Therefore call thy members together, and let them fast like a quest of twelue men, vntill they consent vpon the law, before any more termes passe, to giue God his right; and let him take the heart which hee wooeth, which hee would marry, which hee would endow with all his goods, and make it the heire of the Crowne. When you pray, let your heart pray; when you heare, let your heart heare; when you giue, let your heart giue; whatsoever you doe, set the heart to doe it: and if it bee not so perfect as it should or ought to bee, yet it shall bee accepted for the friend that giues it. *Prou. 3. 1. Dan. 10. 22.*

Now if you cannot command your hearts to turne vnto God, because the deuill pleads custome, and the flesh will not agree to leaue her possessions, then remember what Christ saith, *When you giue almes, let not your left hand know what the right hand doeth*: so the flesh must not know what the spirit doth. Thou must not make thy lust of counsell: but as *Abraham* when hee was bid to offer his sonne, rose vp betime, and left his wife at home, and neuer made *Sara* priuie, lest shee should stop him, being more tender ouer her child (like women) than the father is: so thou must giue thy heart to God, before the flesh heare of it: for if *Abigail* had consulted with *Nabal*, whether shee should haue supplied *Dauid* with victuals or no, when hee sent; the miser would neuer haue consented, which scolded so soone as he heard of it: therefore she went alone, and gaue that which he asked, and neuer told her husband what she would doe, lest he should hinder her, which sought her welfare and his too: so wee should steale our hearts from the world, as the world stole them from vs, and transport them to God when the flesh is asleep. *Math. 6. 2. Gen. 22. 6. 1. Sam. 25. 18.*

I haue but one day more to teach you all that you must learne of mee: therefore I would hold you here vntill you assent to giue all your hearts to God. If yee giue them not now, where haue I cast the seed, and how haue you heard all this yeare? If ye will giue them now, ye shall be adopted this day the sonnes of God, and I shall leaue you in the bosome of Christ, which will giue you Heauen for your hearts. The Lord Iesus grant that my words be not the fauour of death vnto any soule here, but that you may *1. Cor. 2. 16.*

may goe in strength thereof, through prosperity and aduersity,
till you heare that comfort from heauen, *Come ye blessed and re-
ceiue the inheritance prepared for you.*

Matth. 25. 34.

THE TRUE TRIALL OF THE SPIRITS.

1. Thes. 5. 19. &c.

19 Quench not the spirit.

20 Despise not prophesying.

21 Trye all things, and keepe that which is good.

22 Abstaine from all appearance of euill.



At the last time, when I spake of these words, I said
things giue thanks, and Quench not the spirit;
touching the first, I shewed you, that it is a
suer thing to obtaine of God, than to be thankfull
to him: for moe haue gone away speeders, than
haue gone away thankers. Then, how the wicked are beholding
to God, as well as the iust: and therefore it is said, that the Sun
doth shine vpon the iust and the vniust. Then how *Isaac* was
not so barely to *Laban*, when hee broght nothing with him
but his staffe in his hand; as man cometh into this world
without strength or staffe to sustaine him: which made me
postle to aske, *What haue you which you haue not receiued.* There-
fore, to teach man to be thankfull vnto his Maker, hee was not
made in Paradise, the place of ioy and happinesse: but being
made out of Paradise, hee was brought into Paradise, to shew
how all his ioy and happinesse came from God, and not from na-
ture, that he might know where to bestow his thanks. Therefore
Dauid to perswade all men to thankfulness, saith, *It is a good
pleasant thing to be thankfull.* If hee had said no more, but
all which loue goodnesse were bound to be thankfull: but
he saith not onely good but pleasant too, all which loue
are bound to be thankfull: and therefore as *Peters* mother was
so soone as Christ healed her of a feuer, rose vp immediately
to minister vnto him: so we, so soone as Christ hath done any thing

Luke 17. 17.

Matth. 5. 55.

Gen. 19. 13.

2. Cor. 4. 4.

Gen. 2. 8.

Psal. 147. 1.

Matth. 8.

for vs, should rise vp immediately to serue him. And as *Ananias*, when hee had receiued a sonne from God, did consecrate him to God againe : so whatsoever we receiue of God, we must giue it to God againe ; that is, vse it to his glory, and make it one of our meanes to serue him : for all things which we receiue in this life, are giuen vnto vs, lest we should want any meanes to serue God. Then because the Apostles requireth *thanks* for all things, I shewed you, that he is not thankfull before God, which thanks him onely for his benefites ; but hee is thankfull indeed, which thanks him for his chastisement. It may be, while the Lord giueth, many will say, *Blessed be the name of the Lord*. But when the Lord taketh, who will say, *Blessed be the name of the Lord*? When the Lord did take, *Iob* said, *Blessed be the name of the Lord*. There is one example then of *Pauls* doctrine, which in all things gaue thanks. The Prophet *David* saith, *Thy staffe & thy rod haue comforted me* : there is another example of *Pauls* doctrine, which gaue thanks vnto God for his rod : for an obedient childe doth not onely kisse the hand which giueth, but the rod which beateh.

After speaking of those words, *Quench not the Spirit*, I shewed you, that the Spirit doth signifie the gifts and motions of the Spirit. The Spirit in the third of *Matthew*, is likened to fire, and therefore *Paul* saith well, *Quench not the Spirit*, because first be quenched.

Here I took occasiō to speake of zeale, which is the fire of the Spirit; shewing you, that God is pleased with zeale, as men are pleased with loue : but as *Christ* did baptize with fire, so *Iohn* did baptize with water ; and as the holy Ghost descended with fire, so he did descend with wind, that coolerh fire : shewing that our zeale should be a temperate zeale, as our Masters was. *Isaiah* was commanded to crie, but not to roare : the Iewes might not gather too much Manna, no more than they might gather too little. As there is a measure in knowledge, so there is a measure in zeale; that is, be zealous according to discretion, as *Paul* saith, *Be wise according to sobriety*. The Disciples were commended for their zeale, when they left all to follow *Christ* : but *Christ* reprooued them for their zeale, when they would pray for fire from heauen to consume the Samaritans. Therefore zeale and discretion vnited together, are like the two Lions which supported

The true and false Spirit.

1 King. 20. the Throne of *Salomon* : and hee which hath them both, is like *Moses* for his mildnes, and like *Phinees* for his feruency ; therefore, as is wine tempered with water, so let discretion temper zeale. But I need not bring water to quench that fire that is out already : I would rather I could say of you, You are too zealous, as *Paul* told the *Arhenians*, they were too superstitious. But our sickness is not a hot sickness, but a cold sicknesse : the hot body is distempered, but the cold body is dead. Zeale was neuer infamous before our dayes ; the *Papists* are commended if they bee zealous ; but the *Protestant*, if he be zealous, is held in derision.

How the Spirit is quenched. Then I shew you how the spirit is quenched : as a man doth quench his reason with ouer-much wine : and therefore we say, When the wine is in, the wit is out ; because before, he seemes to haue reason, and now he seemes to haue none : so our zeale, and our faith, and our lone are quenched with sinne. Euery wrong thought, and euery idle word, and euery wicked deed, is like so many drops to quench the spirit of God. Some quench it with the businesse of this world ; some quench it with the lusts of the flesh, some quench it with the cares of the minde ; some quench it with long delayes ; that is, not plying the motion when it commeth, but crossing the good thought with bad thoughts, and doing a thing when the Spirit saith, Doe it not ; as *Abel* went to battell after hee was forbidden. Sometimes a man shall feele himselfe stirred to a good worke, as though he were led to it by the hand ; and againe, he shall be frighted from some euill thing, as though he were reprobued in his eare : then, if he resist, hee shall straight feele the Spirit going out of him, and heare a voyce pronouncing him guilty, and hee shall hardly recover his peace againe. Therefore *Paul* saith, *Grieue not the Spirit* ; meaning, that the Spirit is often grieued, before it bee quenched ; and that when a man begins to grieue, and check, and persecute the Spirit, lightly hee neuer ceaseth vntill hee haue quenched it ; that is, vntill he seeme to haue no spirit at all, but walketh like a lump of flesh.

After *Quench not the Spirit*, followeth, *Despise not prophesying* : In the end of this Epistle, *Paul* speaketh like a father which is cometo the end of his life ; who because he hath but a while to speake, heapeth his lessons together, which he would haue his

Some remember when he is gone: so *Paul*, as though hee were set to give good counsell, and had not leisure to speake that hee would, sendeth the Thessalonians a brieve of his minde; which their meditation should after amplify and expound vnto them.

His first aduice is, *Quench not the spirit*: that is, when a good motion commeth, welcome it like a friend, and crosse it not with thy lusts. The second admonition teacheth how the first should bee kept, *Despise not prophesying*, and the Spirit will not quench, because prophesying doth kindle it. The third admonition teacheth how to make fruit of the second; Try the Doctrines of them which prophesie, and thou shalt not beleue error for truth, but hold the best. The fourth admonition is the summe of all, and it commeth last, because it is longest in learning, that is, *Abstaine from all appearance of euill*. This is the sum of all, for he which can abstaine not onely from euill, but from the appearance of euill, is so perfect as a man can be in this full life: put all these together, and it is as if *Paul* should say, Quench not the Spirit by despising of prophesying; neither despise prophesying, because all doe not prophesie alike: but rather when you heare some preach one way, and some another, when you see some follow him, and others follow him, doe you try the doctrines by the Scripture, as the men of Berea did, and chuse that which is best, and soundest, and truest, hauing alway such an eye to the truth, that you abstaine from all appearance of error: so iealous the holy Ghost would haue vs of our faith, that wee set no article vpon our Religion, but that which is an vndoubted truth; as *Moses* did nothing in the Tabernacle, but that which was shewed in his parente. It seemes that there were some amongst the Thessalonians, as there bee amongst vs, which did forsake all Religion, because the Preachers did not agree, or because the liues of professors gaue some offence: therefore *Paul* sheweth, that there is no cause why they should mislike the Word for the Preacher, or why they should despise Religion for the professor, because the word & the religion are not theirs which teach it, and professe it, but Gods, and therefore cannot bee polluted by them no more than God. Then he concludeth, that seeing it is necessary, that there shall bee alwayes errors and heresies to trie vs, we should also trie them, and thereby be pro-

Prophecying.

1 Th. 5. 11.

uoked so much the more from error, or heretic, or superstition, that we abstaine even from the appearance thereof: lest wee fall into the snare; that is the scope of these words.

Despise not prophesying. This admonition is as it were the keeper of the former; for by prophesying the Spirit is kindled; and without prophesying the Spirit is quenched: and therefore after *Quench not the Spirit*, Paul saith, *Despise not prophesying*: shewing, that as our sinne doth quench the Spirit, so prophesying doth kindle it. This you may see in the Disciples, that went to Emmaus, of whom it is said, when Christ preached vnto them out of the Law and the Prophets, the spirit was so kindled with his prophesying, that their hearts waxed hot within them. This you see againe in *Sauls* messengers, which were sent for *David*, when they came among the Prophets, and heard them prophesie, their Spirit was so kindled, that they could not chuse but prophesie also; in so much that *Saul* came after himselfe, and hearing the Prophets (as they did) the Spirit came vpon him likewise, and he prophesied too: whereupon it was said, *Is Saul also among the Prophets?* This is no marvell, that the spirit of man should be so kindled, and reuiued, and refreshed with the Word: for the Word is called the food of the soule; take away the Word from the soule, and it hath no food to eat. As if you should take food from the body, the body would pine. And therefore *Solomon* saith, *Without vision the people perish*: that is, without prophesying the people famish. Therefore hee which loath his soule, had not need to despise prophesying: for then he famisheth his owne soule, and is guiltie of his death: therefore the Pastor, or that Patron, which is the cause why any place doth want preaching, is guiltie of their destruction, because he which taketh, or keepeth away the food, doth famish the body. The Apostle might haue said, *Loue prophesying*, or *honor prophesying*: but hee saith, *Despise not prophesying*. And why doth he forbid to despise prophesying? why did Christ say, *The poor receive the Gospel*? but to shew, that the rich did contemne it. Why doth Paul say, *I am not ashamed of the Gospel*? but to shew that many are ashamed of it. Euen so he saith, *Despise not prophesying*: shewing, that the greatest honour which we giue to Prophets, is not to despise them: and the greatest loue which we can

Luke 34. 32.

1 Sam. 19. 20.

1 Sam. 19. 20.

Heb. 5.
Prou. 26. 18.

Matth. 11. 9.

Rom. 1. 26.

view the Word, is not to loath it. If we do not despise the Preachers, then we thinke that we honour them enough: and if we do not loath the Word, then we thinke that we loue it enough: herefore the Apostle saith, *Despise not prophesying*, for, honour prophesying. *Prophesying* here doth signifie preaching, as it doth in Rom. 12. 6. Rom. 12. 6. Will you know why preaching is called *prophesying*? To adde more honour & renowne to the Preachers of the Word, to make you receiue them like Prophets, and then Christ saith, *I will haue a Prophets reward*: that is, not such a reward as you giue, but such a reward as God giueth. *Matth. 10. 41.*

Lastly (if you marke) *Paul* saith nor, *Despise not Prophets*, but *prophesying*; signifying, that from the contempt of the Prophets, at last wee come to despise prophesying too; like the Iewes, who when they were offended with the Prophet, charged him to prophesie no more. Therefore as Christ warned his Disciples to heare the Scribes and Pharises, although they did not as they taught; so *Paul* warneth the Thessalonians, that if any Prophets among them doe not as they teach, and therefore seeme worthy to bee despised like the Scribes and Pharises, yet that they take heed, that they doe not despise prophesying for the Prophets. Because the Preachers are despised, before the Word be despised, therefore we will speak first of their contempt. *Matth. 23. 3.*

Christ asked his Disciples, what they thought of him? so I would aske you, what ye thinke of Preachers? Is he a contemptible person, which bringeth the message of God? which hath the name of an Angell? and all his words are messengers of life? Prophets are of such account with God, that it is said, *God will do nothing, before he reueale it vnto his Prophets*: so Prophets are (as it were) Gods counsellors. Againe, Kings, and Priests, and Prophets were figures of Christ: all these three were anointed with oyle, to shew, that they had greater graces than the rest: but especially the Prophets are called *Men of God*: to shew, that all which are of God, will make much of Prophets for Gods sake. Therefore women are forbidden to take vpon them to prophesie, lest that noble calling should become vile and despised, by such vnskilfull handlers of it. Therefore when the Prophet *Elisha* would send for *Naaman* the Leper to come vnto him, these were his words, *Naaman shall know that there is a Prophet*. *Matth. 16. 13.* *2. Cor. 1. 20.* *Reuel 1. 20.* *Amos 3. 7.* *1. King. 13. 1.* *1. Cor. 14. 34.* *2. King. 5. 8.*

- Prophet in Israel* : as though all the glory of Israel were chiefly in this, that they had Prophets, and other had none : as if one Parish should triumph over another, because they have a Preacher, and the other haue none. Therefore when this Prophet was dead, *Iasb* the King came vnto his corps, and wept on his face, and cryed ; *O my father, my father, the Chariot of Israel, and the horsemen of the same* ! Shewing, that the chariots and horses, and souldiers, doe not so safegard a City, as the Prophets which teach it, and pray for it. Therefore when God would marke the Israelites with a name of greatest reproch, he called them a people which rebuke their Priests : as if hee should say, Viurpers of the Priests office : for they rebuke their Prests, which are appointed to rebukethem :
- 2. King. 13. 14.* How ioyfull and glad was *Lydia*, when she could draw *Paul* and *Silas* to her house ? *If you thinke me to be faithfull* (saith she) *come to my house* : shewing, that neuer any-guests were so welcome to her house before. How tender was the *Shunammite* over *Elisba*, that shee built an house to welcome him, and to keepe him with her ? thinking all the places in her house too bad for him, shee built him a new roome, to make him stay with her.
- Gal. 4. 15.* How much did the Galatians make of *Paul*, that he saith, they would pull out their owne eyes to doe him good ? so our Prophet was esteemed like a Prophet. And hath he bld you despise them now, which bade you honour them before ? No : *Paul* chargeth vs to receive our teachers, as hee was receiued himselfe : saying, *He which laboureth in the Word, is worthy of double honour* : that is, the Preacher (after a sort) is more to be honoured than the Ruler : for *Aaron* was the elder brother, but *Moses* was the younger brother : and therefore if there bee any appendix, the Magistrate is the appendix : for if *Aarons* Vine and Thummim would haue serued, *Moses* rod and staffe should nor haue needed : but when the tongue could not perswade, the rod did compell : and so came in the Magistrate. As *Paul* teacheth the Thessalonians how the Preachers of the Word should be honoured : so he teacheth the Philippians how to honour their teachers, saying, *Receive him in the Lord with great gladnes, and make much of such* : that is, shew your selues so glad of him, that he may be glad of you. Haue you need to bee taught, why *Paul* would

would haue you make much of such? Because they are like Lamps, which consume themselves, to giue light to other; so they consume themselves, to giue light to you: because they are like a Henne, which clocketh her Chickens together from the Kine: so they clocke you together from the Serpent; because they are like the shout, which did beat downe the walls of Iericho: so they beat downe the walls of sinne: because they are like the fiery pillar, which went before the Israelites to the Land of promise: so they goe before you to the Land of promise: because they are like good *Andrew*, which called his brother to see the Messias: so they call vpon you to see the Messias: and therefore make much of such.

If we should make much of Prophets, how much should we make of prophesying? If we should loue our Instructors, how much should we loue instruction? *Samuel* keeping in the Temple, met with Christ: so, many hearing the Word, haue met with knowledge, haue met with comfort, haue met with peace, haue met with saluation: but without the Word neuer any was conuerred to God. Therefore whensoever the Word is preached, every one may say to himselfe, as the Disciples said to the blind man, *Be of good comfort, he calleth thee*: Be of good comfort, the Lord calleth thee: but when the word is not preached, then every man may say to himselfe, Beware, the deuill calleth thee. When the Prophets went from Ierusalem, the sword, and famine, and pestilence, and all the plagues of God rained vpon them: euen as fire came vpon Sodom, so soone as *Lor* was gone out: therefore what may those Lands feare, which vse their Prophets, as the Iewes vsed those which were sent to them? *Amos* calleth it an euill time, wherein the prudent keepe silence, chap. 5. 1. 2. 3. therefore this is an euill time, wherein the prudent are silent.

There be two Trades in this Land, without the which the Realme cannot stand: the one is the Kings Souldiers, and the other is the Lords souldiers: and the Lords souldiers are handled like the Kings Souldiers: For from the Merchant to the Porter, no calling is so despised, so contemned, so derided, that they may beg for their seruice; for their liuing is turned into an almes. One saith, that *Moses* is *Quis*, that is, the Magistrate is somebody; but *Aaron* is, *Quasi quis*, that is, the Minister is nobody.

- body; because no body is despised like him. Receiveth a Prophet in the name of a Prophet: nay, receive a Prophet, in the name of an enemy, as *Ahab* received *Elias*; *Art thou here, mine enemy?* If *Paul* had lived in our dayes, he would not have said, *Despise not the Prophets*, but, *Persecute not the Prophets*: for he should have seene not onely despisers of the Prophets, but mockers of them; not onely mockers of, but slanderers of them, not onely slanderers, but hunters, and biters, and smiters of them. *Iosaph* was troubled, so soone as hee began to feed his flocks sheepe; so the Pastors are troubled, so soone as they begin to feed their Fathers sheepe: every man thinks to finde friends against them; and though there bee no law to hurt them, yet no man feares to accuse them, because authority doth dis-favour them: they cannot tell how to preach, nor what to say, because there bee so many *Ahabs* which would haue them say that which pleaseth them, though it bee not true. Charmeth the chamber neuer so sweetly, let his song bee neuer so pleasant, yet many Adders are ready to stop their eares, and stop his mouth, like a bird which is smitten in her song, of the Archer, whom she singeth vnto. Even as *Saul* let his speare flie at *David*, while he played vpon the Harpe to solace and comfort, and driue the euill spirit from him: so while we play vpon *Dauids* Harpe to solace and comfort, and driue the euill spirit from you, many let the darts of reproach, and the arrowes of slander fly at vs; saying, as the wo man said to *Eliab*, *If thou hadst not been, my child had died*: If we had not beene, their peace had not died; if we had not been, their sports had not died; if we had not been, their custome and their titles, and their honours had not died. And why should not *Herod* and *Archelaw* dye, which sought the death of the Child? why should not any custome or honour, or pleasure dye, which seeketh the death of Religion? *Alas* (saith *Jeremias*) *what have I done, that all men should curse me?* If we do preach the truth, you should not hate vs for the truth. Now *Obadiah* had need to hide the Prophets againe to save the out of prison, who is *Rahab*, that shee might conuey away the seruants of God: Once *Baals* Prophets were punished; but now Christs Prophets are punished: once they did aske, *Where is the Seer that he may teach vs?* but now they aske, *Where is the Seer, that we may call him?*

him: once they did build houses for the Prophets, like the Shu-
namite: but now they take their houses from them, and thinke
they doe God service, when they make them, and their wiues,
and their children, and their seruants, beggers: once *Paul* said to
Timothie, *Let no man despise thy youth*: shewing that Preachers
should not be despised for their youth: but now they despise the
young Prophets and the old too. How is the double honour tur-
ned to single honour? Nay, how is our honour turned to disho-
nour? *If I be a master* (saith God) *where is my fear*? so, if we be
Prophets, where is our reuerence? Doth not the contempt of the
Prophets grieue vnto God, as well as the blood of *Abel*? When
the messengers which were sent vnto the vineyard for fruit
were beaten of them which should haue laden them; then it is
said, that the Lord of the vineyard waxed wroth, and said, that
he would let out the vineyard to others, which should yeeld him
the fruits thereof. The meaning hereof is this, that when the
Preachers and teachers, which Christ sendeth to his Church for
fruits, are abused and persecuted of them, whom they call to the
banquet, then he will remove their light and his Gospel to other,
which will yeeld him the fruits thereof. Therefore what may
this land feare, which hath vsed Christs Ambassadors, as *Ahm*
Dauids Ambassadors? Ierusalem is left without one Pro-
phet, because she despised him. Sodom was burned, because
she despised *Lot*; and the whole world was drowned, because it
despised *Noah*: and are not these examples written for our war-
ning? The time came that *Saul* sought for a Prophet, and God
would not answer him by Prophets, because hee had despised
the Prophets before; so the time cometh when you shall aske,
where is the Seer? and they shall say, he is as dead like *Eliab*:
a Prophet was amongst vs, but when hee was despised in Ierusa-
lem, he was sent to Ninueh. Is not iudgement begun at Ierusalem?
Doth not the Gospel stand at the doore, as if she were ready to
take her leane? Are we not come from despising of Prophets, Al-
most to the despising of prophetying too? Doe not many runne
vnto the Rulers, as young *Isaiah* ranne to *Moses*, and cry, Master
forbid them to prophesie? Doe not many walke in the streets,
while we preach in the Temple? The bray came to the doore who to
charge themselves, and will not come to the Church to charge
them.

2. King. 4. 10.

1. Tim. 4. 12.

Mal. 1. 3.

Gen. 4. 10.

Marke 21. 43.

2. Chron. 10. 4.

1. Sam. 28. 6.

2. King. 2. 11.

Gen. 7. 1.

- .01. 4. 28. 1. 2. themselves? but wee may crie vnto them as the children did to
 Mat. 11. 17. their fellowes in the market; *We haue piped vnto you, & ye would
 not dance: we haue lamented for you, And ye would not mourne,*
 2. King. 5. 11. Some come to heare vs, as *Naaman* came to *Elisha*, when the
 .01. 4. 28. 1. 2. Prophet had told him what hee should doe, he mocked him for
 it, he thought that he knew a better way than that, himselfe. So
 they come to heare vs; but they thinke they can teach vs: but
 1. Cor. 1. 27. they must remember that *Paul* saith, *God hath chosen the foolish
 to confound the wise*: therefore if they thinke themselves wise,
 let them thinke vs those fooles whom God hath chosen to con-
 found them. For although at all other times we are plaine, and
 simple as *Jacob*, yet at this time wee haue a promise, and is giue-
 uen to vs for your sake, to speake sometime that which wee con-
 ceieue not our selues, because the houre is come wherein God
 hath appointed to call some of you, as hee hath done some of
 you before: therefore as the princely spirit came vpon *Saul*
 1 Sam. 11. 6. when he should raigne, to teach him how he should rule; so the
 Mat. 3. 18. propheticall spirit commeth vpon preachers when they should
 teach, to teach them how they should speake: therefore as
 Christ was contented to be baptized of *Iohn*, so be you contented
 to bee instructed of vs; that if wee be more simple than you, the
 glory of God may appeare more in conuerting you by vs.
 Of Nonresi- Hath not this despising of the Preachers, almost made the
 dencie. Preachers despise preaching? the peoples neglect of the Pro-
 phets hath made the Prophets neglect prophesying. The Non-
 resident keepes himselfe away, because hee thinks the people
 like him better, because hee doth not trouble them. And the
 Drone neuer studieth to preach; for he saith, that an Humble
 better liked of than a Sermon: and they which would studie
 Diuinitie about all, when they looke vpon our contempt, and
 beggerie, and vexation, turne to Law, to Physicke, to trades, or
 any thing, rather than they will enter this contemptible calling.
 And is not the Arke then readie to depart from Israel?
 Now if you will know what makes Prophets so prophesying
 so despised, you may see first in *Ieroboams* Priests. It is said
 1. King. 15. 26. *Ieroboam made Israel to sinne*: that is, *Ieroboam* made Israel
 1. King. 13. 33. contemne Religion, because hee made Priests of the basest of the
 people; therefore they which make priests like *Ieroboams* priests,

make the people contemne the Priests and religion too. Why might none carry the Arke but the Levites? Was it not lest the Arke (which was a signe of God) should be despised? Therefore none should meddle with the word (which is the law of God) but they which are fit, lest they make it despised. Anna said, *I will offer the child to God before hee bee weaned*: that is, before he be taken from the dug: but now they offer their children to God, before they be weaned, before they can goe, before they can speake: and send them to fight the Lords battels before they have one stone in their hand to sling at Goliath: that is, one Scripture to resist the tempter. This is either because the Parsons, or the Bishops have lime vpon their fingers, which makes them like blind Isaac, that they take no heed whom they blesse.

The second thing, which makes Prophe:s and prophesying despised, is the lewdnes and negligēce of them that are able to doe well in their Ministry, and yet doe contrary. It is said of Hophni and Phinias, that by their corrupt sacrificing, they made the people abhorre the sacrifice: so many by their stubbering of the word (for want of study and meditation) doe make men thinke that there is no more wisdom in the word of God, than they shew out of it: and therefore they stay at home, and say, they know as much as the Preacher can teach them.

There is a kinde of preachers risen vp but of late, which shroud and cover euery rustical and vsauory, and childish, and absurd Sermon, vnder the name of the simple kinde of teaching: like the popish Priests, which make ignorance the mother of deception: but indeed to preach simply, is not to preach rudely, nor vnlearnedly, nor confusedly, but to preach plainly and perspicuously, that the simplest man may vnderstand what is taught, as if he did heare his name. Therefore if you will know what makes many Preachers preach so barely and loosely, and simply, it is your owne simpliciey, which makes them thinke that if they goe on and say something, all is one, and no fault will be found, because you are not able to iudge in or out: & so because they giue no attendance to doctrine, as Paul teacheth them, it is almost come to passe, that in a whole Sermon the hearer cannot pick out one note more than hee could gather himselfe. Wheat is good, but they which sell the refuse of wheat are reprobod.

Deut. 10. 18.

1. Sam. 1. 22.

Mat. 4.

Gen. 27. 11.

1. Sam. 2. 17.

Of Preaching
and vnworthy
Preachers.

1. Tim. 4. 16.

Amos

Ananias the 8. chap. 6. ver. 1. so preaching is good, but this refuse of preaching is burdlike: swearing 1. for one takes the name of God in vaine, and the other takes the word of God in vaine. As every sound is not musike, so every Sermon is not preaching, but worse than if he should read an Homilie. To Ier. 48. there is a curse upon them which doe the business of the Lord negligently. If this curse doe not touch them which doe the chiefest business of the Lord negligently, truly I cannot tell whom the Prophet meaneth. These would not haue prophesying despised, and yet they make it despised themselves.

Note.

The last thing which makes *Prophecy & Prophecying* despised, is the diuersity of mindes: while one holdeth one way, and another another way, some leaue all, and will be of no religion, will both parties agree: as if a patient should pine himselfe, and eat no meat at all, because one Physicion saith, that this meat will hurt him; and another saith, that meat will hurt him. These are the three enemies which make vs and our labours despised.

Micha. 7.

Now what shall wee answer to our despisers? *Reinforce* against me. *O mine enemies* (saith the Church) *for I shall be aside*

Ab. 5. 3.

10, *Despise not the Prophets*, *O ye Israelites*, for they shall be honored. Peter saith to *Ananias and Saphira*, *You haue not lied vnto men, but vnto God*; so you haue not despised man but God:

Zek. 10. 16.

Job. 1. 16.

Math. 10.

for Christ saith, *He which despiseth you, despiseth me*. When Satan slew Iohs seruants, his malice was against Ioh: so when you despise Gods seruants, your presumption is against God: for that which you do vnto them (saith Christ) *you do vnto me*. Why then, if they despise Christ, Christ will despise them: for he told Saul that he spurned against the prick, that is, he spurned against that which would spurne against him. Therefore if you giue vnto Christ, when you giue vnto the poore; and if you honour Christ, when you honour his Prophets: then, as you giue to the poore for Christs sake, so despise not the Prophets for Christs sake. If for all this, we must be despised still, then this is our remedie: Paul saith, *Whatsoever we are to you, yet we are a sweet savor to God, both in them which are saved, & in them which perishe: that inough wee bring him word that you will not come to the banquet, yet we shall be welcome without you*. And so much of that.

2. Cor. 2. 15.

After *Despise not prophesying*, followeth, *Try all things*; which should

should say, Despise not prophesying, but for all that trie prophesying, lest thou belecue error for truth : for as among Rulers there be bad Rulers : so among prophets there be false prophets. This made Christ warne his Disciples to beware of the leaven of the Pharises, that is, of their false doctrine. This made *Iohn* say, *Trie the Spirits*. And therefore we reade in the seuenteenth chapter of the Acts of the Apostles and the eleuenth verse, how the men of Bercea would not receiue *Pauls* doctrine before they had tried it : and how did they trie it ? It is said, that they searched the Scripture. This is the way which *Paul* would teach you to trie other, whereby he was tried himselfe : whereby you may see that if you vse to reade the Scriptures, you shall be able to trie all doctrines : for the word of God is the touchstone of euery thing, like the sight which God made to behold all his creatures ; so is the Scripture to decide all questions : euery doubt must come to the word, and all controuersies must bee ended at this Tribunal: the Scripture must speake which is right, and which is wrong, which is truth, and which is error, and all tongues must keepe silence to heare it : so God hath appointed that the Iudge of our controuersies, which hee saith in the twelfth chapter of *Iohn*, and the eight and fortieth verse, *shall iudge vs in the last day*. Here a man may aske : If it be so that God would haue vs to trie all our religion by the Scripture, and not by Fathers, nor by Doctors, nor by Councils, nor by Angell, nor by Pope; how then doe the Papists say, we must belecue as the Church belecueth ? and neuer looke in the Scripture, whe: her our teachers say as God saith, but take it vpon their credit, as a blinde man eateth his meat.

A man trieth his horse which must beare him : and shall hee not trie his faith which must saue him ? *Paul* saith, *Let euery one be able to giue a reason of his faith*. Is this a reason of our faith to say, I belecue so, because Rome belecueth so ? or rather because that the word doth teach me so. It will not answer for them which die in heresie, to say the Priests taught vs so ; no more than it would excuse *Eue*, to say the Serpent taught her so: for God saith, *Be not decemed*, neither by Serpent, nor by Prophet, nor by Angell. Therefore I conclude with *Paul*, *Despise not prophesying*, lest the Gospell be taken from you : and yet, *trie prophesying*, lest you receiue error for truth.

As we are to trie doctrines, so *Paul* would haue vs to trie our thoughts, and our speeches, and our actions: therefore hee saith, *Trie all things*. Hee doth not bid vs take a taste of all finnes and vanities as *Salamon* did to trie them; for they are tried already: but that we should set the word of God alway before vs like a rule, and beleue nothing but that which it teacheth, loue nothing but that which it prescribeth; hate nothing but that which it forbiddeth, doe nothing but that which it commandeth; and then we trie all things by the word. As the *Eunuch* said, *How should I vnderstand without an Interpreter?* so thou maist say: How should I trie without the word, which is the touch-stone of good and euill?

Act. 8. 31.

Now when we haue tried by the word which is truth, and which is error: what should we do then? *Keepe that which is best*: that is, stay at the truth, as the wise men stayed when they came to Christ. Wee must keepe and hold the truth, as a man gripeth a thing with both his hands: that is, defend it with thy tongue, maintaine it with thy purse, further it with thy labour, in danger and trouble, & losse and displeasure, come life, come death; thinke, as Christ did seale the truth with his blood, so thou must seale it with thy blood, or else thou dost not keepe it, but let it goe. Well doth *Paul* put *trie* before *chuse*: for hee which trieth may chuse the best: but hee which chuseth before he trie, taketh the worse sooner than the best: and therefore the Popes Priests, because the people should take superstition before religion, will neuer let them haue the touch-stone, but keepe them from the Scripture, and locke it vp in an vnknown tongue, which they cannot skill of, lest they should trie their doctrines, like the men of Bercea, making religion a craft, as men call their trades. Therefore, as *Iosiah* reioyced that the booke of God was found againe: so we may reioyce that the booke of God is found againe: for when the people might not nor read it, it was all one as if they had lost it.

Math. 23.

Act. 17.

After *Trie all things*, and *keepe the best*, followeth, *Abstaine from all appearance of euill*. As if he should say, that is like to be best, which is so farre from euill that it hath not the appearance of euill: and that is like to be the truth, which is so far from error, that it hath not the shew of error: whereby he sheweth, that nothing

nothing should bee brought into the Church or added to our religion, but that which is vndoubted truth, without suspicion of error. It is not enough to bee perswaded of our faith, but wee must be assured of it : for religion is not built vpon doubts, but vpon knowledge. Here we may maruell why *Paul* biddeth vs, *Abstaine from all appearance of euill* : because sinne, and heresie, and superstition are hypocrites, that is, Sin hath the appearance of Vertue, and Heresie hath the appearance of Truth, and Superstition hath the appearance of Religion : but by this the Apostles doth note, that there is no Sinne, nor Heresie, nor Superstition, but if the visor bee taken away from it, it will appeare to be a Sinne, and heresie, and Superstition, though at the first sight the visor doe make it seeme none, because it couereth the euill, like a painted sepulcher vpon wormes and rotten bones.

Hereby wee are taught to iudge of all things as they are, and not as they seeme to bee. As wee draw aside the curtaine before we behold the picture : so wee must remoue our prudence and all surmises, and then behold the thing naked as it is, if we will know it indeed.

Here I might admonish them which separate themselves from our Church : As *Paul* saith, *Examine whether you be in the faith* : so examine whether you haue the shew of error. Hath it not the shew of error, to broach a religion which was neuer heard of before ? Hath it not the shew of error, to retaine an opinion, which the Author himselfe hath recanted ? as though yee would sucke vp that which the dog hath vomited ? Hath it not the shew of error, to affirme that those preachers may not bee heard, which (by their owne confessions) haue conuerted them to the knowledge of God, and dayly conuert other ? Hath it not the shew of error, to affirme that the Lords prayer may not be vsed for a prayer, which for any thing that wee or they can reade, was so vsed from the beginning ?

Hath it not the shew of error, to say that no man may vse any set prayer ? seeing there be many set prayers, and Psalmes, and blessings in the holy Scripture, which were vsed in the same forme ? Hath it not the shew of error, to affirme that we haue no Church, & yet to grant that our Martyrs which died in Poperie, were true members of the Church ? Hath it not the shew of

error to affirme, that two or three may excommunicate all the rest without a Minister, seeing the Pastor is the mouth of the Church? Hath it not the shew of error to affirme, that the Church of Christ was euer inuisible before this age, and that it is such a small flocke as their number is? and that it hath no foot no where but in England? Hath it not the shew of error, to hold that for good and sound religion, which is altered euery day, adding and detracting, as though a man should make religion of his owne inuention, so fast as new conceits come into his braine? Let them thinke what *Paul* saith vnto them, *Be wise vnto sobriety*, and suspect that construction which your selues deuised: for *Salomon* saith, *There is an error vpon thy right hand, as well as vpon the left*, that is (as I may call it) the zealous error: and if this be not, I know none within this land.

Yet, shall I say that wee haue not the shew of error? Nay, I would wee were but in the shew of error. I may not call euill good, no more than I may call good euill: and therefore let vs pull out the beame out of our owne eyes, as wee would pull the moat out of their eyes. If *Paul* would haue vs abstaine from every appearance of euill, sure hee would haue vs abstaine from heresie, and from idolatrie: for these are the greatest euils. But if we be not idolaters, yet we haue the shew of idolatrie: if we be not of Antichrists religion, yet we are of Antichrists fashion, so long as wee haue the same vestures, and the same orders, and the same titles that Antichrist knoweth his ministers by. It is said that the Serpents sting is in her taile, and so it is: for this taile of Antichrist (which the Pope hath left behinde him, like an euill sauour) is vnto vs as the remnant of the Canaanites were vnto the Jewes: they should haue destroyed all the Canaanites, but because they spared some, therefore they whom they left were goads in their sides, and pricks in their eyes, that they could neuer bee in quiet for them: so wee should haue expelled the head and the taile too of Antichrist: but because we did not, therefore the remnants of Popery are goades in our sides, and pricks in our eyes, that wee cannot yet bee in quiet for them. Therefore let vs pray that hee which hath taken away the euill, will take away the shew of euill too.

Rom. 12. 3.
Prov. 4. 27.

Of ceremonies.

Numb. 33. 55.

THE WEDDING GARMENT.

Rom. 13. 14.

Put ye on the Lord Iesus Christ.

Have chosen a text which is the summe of the Bible. For all Scripture runneth vpon Christ like the title of a booke, because he is *Alpha and Omega*, the beginning & the end of mans saluation: therefore he is figured in the law, foretold in the Prophets, & fulfilled in the Gospell. Some places point to his Diuinitie, some to his Humanitie, some to his Kingdome, some to his Priesthood, some to his Prophecie, some to his Conception, some to his Birth, some to his Life, some to his Miracles, some to his Passion, some to his Resurrection, some to his Ascension, some to his Glorification; all point to the Sauour, like *John Baptist*, when he said, *This is the Lamb of God which taketh away the sins of the world.* Therefore learne Christ and learne all. Now to teach vs how wee should leare, and how wee should loue, and how wee should feare, and how we should beleue, and how wee should follow Christ, that wee may know when wee haue learned him; the Apostle saith, *Put ye on the Lord Iesus Christ*: as though this word did containe all our duties vnto Christ, to put him on: which seemes to be the leuell of this phrase, if you marke how it commeth in. For before, *Paul* saith, *Cast away the workes of darknesse, and put on the armour of light*: then he nameth the workes of darknesse which we should cast off: that is, gluttonie, drunkennesse, strife, couie, chambering, wantonnesse: after he nameth the armour of light, which wee should put on, and calleth it by the name of the giuer, *The Lord Iesus Christ*. In stead of gluttonie, and drunkennes, and strife, & chambering, and wantonnesse, and other patches of the deuill, wherewith man clotheth himselfe with a garment; the Apostle giueth him another garment, which hee calleth *Iesus Christ*. Hee doth not oppose vertue to vice, as one would thinke when he had said, *Cast off gluttonie*, he should haue said, *Put on sobrietie*: when he had said, *Cast off*

Ruel. 1. 8.

John 1. 29.

Verse 12.

Verse 13.

Verse 14.

Psal. 109. 18.

wantonnesse, hee should haue said, Put on continencie : when hee said, Cast off enuie, he should haue said, Put on loue : But in stead of all vertues he commendeth the example of Christ for euery vertue, and opposeth it to euery vice : as if he should say, He which thinketh onely to follow Christ, needeth not to bee led by the hand from vertue to vertue, but his example will teach him what he shall follow, and what hee shall fly, better than all precepts in the world. Therefore this is the best thought in euery action, for a man to thinke, what Christ would doe, which was made not onely redemption and saluation to saue vs, but wisdom and example to guide vs. Therefore he saith, *Learn of me, and follow me* : as though we should thinke before we speake, whether hee would speake so, and consider before wee doe, whether hee would doe so; and doe all by his example, as the scholler writeth by his copie : or else we doe not learne of him, but of our selves; and then we goe awry, like a childe which scribblerh without a rule. If thou resoluest to speake and do no otherwise than Christ would speake and doe himselfe, thou shalt bee sure to doe all things well, because thou followest a straight patterne : therefore study what this meaneth, *to put on Christ*. It is a strange speech, and a strange garment. They which cannot tell (like *Nicodemus*) what Christ meaneth when he saith, that we must be borne againe, cannot tell what *Paul* meaneth when hee saith, *Put on Christ*, as if one should put on another. I thinke many here may goe to the Apostle, as the Apostles went to Christ, and aske of him, Master expound to vs what is this parable?

This phrase is read in none but *Paul*, which hath written most of iustification by Christ : and therefore he vseth all fit phrases to expresse how wee should apply Christ vnto vs, and in no man he hath shewed it more liuely than in this phrase, *Put on Christ* : for it signifieth that Christ doth couer vs like a garment, and defend vs also safely like an armour. He hideth our vniuersalnes with his righteousness, hee couereth our disobedience with his obedience, he shadoweth our death with his death, that the wrath of God cannot finde vs, iudgement cannot spie vs, the curse cannot see vs, for the garment which couereth and hideth vs. But as *Isaac* got a blessing in the name and apparell of *Isaac* his elder brother : so in the name and apparell of Christ our elder brother,

1. Cor. 1. 30.

Mat. 11. 29.

Mark. 10. 21.

John 3. 4.

Gal. 3. 27.

Rom. 4. 7.

Gen. 27. 2.

brother, we receive the blessing, and are received into favour like Christ himselfe. For God saith not, This is my beloved son which pleaseth me; *In whom I am pleased*: meaning, that *Mat. 3. 17.* not only Christ pleaseth God, but we please God in Christ: for *1. Cor. 11. 3.* Christ is our head.

Therefore as one looking in the face of a man, doth like him straight if hee like his face: so God, beholding vs in the face of Christ, doth loue vs straight, because his face doth please him. But Christ is not our head vlesse wee be his members, Christ is not our garment vlesse we put him on: as Christ did put on our garment when hee clothed himselfe with our flesh, and tooke our infirmities and bore our curse; so we must put on his garment, that is, his righteousness, his merits, and his death, *Ephes. 5. 23.* which is as strange a vesture to vs, as our flesh was to him, and much adoe we haue to put it on; and when it is on, there is great *Renel. 3. 4.* cunning to weare it cleanly and comely from soiling and *Mat. 23. 17.* *Mat. 7. 23.* tinging, that such a precious garment be not taken from vs againe.

Therefore many seeme to weare this garment which shall bee thrust from the banquet, because they weare it not: as those which will say, when the Lord shall come to iudgement, Wee haue scene thee in our streets, we haue heard thee in our Synagogues, *Luke 13. 26.* we haue prophesied, we haue cast out deuils, we haue wrought miracles by thy name: as though if any had put him on, or borne his markes, they were the men which were marked like his seruants: therefore who but they shall enter into heauen? Yet Christ saith, *I know you not*: there is their reward, *I know you not*: as if *Luke 13. 27.* hee should answer, You weare not my liuery, you beare not my cognisance for all your shewes, therefore depart from me: so hee put them off, because they had not put him on: for though they had scene his person, and heard of his vertues, yet they had no faith to apply his mercies, his merits, his death, and his righteousness vnto them, without which no man can put on Christ nor weare him. Faith is the hand which putteth him on. Faith taketh first his righteousness, and couereth her vnrighteousnesse: then shee taketh his obedience and couereth her disobedience: then shee taketh his patience, and couereth her impatience: then shee taketh his temperancie, and couereth her intemperancie: then shee taketh his continencie, and co-

couereth her incontinencie: then she taketh his constancie, and
 couereth her inconstancie: then she taketh his faith, and coue-
 reth her diffidence: then she taketh his humilitie, and couereth
 her pride: then shee taketh his loue, and couereth her rancour:
 and so taketh one robe after another, and tricketh her selfe, un-
 till she haue put on Iesus Christ; that is, vntill she appeare in the
 sight of God like Iesus Christ, clothed with his merits and gra-
 ces; that God hath no power to bee angrie with her, because she
 cometh so like his sonne. This is to put on Iesus Christ, as you
 shall see more liuely, when you haue taken a view of the Gar-
 ment, for wee are to speake of Christ the Garment, and of our
 putting it on. There be many fashions of apparell, but they are
 too light, or too heauie, or too fad, or too coarse, or too stile,
 and all weare out. At last the Apostle found a fashion that sur-
 passeth them all: it is neuer out of fashion; meet for all seasons,
 fit for all persons, and such a profitable weed; that the more it is
 worne, the fresher it is. What fashion haue you seene compari-
 ble to this? It is not like the clothes of *Daniels* Ambassadors,
 which couered their vpper parts; nor like *Sauls* armour, which
 tired *Dauid* when he should fight with it: nor like the counter-
 feits *Israhels* wife, which disguised her selfe to goe un-
 knowne: nor like the old rags of the Gibeonites, which decei-
 ued *Ioshua*: nor like the paultrie suit of *Micah*, which hee gaue
 once a yeare to his Leuite: nor like the Gluttons flane, which
 rotted in purple euery day: nor like the light cloathes which
 Christ said are in Kings Courts; and make them light that
 weare them: But it is like the garment of the high Priests, which
 had all the names of the Tribes of Israel written vpon his breast;
 so all the names of the faithfull are written in the breast of Christ,
 and registred in the booke of his merits. It is like *Elas* mantle,
 which diuided the waters: so he diuided our finnes and paines
 ment, that they which are clothed with Christ, are armed both
 against sinne and death. It is like the garments of the Israelites in
 the wilderness, which did not weare; forty yeares together they
 wandred in the desert, and yet (saith *Moses*) their shooes were
 not worne, but their apparell was as when they came out of *Eg-
 ypt*: so the righteousness of Christ doth last for euer and his
 merits are neuer worne out. As *Mardocheus* shined in the Kings
 robes

2. Sam. 10. 4.

2. Sam. 17. 29.

1. King. 14. 2.

Josh. 9. 4. 5.

Judg. 17. 10.

Matth. 11. 8.

Exod. 28. 31.

Mal. 3. 16.

2. King. 2. 8.

Deut. 26. 9.

Heb. 6. 11.

robes before the people: so and more glorious are the faithful in the robes of Christ before God. When Christ was transfigured vpon the Mount, *Mathew* saith that his face shined like the Sun, and his clothes were as white as the light: so when wee are transfigured into the image of Christ, wee shall shine before other men like lights: and therefore Christs Disciples are called Lights, because they were clothed with light, and shined to the world. *Salomon* was not so glorious in all his royaltie, nor the lilies which are brauer than *Salomon*, as he which is clothed with Christ, because the apparell vpon him is better than all the world about him. Therefore if *Dauid* said, *Weepe ye daughters of Israel, for Saul which clothed you in purple*; I may say, reioyce ye daughters of Israel, for Christ which hath clothed you with righteousness as it were with a vesture, before you come to the banquet.

This is the Wedding Garment, without which no man can feast with the Lord. This Garment is called an *Armour*, because it defendeth vs from all the assaults of the Devil, the flesh, the world, the heat of persecution, and the cold of detestation. This Garment is called Light, because it is the beautie and glory of them which weare it. This Garment is called a Kingdome, because none but Kings doe weare it: that is, they are introned in the Kingdome of Christ, and made Kings ouer the world, the flesh, and Satan, which weare this Garment: like the haire of *Samson*, which while he wore he was like a King, and all his enemies had no power to hurt him.

This garment *Paul* hath sent vnto you, to goe before the King of heauen and earth, a holy garment, a royall garment, an immaculate garment, an euermlasting garment: a garment whereof every hem is peace of conscience, every plait is ioy in the holy Ghost, every stitch is the remission of some sinne, and strength which weareth it. If *Isaac* which touched the hem of Christ Garment was healed; he which weares this garment, say, he which weares Christ himselfe, shall not be healed of all his sores, though he were wounded from head to foot. You need not clothe him now which saith, *when I was naked you did not clothe me*; nor cast your garments in the way, as they did when he came to Ierusalem; but take his garment and suffer your fetters to be clothed, as *Nash* did, to couer your nakednesse. As the good

Sama-

1. Iohn 2. 28.

1. Iohn 3. 2.

Mat. 17. 2.

1. Iohn 3. 2.

Psal. 136. 5.

1. Iohn 3. 2.

Matth. 5. 14.

Mat. 6. 19.

1. Iohn 3. 2.

2. Sam. 1. 14.

Mat. 22. 12.

Ephes. 6. 11.

1. Iohn 3. 2.

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This Samaritane doth not signifie Christ, but yet may be resembled to Christ.
Gen. 3. 1.

Vnf. 10.

Mat. 9. 2.
Psal. 32. 1.

Samaritane put him vpon his owne beast, which was spoiled with thecues, and bound vp his sores when he was wounded: so Christ Iesus mounteth the faithfull vpon his righteousness, and healeth their sins, as though hee should couer them with his garments, whom the world, the flesh and the deuill haue robbed of their garments, that is, the righteousness which they had in Paradise before the serpent came: so if we put on Christ, we are clothed with his obedience, whereby our wickednesse is couered: we are clothed with his merits, whereby our sinnes are forgiven; wee are clothed with his spirit, whereby our hearts are mollified and sanctified, and renewed, till wee resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is vnfolded in Col. 3. 12. where hee brings forth all the robes of Christ, and sorts of them, and saith, Put on mercy, put on meeknes, put on humilitie, put on patience, put on loue: all which before hee called the new man. So that to put on Christ, is to put on the new man with all his vertues, vntill wee bee renewed to the image of Christ, which is like a new man amongst men. They which labour to be righteous, and yet beleue that Christs righteousness shall saue them, haue put on Christ as *Paul* would haue them. We are not taught to put on Angels, nor Saints, nor the Virgin *Mary*, nor *Paul* himselfe, to couer our sinnes with their righteousness, as the Papists doe: but wee are commanded to put on Christ, and couer our sinnes with his righteousness. The body hath many garments, but the soule hath one garment. Every clout will couer our sores, but the finest silke will not couer our sinnes. Therefore when we seeme braue to others, we seeme foule to God, because his eye is vpon our sinnes which lye naked when all the rest is couered, vntill wee put on Christ, and then wee heare the voyce, *Thy sins are forgiven*: and then we haue that blessing, *Blessed is the man whose sinne is couered*: so wee are clothed and blessed together. Yet this garment is out of request, too rough for some, too graue for others, too base for others. And therefore instead of putting on Christ, they put him off, instead of welcomming him, they discharge him, like the Gaderens, that they may keepe their swine, that is, their beastly pleasures, which hee would cast into the sea. These are like the foolish souldiers which should haue made Christ their garment

garment, and they cast lots vpon his garments, and diuided them, and so spoiled them: so doe the Papists deale with this garment, they say it is not fit for them, and therefore they breake it, and mangle it, and piece it with rags of their owne inuentions: they say it is too light, and not able to beare off the stormes of death and heat of hell, and therefore chuse rather to make themselues garments of their merits, and their Masses, and their penance, and their pardons, and their pilgrimages: like *Adam* and *Eur*, which *Gen. 3. 7. 21.* made themselues coats of fig leaues, which God destroyed againe, to shew that when men haue patched all their leaues of Masses, of pardons, of pilgrimages, and satisfactions together, yet they will not couer their nakednes, nor keepe off the heat of Gods wrath; but are like the curtald skirts of *Dauids* Ambassa. *3. Sam. 10. 4* dors, which hid not their shame. Therefore when we may go in our Masters attire, shall wee scrub like beggers patched in our rags? *Mine own garments defile me*, saith *Iob*. Our owne garments, *Iob 9. 31.* our owne righteousness defileth vs: for what garment, what righteousness haue we of our own, but that which is like a menstruous *Esfy 46. 6.* cloth? which had more need to be washed it selfe, than to wipe that which is foule. Therefore Christ must make vs garments, or else when our backs flaunt it like Courtiers, our soles shall strip like beggers; & the devils will sport themselues like *Cham*, to see *Gen. 9. 12.* our nakednes. First, the Father made vs garments in Paradise, *Gen. 3. 21.* now the Son makes vs garments in the wilderness; nay, the Sonne made our garment, as *Paul* saith, *Christ is made vnto vs righteousness*: that is, Christs righteousness must be our garment, or else wee shall bee ashamed when our righteousness doth not reach to couer our nakednes, but still some part will peepe bare vntill hee cast his righteousness vpon it, and then all is couered. As *David* needed no other armour against the giant than a sling: so wee *1. Sam. 17. 42.* need no other garment against sin than Christ. There wants nothing but this to put it on. Now let vs see how to put this garment on. Many fumble about it, like children which had need of one to put on their clothes. Some put on Christ like a precious head tire, which all day is worne, beautified with iewels, & beset with gems, to make the face seeme more amiable: but at night that riches is laid aside, and the head muffled with some regardles tire. Thus do our curious women put on Christ, who when they

heare:

heare the messengers of grace offering this garment, and preparing to make the body fit to bee garnisht with so glorious a vesture, as *Paul* did the Romans, first washing away drunkennesse and gluttonie, then chambering and wantonnesse, then strife and enuie, and so sin after sin, they seeme like the stonie ground to receiue it with ioy, and thinke to beautifie their heads with this precious ornament: but when hee telsthem there is no communion betweene Christ and Belial, that if this garment be put on, all other vanities must bee put off; they then turne their day into darknesse, and reject Christ, that would bee an eternall Crowne of beautie to their heads, and wrap their temples in the vncomely rags and refuse of euery nations pride: and in these royes they cause their seruants to spend many houres on euery day in the weeke, but especially on the Sabbath day, to decke their bodies, as if they were but little children, which had need of one to put on their clothes. Some put on Christ as a cloake, which hangerh vpon their shoulders, & couereth them: when they goe abroad to be seene of men, they can cast on the cloake of holinesse, and seeme for a while as holy as the best; but so soone as they come home, the cloake goeth off, and the man is as hee was, whose vizard was better than his face. Thus hypocrites put on Christ, as many retaine vnto Noblemen, not to doe them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meets them: so euery temptation which meets them, makes them forget what they heard, what they promised, what they resolved, and change their way, as though they had not repented at all. So the common people (like your selues) put on Christ: they are zealous so long as they are in the Church, and beat their breasts, and call vnto their eyes like the Publican, when they heare a sentence which moues them; as though they would doe no more against that saying while they liue: but the next businesse putteth all out of minde, till they come to the Church againe. Some put on Christ as a gloue, which couereth but the hand; so they put on the face of Christ, or the tongue of Christ: but their hands worke, and their feet walke, as they did before: So many professors of religion put on Christ, which call but for discipline and reformation, that they might get a name of zeale, and sanctitie

Luke 18. 17.

certie to couer some fault, which they would not bee suspected of. Thus euery man would couer himselfe with Christ, but they haue not the skill, or they haue not the will to put him on. What will you doe then? Though the garment be neuer so good, yet it is not good to them that doe not weare it: for what profit haue we of the garments which wee doe not weare? they neither keepe vs from heat nor cold. Therefore *Paul* doth not bring you a garment to lay by you for the moaths, but hee bids you put it on. Here is the cunning now, in putting it on. If *Paul* had taught vs this, then you would hearken vnto him. Well, you shall heare what *Paul* saith to the putting of it on.

First (saith *Paul*) you must cast away the workes of darknes, *Ves 12.* and then put on the armour of light: first you must put off, and then put on. As the Eagles feathers will not lie with any other feathers, but consume them which lie with them, so the Wedding garment will not bee worne with filthie garments, but comes, like the Arke, that *Dagon* should stand by it. If any man may not weare womens apparell for lightnesse; may he weare the devils apparell, and clothe himselfe with pride, with couetousnesse, with enuie, with hypocrisie, with vncleannesse, and when hee is like the deuill, sit at Gods table? No man (saith Christ) patcheth a new piece to an old garment: and wilt thou patch an old piece to a new garment? God forbade the people to weare linsie wolsey, because it was a signe of inconstancie: *Leuit. 19. 15.* but this is inconstancie it selfe.

Hee doth not put on Christ, but putteth off Christ, and putteth on *Belial*, which fashions himselfe to God and the world too. As Christs coate was without frame, so they must be without stainethat weare it. For when a man putteth on faire clothes, he maketh himselfe faire too, and auoydeth euery foule thing, lest it should foule his clothes; so must hee which putteth on Christ: for the finest garment is soonest stained. Therefore when thou hast put on this garment, thou must wash thy selfe, and pickethy way, and chuse thy workes, and handle nothing that is foule, for marring thy clothes: that is, thou must not thinke as thou diddest, nor speake as thou diddest, nor liue as thou diddest, but remember that thou hast changed thy master, and serue him with whom thou art bound. For if God and the deuill

Iude. 3.

Reuel. 10. 6.

Ephes. 3. 30.

2. King. 2. 23.

Mat. 4. 19.

well could not agree vpon *Moses* body, for one to haue one part, and the other another part, but God would haue all: much lesse will God agree that the deuill should haue part of the soule, which would not yeeld him part of the body. Thus haue you heard what you must put off: now here how Christ must be put on. As the Angell taught *John* to reade the booke, when he bade him eat it: so we must put on Christ, as if we did eat him, not as the Papists doe in their Masse; but as the meat is turned into the substance of the body, and goeth thorow euery part of man: so Christ and his Word should goe from part to part, from eare to heart, from heart to mouth, from mouth to hand, till wee bee of one nature with them, that they bee the very substance of our thoughts, and speeches, and actions, as the meat is of our body. This is to eat Christ and his Word, or els we doe not eat them, but chew them, and when our taste is satisfied, spue them out againe. Thus we must put on Christ: for the word signifieth so to put him on, as thou wouldest put him in, that he may bee one with thee, and thou with him, as it were in a body together. As hee hath put on all our infirmities, so wee must put on all his graces, not halfe on, but all on, and elasse him to vs, and gird him about vs, and weare him, euen as wee weare our skin, which is alway about vs. Then there shall bee no need of wires, nor curles, nor periwigs: the husbands shall not be forced to racke their rents, nor inhaunce their fines, nor sell their lands, to deck their wiues: but as the poore mantle of *Eliah* seemed better to *Elisba* than all the robes of *Salomon*: so the Wedding Garment shall seeme better than all the flaunts of vanitie, and put euery fashion out of fashion, which is not modest, and comely like it selfe. If you will know farther how to put on Christ, you shall see how your Text will catechize you in his three names, Lord, Iesus, Christ. The Apostle seemeth to spell out the way vnto vs, how we should weare this Garment: First, we must put him on as Lord: then we must put him on as Iesus: Lastly, we must put him on as Christ. Thou must put him on as Lord, that is, thy ruler to command thee, thy tutor to gouerne thee, and thy master to direct thee: thou must bee no mans slave, but his, take no mans part against him, but say with the Apostle, *Whether is it meet to obey God or thee?* Thou must put him

on as Iesus, that is, thy Sauour in whom thou trustest, thy protector on whom thou dependest, thy redeemer on whom thou beleeuest: thou must not looke for thy saluation from Angell, nor Saint, nor any thing beside him. For the name of Iesus significeth a Sauour, & is giuen to none but him, and he is not only called the Sauour, but the Saluation, in the song of *Simion*; to shew that he is the onely Sauour: for there be many Sauours, but there can be but one saluation: as there may be many tortures, and yet but one death. Therefore, when hee is called the Saluation, it implieth that there is no Sauour beside him. Thou must put him on as Christ, that is, a King to rule, a Prophet to teach, a Priest to pray and sacrifice, and pacifie the wrath of God for thee. For this name Christ doth signifie that hee was anointed a King, a Priest and a Prophet for man: a King to rule him, a Priest to offer sacrifice for him, a Prophet to teach him. So that hee putteth on Christ as Lord, which worshipping none but him: he putteth on Christ as Iesus, which beleeueth in none but him; & he putteth on Christ as Christ, which worshipping none but him, beleeueth in none but him, & heareth none but him.

Iosua hath the like name, but not from God, nor to that end.

Luke 1. 69.

Iudg. 3. 6.

Luke 3. 3. 5.

Act. 3. 22.

Heb. 8. 3.

Matth. 1. 16.

Heb. 1. 8.

Gal. 3. 17.

You put on Christ first, when you are baptized: when you were sealed and consecrated to his seruice: so soone as you came into the world, you vowed to renounce the world and follow God. How many haue put on Christ thus, and since haue put him off againe? which haue broken the first promise that euer they made, and were neuer faithfull to God since. You put on Christ againe when you are called and sanctified, that is, when you cut off the old man, which is corrupt with the lusts of the flesh, the pride of life, and the cares of this world; and put on the new man, which is regenerate in righteousness and holiness to the image of Christ; or likenes of *Adam* in his innocencie: for to put on the new man, is to become a new man, as if thou were borne againe, and conceived of the holy Ghost. Of this *Iob* speaketh when hee saith, *I put on iustice and it conuerth me*. You put on Christ againe, when you receiue his holy Sacrament, and are partakers of his body, and blood, that is, the merits of his obedience and passion by faith, which heareth him as if she did see him, and seeth him as if she did feelee him, and feelleth him as if she did taste him, and tasteth him as if she did digest him; then Christ

Rom. 6. 3.

Ephes. 4. 22.

Rom. 12. 2.

Iob 29. 14.

1. Cor. 10. 16.

Christ

Phil. 3. 27.

1. Cor. 15. 49.

Christ is become yours, and dwelleth in you; and feedeth you with his grace to eternall life, as the bread and wine sustaine the life present. Lastly, when you haue put on Christ in these three sorts, which is your garment for this world; after you shall put on Christ in heauen, and be clothed with his glory, and that shall be your last vesture which shall neuer weare out.

Gen. 27. 15.

Thus haue you heard what is meant by putting on Christ: first to clothe our selues with righteousnesse and holinesse like Christ: and then because our owne righteousnesse is too short to couer our armes, and legges, and thighes of sinne, but still some bare place will peere out, and shame vs in the sight of God, therefore wee must borrow Christs garments, as *Isaac* did his brothers; and couer our selues with his righteousnesse, that is, beleue that his righteousnesse shall supplie our vnrighteousnesse, and his sufferings shall stand for our sufferings, because hee came to fulfill the law, and beare the curse, and satisfie his father for vs, that all which beleue in him might not die, but haue life euerlasting.

John 3. 16.

Now I haue shewed you this goodly garment, you must goe to another to helpe you to put it on; and none can put this garment vpon you, but hee which is the garment, the Lord Iesus Christ. Therefore to him let vs pray.

FINIS.

THE WAY TO WALKE IN.

Rom. 13. 13.

Let vs walke honestly, as in the day, not in gluttony and drunkennes, neither in chambering and wantonnesse, nor in strife and envying, &c.



Having already shewed you a kingdome, now I will shew you wherein this kingdome consisteth, and what it doth not consist, as in Rom. 14. hee sheweth that it consisteth not in meats, and drinks, &c. but in righteousness, and peace, and joy in the holy Ghost. But because I am to

speake

speake of some vices which this Text calleth mee vnto, I will proceed in them, beseeching you, as you shall heare them to be condemned, so speedily to proceed in execution to put them to death, and so to goe forward with the rest of your sinnes.

Let vs walke honestly as in the day, put in gluttony and drunkennes, &c. As if he should say, Know you, that I bid you put away from you the workes of darknesse: he nameth not all the workes of darknes, but chiefly those that doe reigne and are cause of more wickednes; that is, gluttony, drunkennes, strife, and enuying, &c. three monsters come out of hell, and troubling the whole world; therefore cast off these, and you haue cast off all.

Now to speake of them, I will begin where the vices begin: and as I point them out vnto you, so I pray you to slay them, as if you had marshall law in your hands to put them to death. By this narration the Apostle sheweth the chaine of sinne, how one sinne will draw on another after it: for no sinne is so base, that it will goe alone, wherefore resist all sinnes or none; for if you entertaine one sinne, it will presently draw another after it, and so the whole house will be full of theues: as *Gebers* his pride made him to lie, and *Adams* fall made him to excuse himselfe, and *Pe-ter* deniall made him sweare, and after his swearing made him curse himselfe, &c. for the inner cannot stay after hee hath committed one sinne, to commit another, nor till he hath come to the bottome of hell. If I should stand to anatomize and paint out all vices in their kinde, I should craue a longer time than is allotted to me, therefore I will briefly touch them.

As huge as the sea is, yet one may taste the saltenesse of it in a drop; so in one sin you may see how ill-fauoured all the rest be; for there is no sinne but weakeneth the body, shortneth the life, corrupteth and consumeth the goods, peruerteth grace, and maketh vs odious to God and Angels. You are giuen to hate your enemies: these are they, therefore hate them: they keepe you from repentance, lest you should bee saued: wherefore I will shew you what is in this box, lest the same goe into your eyes and so blinde you.

Walke not in gluttony, drunkenness, and strife, &c. These come like faire Ladies, with presents in their hands, to wooe the unstable soule of man; gluttony commeth with the pleasure of the flesh,

flesh, drunkennesse, with the satisfying of the thirst. Strife, with the reuenge of the enemy.

And first what gluttony and drunkennesse offereth, and how many haue bene deceiued with their sweet meates and strong drinckes, till all haue bene turned into a belly, and so turned the body into sinne; dayly experience teacheth vs.

Now by the way, the Apostle (we must note) doth approve sobriety and vertue, that as a man may drinke and not bee drunken, so he may eat that hee toucheth, and not glut himselfe: for hee forbiddeth not to eat meat, but not to eat too much, lest thou surfet: for the golden meane is good for all things. Salomon doth not forbid to eat honey, but eat not too much lest thou surfet. As the body may not offend the soule, so the soule may not iniury the body, lest it be vnfit to serue the soule.

Many there bee that thinke they haue not sinned in gluttony till they surfet: but this is gluttony in excess; and punisheth himselfe with many diseases, and dulnes of wit, want of memory and shortnes of life. Now that you may sinne in gluttony and not surfet, appeareth by the rich man in the 161. of Luke, who eate deliciously euery day and neuer surfetted; yet for all that he is called Glutton; to teach vs, that there bee Gluttons which doe not surfet. This kinde of sinne much displeaseth God, when men eat and drinke, and rise vp to play, and remember not the afflictions of Ioseph, and Lazarus lying at the doore: many be such banquets, where none doe come with a wedding garment, and where Christ is neuer invited. Many things may perswade vs to temperance, and we may learne it of the beasts, who desire no change, nor hoord not, and are content. God provided meat for all creatures, as herbs, roots, and grasse, before hee provided any for man; to teach and instruct vs, what little care we should haue of our belly: for we liue not by bread onely, but by euery word that proceedeth out of the mouth of God. Christ hath taught vs to fast, when hee prepared himselfe thereunto in the wilderness, but hee neuer by any example taught vs to feast: some there bee which thinke hee did neuer eat flesh, but in the Paschall Lambe. Which although it doth not teach nor deter vs from eating flesh, which Peter was willed to eat in the vision, yet it teacheth vs to tame the flesh, lest Hagar should get the

upper hand of her mistress. When the belly is full, the flesh lusteth, the tongue prateth, the wit sleepeth, and Satan carryeth away the minde, when the vnderstanding is away. As the moyst and waterish grounds bring forth nothing but frogs and toads: so the belly and warrish stomacke that is stuffed like a pib, bringeth forth nothing but a drowie minde, foggy thoughtes, filthy speeches, and corrupt affections: therefore the Physician saith, Nothing better for the body than abstinence: the Diuine saith, Nothing better for the soule than abstinence: the Lawyer saith, Nothing better for the wits than abstinence: but because there is no law for this vice, therefore it breaketh out so mightily. Whoredome hath a law, Theft hath a law, Murther hath a lawe but this sinne is without a law.

Now to the second sinne, which is Drunkennesse these are two sisters, betwixt whom there is little difference. In this sinne some are mad, some are merry, some doe vomit, some doe sleepe, and some doe reele; and then there is no difference betwene a man and a beast, sauing that the one can stand, and the other cannot. As euery Scripture that maketh against Theft, maketh against Non-residencie: so euery reason which maketh against gluttony, maketh against drunkennesse.

Now after these commeth chambering and wantonnesse; and now maruell, saith one, though the imps doe follow, when the devil goeth before: for fulnesse of bread went before the sinne of the Sodomites. So when *David* had dined and was full, walking upon his Palace, his eyes glanced, his flesh lusted, his heart conceived, the fire burned, and there was no water to quench it. And therefore in that so great a champion as *David* did fall, let him that standeth, take heed lest hee fall. And seeing that thou in thy selfe art no stronger, or mightier, imitate and follow the example of those that are cunning wrasslers, who to cast downe others, will first fall downe themselves: so we, to overthrow our enemies, must subiect our selues, and humble our selues first by fasting and prayer.

Sodomie was burned; but the sinnes have escaped. Sweet words, soft attire, wanton behauiour, and such like, haue combined and agreed all together and set honesty to sale. And we softly to pray that wee be not led into temptation: and yet we doe

lead our selues into temptation. For our faire words, wanton gestures, and dainty fare, with many other pleasures doe becke vnto sinne; and if there bee no wine, why hangs the bush? and if there bee no wantons, why is there any wanton or vnseemly, or vnghodly attice?

Let vs not walke in gluttony and drunkenesse, neither in cholerousness and wantonnesse, nor in strife and enuying. It is hard to say, which of these sins is moſt in the world; haply ſome will ſay, I haue bene no glutton, no drunkard, no whoremonger, no murderer, no falſe image-worſhipper, &c. But who can come forth and ſay hee is free from ſtrife? for ſtrife hath compaſſed the whole world; ſtrife in Countrey, ſtrife in City, ſtrife in Court, ſtrife in common-weale, ſtrife in the Church; who can ſay that hee is free from ſtrife, or that he hath not injured his brother? Surely that man ſhall ſtand alone, for it will light vpon none but Chriſt.

I can but exhort you with the Apoſtle, that you would not walke in ſtrife and enuying; therefore put away theſe among the reſt: for he that hath not put off theſe, hath not put on Chriſt: and if he haue not put on Chriſt, he is no Chriſtian. Enuy is ſin, and it puniſheth it ſelfe like gluttony: for it fretteth the heart, ſhorteneth the life, and eateth the fleſh, as the fire conſumeth the wood; it is the mother of ſtrife, and a great worker in the Court. This is it which brought labour, and ſickneſſe, and death into the world, euen the enue of the Serpent, and the deuill; and it will condemne thee in thy conſcience, if thou bee an enuious man. Nothing reſembleth God more than loue; for God is loue: ſo if thou haſt loue, thou reſembleſt God. But if thou haſt enuy, and art an aduerſary, thou reſembleſt the deuill: for thou canſt not come neerer the deuill any way, than to be enuious. As the duſt commeth with the wind, ſo the deuill commeth with enuy; and he that is poſſeſſed with enue, is poſſeſſed with the deuill. Why doth the Apoſtle ſay, in the third chapter of his epiſtle to the Coloſſians, *Above all things put on loue*? Becauſe loue is beſt of all. Why doth he call loue *the band of perfection*? becauſe it bindeth all vertues together. If loue bee the band of perfection, to binde all vertues together: then enue is the band of impiety, to binde all ſins together: therefore if we muſt caſt off all

but loue, wee must cast off enuie. Thou canst not come to the kingdome of peace, without loue. The kingdome of Satan is at peace, and shall not Gods kingdome be at peace? Shall wee bee at peace with the flesh, the world, and the deuill, and be at variance with God, and at strife one with another? *Fire is cruell, wrath is raging, but who can stand before enuie?* Pro. 27. And if there bee none can stand before enuie, how then can enuie stand before God?

If thou canst not forgive him that doth offend thee, thou prayest against thy selfe, and askest vengeance vpon thee: therefore the Apostle exhorteth thee not to let the Sunne goe downe vpon thy wrath, Eph. 4. 26. Charitie enuieth not (saith S. Paul:) therefore see thou haue charitie, lest thou bee counted an enuious person. The beasts of the field are armed with hornes, with hoofes, with tuskes, and such like to take reuenge: but nature hath left nothing for man to put him in minde of reuenge: and yet man aboue all other creatures is most desirous of reuengement, for hee hateth his owne life; therefore it is against nature, to enuie. *John* saith, Hee that hateth his brother is a manslayer, and loueth not God, neither knoweth God: If an enuious man (saith he) say he loueth God, hee is a lyer, because hee hateth his image: if hee say hee knoweth God, hee is a liar. How canst thou loue God, and hate good men? and how canst thou loue learning, when thou hatest the learned? so doth the enuious man all both good and bad: therefore this is the worst sinne, because it commeth neerest the sinne against the holy Ghost.

Consider therefore whom thou hatest, even thine image. The deuill was appointed to hate man, and not man to hate man: and if thou hatest a good man, thou hatest God: if thou hatest an euill man, thou hatest one like thy selfe: and if thou hatest one like thy selfe, thou hatest thine owne soule: therefore as Saint *Paul* saith, *Have peace with all men.* Canst thou not hate the sin, and loue the person? as the Physitian hateth the disease, and yet loveth the diseased.

As a great many of Bees can lodge together in a hive, so a legion of deuils can nestle together in one man but many, although they cannot liue asunder, yet they cannot liue together.

Wherefore now consider the pedigree of peace, God is the

God of peace, the holy Ghost is the spirit of peace, the Angels are the messengers of peace, the Ministers are the Preachers of peace, and the Magistrate is the defender of peace: shall wee then, that haue the God of peace, the Spirit of peace, the Messengers of peace, the Preachers of peace, the Magistrates of peace, and (as I may say) the Queene of peace, bee at enuie and warre one with another? Maruell not though I am so long vpon this sinne, for there is none of you that heare me this day, but you can giue me sufficient matter to speake hereof. Then can I want words, when ye bring matter? shall I not wrestle, and seek to ouerthrow this Giant, which challengeth euery man?

As no man finding a Serpent leaueth him before he bee dead: so let vs slaughter this monster while hee is vnder the axe, that he neuer rise any more. Consider of the wrong thou doest to thy selfe, when thou enuiest another, for the stroke of enuie redounds vnto thee. It were better thou didst gratulate them with good things, as good men haue done, & doe daily: but instead of imitating their vertues, or commending their gifts, wee enuiethem, and maligne them, and so their ioy is our sorrow. But the enuious man doth pay for his spight, for it requoiles vpon himselfe: and enuie is punished with enuie, and hatred also with hatred: for he which hateth all, shall be hated of all. Thus he is tormented for another, as *Herod* tormented himselfe for *Christ*: and the *Jewes* troubled themselves for *Paul*: for enuie is as gall to the heart, as pricks to the stomacke, and as a canker in the mouth, and euer vexeth thee, as the euill spirit of *Saul* vexed him.

Loue is so contrary to enuie, as that it hath more ioy of others welfare, than enuie hath of his owne. Therefore an enuious man may bee compared to *Cain*; who when hee had killed his brother *Abel*, was so troubled, that hee said, *Whosoer findeth me shall kill me*. The couetous man although he will not communicate his owne goods, yet hee would haue others to communicate their goods: the proud man, although hee bee proud himselfe, yet hee would haue others to bee humble: but the enuious man careth not who doth any good.

As the Eagle doth account them bastards that cannot abide to looke vpon the Sun: so *Christ* doth account them bastards, which will not take him to be an example of lowlinesse.

Every creature doth impart his good vnto man, but the enuious man : hee hath separated himselfe from doing good to any, euen as an Apostata.

Every vice is the contrary of some vertue ; as intemperance, to moderation ; incontinencie, to chastitie ; pride, to humility : but enuie is contrary to all. This is the cognisance of the deuill : for God saith, *By this shall all men know that yee are my disciples : if you loue one another* ; so the deuill he saith, by this shall men know that you are my disciples, if you enuie and hate one another. The proud, the prodigall, the couetous, the lasciuious, they are loued of some, but the enuious man is hated of all. And this sinne is so loathsome vnto him, that hee cannot abide it in any but in himselfe.

Therefore, if wee loue our selues, let vs loue our neighbours ; for nothing doth more please God than loue : so that if the black-Moore could be cleane, here is water enough to wash him. But the flesh of man is more strong than all these reasons.

God hath put enmity betweene vs and the Serpent, and the Serpent hath put enmity betweene man and man.

When *Ioseph* had laden his brethren full of corne, and sent them away, he bade them not to fall out by the way : so I would this lesson, when wee haue plentie of all things, and are full, had deepe impression in our hearts, that we forget it not, *Fall not one by the way.*

FINIS.

To the Reader.

V Here as these Sermons of Nebuchadnezzar, haue heretofore boene printed by an vnperfect copy, and by meanes thereof haue passed thorow the hands of diuers, hauing in some places the mind of the Author obscured, in other some the sentences vnwisely patched together ; whereby the Authors discredit might be furthered, and the sale of the Sermons haue bin hindered : Now as I haue caused them to be examined by the best copies, and to be corrected accordingly, so I thought good to certifie thee of the same, that the want whish were in the first impression might not cause thee to suspect this impression also, & so discourage thee from acquainting thy selfe with the excellent instruction offered in these Treatises.

THE PRIDE OF NE- BVCHADNEZZAR.

Daniel 4. 29.

29 *At the end of twelue moneths hee walked in the royal Pa-
lace of Babel:*

30 *And the King spake and said, Is not this great Babel, that
I haue built for the house of my kingdome, by the might of
my power, and for the honour of my maiesty?*



Have chosen this storie of *Nebuchadnezzar*, where-
in is laid downe his pride, his fall, and his restitution.
This *Nebuchadnezzar* was a wicked King, & there-
fore God warned him by a dreame, and by *Daniel*,
to amend his life, but all would not serue: he made many shewes,
but hee reuoluted againe: therefore at the last God gaue him ouer
for a time, and he became like a beast, vntill he acknowledged his
power to come from God. A warning to all Rulers, to put them
in remembrance, that one Ruler is aboue, which must be feared
of them all, or else all their buildings, and treasures, & guard, will
not shield them from iudgement when the stroake cometh,
no more than they could saue *Nebuchadnezzar*. *At the end of
twelue moneths* (saith *Daniel*) *this King walked in his royal Pa-
lace*. The Prophet sheweth that he had deserued this punishment
before, and that his dreame which hee had, did tell him that his
kingdome should depart from him for his pride; yet this repit
of twelue moneths was granted him, like the fortie dayes which
were granted to the *Ninuites*, to trie what hee would doe to
his warning, and whether hee would repent as the *Ninuites* did.
Therefore the holy Ghost sheweth how the time ran, and how
he lived after: as if he would say, If he will returne yet, and be
warned by the dreames, or by the Prophets which I for him, I
will stay my hand, and his kingdome shall not depart from him.
But here he sheweth, that hee forgot his dreame like a dream,
and was more desirous to know what it meant, than to be warn-
ed by it. The twelue monthes ran, month after month, yet
Nebuchadnezzar is all one: now his dreames are gone, hee
thinketh that all is ended; therefore hee gets him vp into his Palace

should his delights, to beake himselfe as it were, in the sin of all his pleasures, where indeed he hastned God to take away all his pleasures, and delights from him. When hee should haue repented as the Prophet *Daniel* willed him, & ripped vp his sins, and bewailed his wicked life, and poured forth teares, and preuented his iudgement with his praier vpon his knees; then was hee stalking in his galleries, & thinking what sin should bee next, to fill vp the number of his rebellions, that God might not spare him when he iudged: so the wicked will not suffer the prophesies of God against them to be vaine, but they will put God in minde of their punishments, and sinne till the punishment doe come vpon them, to fulfill the threatnings due vnto them.

Some thinke that *Nebuchadnezzar* walked vpon the roofof his palace, from whence hee might see all parts of the Citie round about him, like the mountaine whither the tempter led our Saviour Christ to shew him the beautie of the world.

This the Prophet *Daniel* would signifie; that the King liued in ease as he liued before, and pleased himselfe in vanitie still, for all his warnings, and turned his time of repentance to sinne againe. Therefore God would deferre the time no longer, but cut him downe, like the barren and fruitlesse fig-tree: to teach vs to take mercy when it is offered, and repent while wee haue time and space, and if God speake vnto vs but once, to lay it vp in our hearts for euer, not looking or expecting to bee spoken to againe, because God is not bound to admonish or giue vs any warning at all.

One would haue thought that *Nebuchadnezzar* would haue remembered his warning while hee had liued, which had such a strange and fearefull dreame, and after that another dreame, being no lesse strange and fearefull than the former dreame, to confirme it; and after, such a Prophet to expound it, and the exposition of it threatening such a miserable ruine and downefall to himselfe.

One would haue thought and believed that hee could neuer haue forgotten it, nor put it out of his remembrance, although he had liued vnto this day. But like a wonder which lasted not above nine dayes, so is the repentance of them which sinne by custom: for when sinne is rooted it rooteth fast, and will hardly be

be weeded out, though God should send vs dreames and visions, or should raise vp Prophets; *Daniel* himselfe cannot make this black-More white, which alwayes hath beene blacke before. And this wee may see in our selues: for why haue wee need to heare so often of repentance, more than of any thing elie, but that it is such a thing as wee cannot frame our selues vnto? If wee be warned of any thing but of sinne, one warning will serue; But wee are so incorporate, and inured to sinne, that a thousand Sermons will not serue: so custome hath made sinne stronger in many, than the word of God. Well, remember or apply it how yet will. After twelue moneths God will come and take account of his dreames, and of his Prophets which he sent him, to see what he hath profited by them. Although he hath leaden feet which are long in coming, yet he hath iron hands, which when he cometh, will strike home.

Now the twelue moneths are expired, God comes and findes *Nebuchadrezzar* vpon his towers: when hee should haue cast himselfe downe to the ground, and thought vpon his dream and *Daniel*, and so haue humbled his pride; hee was perched vpon his roofft, and there he begins to crow of his wealth; *Is not this great Babel, which I haue built for the house of my kingdom, by the might of my power, and for the honour of my maiesty? See how the man standeth in admiration of his vanitie, like an Vsurer which doteth on his money, as though hee had deserved immortall fame for spending his money vainly. Is not this great Babel, &c.* he should rather haue said, *Is not this Nebuchadrezzars folly, which he hath built for a mocke to his name, and an impeachment to his wisdom, for men to say when they passe by, Looke how our King hath bestowed his reuenues; here lie our Subsidies and tributes in this stone wall.* But *Nebuchadrezzar* thinks that euery one will praise him for his folly: therefore like a woman when she is pranked vp in her brauery, thinkes that all doe admire her, and hath as goodly an opinion of her selfe, as the Peacock hath of his feathers, and frameth all her looks, and her gestures, and her speeches accordingly: so when *Nebuchadrezzar* sate in his Palace, and saw such shewes about him, new fash pride, thou must frame thy lookes and gestures, and speeches accordingly, or else the Kings Palace will be praued by

the King himselfe: so he beginneth to exalt his minde higher than his Palace, and to looke and speake stouter than hee did before. The temptation was no sooner in his heart, but the words were in his mouth, and he pleased himselfe therein so well, that hee could not refraine being alone: but as a foole admires himselfe in a glasse; so when hee was alone, and no body with him, hee stroured along, and bragged by himselfe, to thinke what a jolly fellow hee was, & how men began to talke of his buildings. By this wee may see how wealth and honour change manners, and how a gay coat, or a great band, or a gold ring can braue a mans minde, and make him looke and speake after another manner than he is accustomed when they are away from him.

It is a wonderfull thing, to see what power these petty vaine toys haue ouer the minde, and alter and change a man suddenly, so make him thinke better of himselfe that day he weares them, than any other day besides.

Is not this great Babel, which I haue built for the house of my kingdom, by the might of my power, for the honour of my maiesty? Before the holy Ghost laieth downe *Nebuchadnezzars* words, marke how hee commeth vnto them, *The King spake and said: Spake and said?* was not one enough, but he must say, spake and said: this doubling of the words sheweth, that he spake with a premeditate pride from his heart root, which passed not whether it were a sinne or no, come what will come of it. The holy Ghost doth bring other speeches with *He said*, and no more: but here hee saith, *Spake and said*; as though he spake twice, not as hee spake at other times, but like a man at defiance, which would not recall any word, but if hee could say more, he would say more to anger.

Did I call it great Babel? I may call it great Babel. Did I say that I built it? I will say that I built it. Did I adde, for the honour of my maiesty? let it goe for the honour of my maiesty. Thus he spake, and said, as though hee would be constant in his pride, although he were constant in no other thing.

Is not this great Babel, which I haue built for the house of my kingdom, by the might of my power, for the honor of my maiesty? Three things I note in this saying. First, what a glorious opinion *Nebuchadnezzar* had of his vaine building, out of these words,

words, *Is not this great Babel?* The second out of these words, *which I haue built by the might of my power* wherein hee carmeth himselfe the founder of it, as if hee had done all without a helper. The third is, that in all his worke hee sought nothing but vaine glory; out of these words, *For the honour of my majesty.* These three finnes *Nebuchadnezzar* doth bewray in one brag, and in all those three wee are so like, that the beasts were not so like him, when he became like a beast.

First, we haue not so wonderfull an opinion of God, or of his word, or of heauen, as wee haue of our owne acts, although wee be neuer able to doe halfe that *Nebuchadnezzar* did. Secondly, this is our manner, to attribute all to our selues whatsoeuer it be, riches, honour, health, or knowledge; as though all came by labour, or policie, or art, or literature: if we cannot draw it to one of these, then wee thinke it fortune, although we vnderstand not what fortune is. If we did couit our selues beholding vnto God for them, then we would finde some time to be thankfull vnto him.

Lastly, when wee ouer-view these matters, this is our sinne and comfort, to thinke these are the things which make us famous and spoken of, and pointed at: and then wee end, as though it were enough to bee pointed at, *Is not this great Babel?* That which one loues, seemes greater and more precious about all which hee loueth not, although they be better than it: so did these buildings seeme to *Nebuchadnezzar*.

One would not thinke that a house were a matter to make a King proud, although it were neuer so faire; stone wales are not so precious, that hee should repose all his honour vpon them and mortar. But this is a iust thing with God; vaine hope, vaine prosperitie, vaine comfort, and vaine glory, that may deceive them when they trust vnto it. Therefore as the faithfull soule looketh vp to God, or vpon the word, or vp to heauen, and saith not selfe, is not this my hope, is not this my ioy, is not this my inheritance? So the carnall man when he looketh vpon his building, or his ground, or his money, saith to himselfe, is not this my ioy, is not this my life, is not this my comfort? So while hee gazeth gapes vpon it, by little and little, the loue of it growes more and more in his heart, vntill at last he hath minde on nothing else.

This was the first detrage of *Nebuchadnezzar*: the second

was, *which I have built by the might of my power*. What a vaunt was this, to say, that he built Babylon? when all histories accord, that it was built by *Semiramis* before *Nebuchadnezzar* was borne: therefore why doth he boast of that which another did?

The answer is easie, Why doe other men so now? We see that every one doth labour to obscure the fame of others, that they may shine alone, and beare the name themselves, especially in great buildings: for if they doe but adde or alter any thing in Schooles, or Hospitals, or Colleges, they looke straight to be counted the founders of them, and so the founders of many places are forgotten. So it is like that *Nebuchadnezzar* did adde or alter something in this City, and therefore hee tooke all to himselfe, as the fashion hath beene ever since. But if none had built it, but he had beene the founder of it (as some would seeme) yet this had beene a proud and arrogant speech, to say, *which I have built by the might of my power*: for it was not hee which could build Babel, no more than *Nimrod* could finish Babel; but vnclesse the Lord build the house, the builders build in vaine. Therefore when he said, *by the might of my power*, hee should haue said, by the might of Gods power. But by this you may plainly discern, how hard and difficult a thing it is to hit vpon a right word, or a good worke, which hath not a good thought to bring it forth. Therefore make the root sweet, or the fruir will be sowre, counterfeit as cunningly as you can.

Lastly, when he putteth in, *for the honor of my Majesty*, he sheweth that he was of *Abсалons* humor, who although he had deserved shame, yet hee would haue fame, because he had no children to keepe his name in remembrance, therefore hee erected a pillar, which he called *Abсалons* place: so, many stately houses and places in England, beare the names of those Lords or others that doe possesse or owe them, for the like vanity.

Here *Abсалom* thought to bee buried, as *Nebuchadnezzar* thought to dwell in his Palace, but he was cast into a pit, as *Nebuchadnezzar* was turned into the wilderness. So *Sheba* made his sepulchre in one Countrey, and was buried in another: for why should pride haue the reward of humility? Humility (saith *Salomon*) goeth before honour, that is to say, honour is the reward of humility: and yet *Nebuchadnezzar* would be honoured
for

for his pride. What had he, or *Shebna*, or *Abfalon* done, that they should erect such monuments, to be praised after death, which were not worthy to be praised in their life? Before the building, *Nebuchadnezzar* had done nothing worth speaking of: for because he lived alwayes like a beast, therefore God punished him like a beast: and did he deserue now to be spoken of in all ages, for heaping of stones together? We may see that great men are proud of a small matter, and they looke to be praised for every thing that they doe. But looke how God ouerthwarteth them, for often times in that they looke to make their greatest glory, they shame themselves most of all; and that which they practise to exalt them, doth disgrace them; and that which they do to win them loue, getteth them hatred. Sinne so deceiueth them, like the blinde Aramites, that they take a cleane contrary way to their desires, as wee may see in Genes. 11. they which built Babel, said, they would build it to get them a name: but they got shame, for they could not finish it when they had begun it, but were confounded in such sort, that they knew not what they did, so suddenly they vnderstood not what one another said. So when *Nebuchadnezzar* came to himselfe againe, he shewed that when hee sought his owne honour, honour departed from him, and hee was made like a beast; but when hee sought Gods honor, honor came to him againe, and he was made a King.

This would pull away many toyes from womens backs, if they did consider how God maketh them ridiculous, by that they weare to make themselves amiable: if they did thinke that the apparell which they clog on to please the world, by the secret judgement of God did not please but displease, they would be ashamed of their attire, as *Eue* was of her nakednesse. Would they weare such gards & paint their faces, but to please? See now how God doth mock them; for they are not liked but disliked, and worse thought of for it, than they that goe in russet coats, and seeke no praise at all. They thinke, am I not braue? Others thinke is she not proud? They thinke, Am I not sweet? Others thinke, Is she not light? Yet they dreame that euery man praiseth them for their brauery: as *Nebuchadnezzar* thought that euery one would honour him for his Palace. If their brauery condemne them before men, how will it condemne them before God?

God? Therefore when *Nebuchadnezzar* saith, *For the honour of my majesty*: hee should haue said, *For the honour of Gods Majesty*; and then this had beene recorded for his honor indeed, and his house had beene the house of God: for as we should speake, and study, and labour to Gods glory; so wee should build also to Gods glory, that our houses may bee like temples, as *Obadiah* was. But few seeke glory that way, they had rather pull downethan build in such sort.

Thus you haue heard what *Nebuchadnezzar* spake in secret, as though God would display the thoughts and pride of such builders. These are the meditations of Princes and Noblemen, when they behold their buildings, or open their coffers, or looke vpon their traines swimming after them, they think as *Nebuchadnezzar* thought, Is not this great Babel? Is not this great glory? Is not this the traine that maketh mee reuerenced in the streets? Are not these the things which shall make my children rich? Is not this the house that shall keepe my name, and cause me to be remembred, and make them which are children now, to speake of me hereafter? When they shall passe by and looke vp, and see these antiks and knacks ouer their heads, they will say: Oh he which built this, was a great man, he bare a sway both in Court and Countrey: who but he while he liued? Although this King be dead and buried: yet his pride is escaped and come to vs. *Nebuchadnezzar* hath children yet aliue, which build as high as he, looke as high as he, goe as braue as he, spend as vainely as he, and are as proud as he, although they be not Kings, nor Dukes, nor Earles, nor Knights, nor yet good Squires: looke vpon their Palaces, and thinke whether they bee of *Nebuchadnezzars* brood; Is not this great Babel? Is not *Nebuchadnezzar* Lord of it? Oh if they might liue to walke in these galleries stilly they would desire no other heauen: but *Nebuchadnezzar* hath shewed the way before them, and they must all dance after him, though they were as mighty, though they were mightier than he: Death will not take his Kingdome for a ranfome, Now what is Babel? and what is *Nebuchadnezzar* the King thereof? Now Babel is destroyed, and the King that built it laid in the dust: had it not beene better to haue built an house in heauen, which might haue receiued him when he died?

The

The name of these Palaces may well bee called Babel, that is confusion, because they prophesie confusion to them that build them, because their foundation is pride, their walls extortion, their rooffe ambition, and all within them Vsfury, bribery, and cruelty. If this be the best that *Nebuchadnezzar* hath to vaunt of, what is the worst which he may beashamed of?

When I see how earnest this King was about his dreame, and how loose hee sat after in his Palace, me thinkes I see the image of the world in one man. How lively doth *Nebuchadnezzar* resemble the dreamers of our time? He could not rest till he knew the interpretation of his dreame; such inquirie, such diligence to know Gods will, that a man would haue thought, Now if the King meet with a Prophet that can tell him the truth, and instruct him from God, that his dreame warned him to amend his life, he will then reclaime himselfe, and reforme his Realme, and become such a King as was neuer in the Land before.

But behold, no sooner resolved of his doubt, but hee is ready to be warned againe, and was not so attentiu to the Prophet, as hee was to his dreame, although hee cared for neither: for when he vnderstood that his dreame went about to change the course of his life, hee went away like *Naaman* in a chafe, and cared no more for his dreame after. Before the dreame came, all would haue said, that such a dreame would haue humbled his heart for ever. Before the Prophet came all would haue said, that such a Prophet would haue conuerted him with a word: but *Nebuchadnezzar* is *Nebuchadnezzar*; and if another dreame come more fearefull than this, yet *Nebuchadnezzar* would be *Nebuchadnezzar*, and loue his Palace better than Paradise.

So wee thinke, if God would send a famine vpon this Land, that would make vs feare him: but God hath sent a famine, and yet wee doe not feare him. If God would send an earth-quake vpon this Land, that would make vs feare him: but God hath sent an earth-quake, and yet we doe not feare him. If God would send a Pestilence vpon this Land, that would make vs feare him: but God hath sent a Pestilence, and yet we doe not feare him. If God would send war vpon this Land, that would make vs feare him: but God hath sent warre, and yet wee doe not feare him: therefore what will make vs feare him?

There be many which dreame vpon religion, as *Nebuchadnezzar* dreamed vpon his dreame; and as he desired onely to know what it meant, so they desire onely to know. Master, (saith the young man to Christ) *what shall I doe to come into heauen?* He would faine know the way to heauen, but when Christ shewed him the way, he would not take it: so they will go from Preacher to Preacher, as *Nebuchadnezzar* sent from one wise man to another, to be resolu'd in points of religion. Such a Scrutiny, such attention, such heed, as though they would run out of the world, & go beyond all, that a man would thinke they would doe any thing, as the Iewes came vnto *Moses*, & this young man vnto Christ: But when they haue heard what they came for, they doo like *Nebuchadnezzar*, as they did before; now they say it was but a dreame, because the meaning doth not answer according vnto their will. So *Abah* enquired of the Prophet, to heare what he would say, but it appeares that he neuer meant to follow him, except he would answer as he would haue him.

When it commeth to the act, which is euery mans triall, then you shall see who are like *Nebuchadnezzar*, that is, which affect onely to know; and who is like *Zacchew*, that is, which practise as they know: for as the truth is revealed, so it must bee witnessed, or else the fall of *Nebuchadnezzar* sheweth what iudgement will follow vpon such neglecting.

Because hee would not doe as his dreame warned him, and as the Prophet counselled him, therefore God forsooke him, and his kingdome departed from him, and hee was thrust out of his Palace, and turned like an Oxe into the wildernesse, where hee liued like a beast vntill seven yeares were ended. A warning to all, to take warning by the Word, for it is the gentle wamer; the next will bee harder, the third and fourth harder than it, like to the nine plagues of Egypt, which did exceed one another: for what is he that can weigh the wrath of God, or the grievousness of sinne?

Some men would thinke, that *Nebuchadnezzar* might haue spoken all this without any such great offence as was taken at it (for he said no more, but that it was a faire house, and that hee builded it, and that hee erected it for his honour) seeing many vnder Princes delight in worse vanities than faire buildings.

and speake vainer often in a weeke. Therefore when you see how it displeaseth God, to vaunt of these earthly things, or to impute any thing to our selues, thinke what shall bee the doome of great finnes. If *Nebuchadnezzar* became like a beast, and lodged in the wildernesse for his pride; they which beare pride, and couetousnes, and lust, and wrath, and malice in one breast, shall lodge in hell, and become like deuils, because they are like beasts already. Therefore let this bee instead of *Daniels* warning; If God did take such strait account of *Nebuchadnezzar* for his dreame, what hee had profited by it; what account will hee take of vs; what profit we haue made by *Nebuchadnezzars* fall and punishment?

Thus you haue heard what the voyce spake from earth; now you shall heare what the voyce spake from heauen; for it followeth, *While the word was in the kings mouth, a voyce came from heauen, & said, O king, to thee be it spoken; by kingdoms shalt thou be taken from thee, &c.* God will warne him no more by dreames, nor by Prophets, as hee did: but his iudgements shall speake. Here is fulfilled that which *Elihu* saith to *Iob*, *God speaketh once & twice by dreames & visions in the night, and man seeth it not; the last God openeth his eyes, by the corrections which he had sealed.* So God spake vnto *Nebuchadnezzar*, first by dreames, and after by his Prophets, & *Nebuchadnezzar* regarded it not: at last God openeth his eyes by corrections, which hee had sealed vp, that they should not touch him, if any other messenger could bring him. As the holy Ghost doth note the time when *Nebuchadnezzar* spake in his Palace: so he noteth the time when God spake from heauen, *Euen while the words were in the Kings mouth*; as though he should say, God answered before he looked for it, when he thought God had beene as far from him, as he was all the year before. Thus God lay (as it were in his scout) to watch when he spake reason, and to apprehend him vpon it: O *Nebuchadnezzar*, thou hast vaunted these twelue moneths since I warned thee: I made as though I heard not, but suffered thee to doe and speake thy pleasure: and vauntest thou still? Surely thou shalt scape mee no longer; I will not heare one word more against mine honour. So he cutteth him off while the words were in his mouth, and pronounceth the word of iudgement against him.

Iob 33. 14.

The

The first note in this verse, is the time when God spake from heaven. *Pride* (saith *Salomon*) *goeth before the fall*: so when pride hath spoken, then iudgement spake, euen while the proud word was in his mouth. See how God shewes that these brags offended him, and therefore he iudges while he speakes. How short is the triumph of the wicked? When they begin to crow, God stoppeth their breath; and iudgement seizeth vpon them, when they thinke no danger neere them. So when *Balthazar* was in his mirth with his Nobles, the fearefull hand wrote his doom vpon the wal, and presently his mirth was changed into sadnesse, that he became as one that was stricken with a palfie: so while *Herod* vaunted himselfe, and the people honoured him like a God, the Angell of God smote him vpon his throne, and immediately he was deuoured of wormes in the face of them which honoured him: so while the Philistims were tryumphing and banqueting, *Samson* pulled the temple vpon their heads: so when the men of *Ziklag* were feasting and dancing, *Dauid* came vpon them and slew them: when the Israelites were at their *Maana* and *Quailes*, euen while the meat (saith *Dauid*) was yet in their mouthes, God tooke away their liues: when *Iobs* children were making merrie one with another, the wind came and blew downe the house: while the old world was marrying and giuing in marriage, the floud came and drowned them: while the Steward was recounting with himselfe, and thinking that his Master knew not what policie was in his heart, suddenly his Lord called him to account: while the churle was musing of his barnes full of come, and saying to himselfe, Be merry, my soule, that night his soule was taken from him: so while we sin and thinke nothing of it, our sins mount vp to heauen, and stand at the bar, and call for vengeance against vs: how soone *Abels* bloud cried for vengeance, of *Cain*? We cannot sinne so quickly, but God seeth vs as quickly. How many haue beene stricken while the oath hath beene in their mouthes, as *Ieroboam* was stricken while hee stroke, that they might see while they were stricken: and yet all this will not keep vs from swearing. Though a man sin often, & steale his sins, and it were without punishment, yet at last hee is taken napping, euen while the wickednesse is in his hand, and his day is set when he shall pay for all, whether it bee after twelue moneths,

or twelue yeares, when it cometh it will seeme too soone. Therefore once againe let this bee instead of *Daniels* warning. If God did take so strait account of *Nebuchadnezzar*, how he had profited by his dreame; what an account wil hee take of vs, how we haue profited by *Nebuchadnezzars* punishment? Here I end. *FINIS.*

THE FALL OF KING NEBUCHADNEZZAR.

Daniel 4. 28, &c.

28 While the word was in his mouth, a voyce came from Hea-
uen, saying, O King *Nebuchadnezzar*, to thee be it spoken, thy
kingdome is departed from thee.

29 And they shall drine thee from men, and thy dwelling shall
bee with the beasts of the field, they shall make thee to eate grasse
with the Oxen, and seven times shall passe over thee, until thou
knowest that the most high God beareth rule over the kingdome of
men, and giveth it to whomsoever he will.

30 The very same houre was this thing fulfilled vpon *Nebuchad-
nezzar*, and he was driven from men, and did eate grasse as the
Oxen, and his body was wet with the dew of heauen, till his haire
were growne as Eagles feathers, and his nales as birds claws.



From the 26. verse, to the end of this chapter, is laid
downe the pride, fall and restitution of *Nebuchad-
nezzar*. The two first verses are like a banner of his
pride, which sheweth him in his ruffling as it were
in the Aire, before he knew God or himselfe. The three next verses
are the discovery of his shame, which shew him in his miserie, as it
were crouching on the ground, after God hath cooled his courage.
The foure last verses are the celebration of his reuerencie, which
shew him in holinesse as it were rapt into heauen, and singing
with the Saints for ioy, that God had brought him vnto his
knowledge, though it were thorow shame and trouble, and
losse of all that hee had seven yeares together. Of his pride we
haue heard already: yet because wee are friends to vices, as we

are to men, so long as they prosper and flourish; but when they decay and fall, then we shrink away, and are ashamed of them: so it may be, if ye could see pride take a fall, though ye love her well, yet ye would forsake her like a bankrupt, when ye see that she can pleasure you no longer.

Therefore you shall see *Nebuchadnezzar* vpon his feet againe: before you beheld him vpon his knees, that when ye see what a King hee was in his galleries, and after finde his seruants in his Palace, and his subiects in his throne, and himselfe like a beast in the wilderness, God may giue you hearts to thinke a little of this sinne, what it is which cost so deare, and is so common now in euery house, as it was then in the Kings Court.

After *twelue moneths* (saith *Daniel*;) that is, *Twelue moneths* after God had warned this King by dreames and by *Daniel*, to repent his finnes, hee was strouting in his galleries, and thought what sinne should bee next, as though hee had neuer heard of dream or Prophet. By this computation of sinne, wherein the moneths are obserued so exactly, how long *Nebuchadnezzar* rebelled after hee was warned, *Daniel* shewes what reckoning God keepes of our moneths, and weekes and dayes, which hee giues vs to repent as hee did *Nebuchadnezzar*, and what an account we shall make of them, as *Nebuchadnezzar* did, though we count no more of our age than the child doth of his youth, and haue done no more of our taske at twentie, than when wee were but ten, nor at thirtie, than when we were but twentie, nor at fortie, than when wee were thirtie, yet we shall giue account of some houres in the day of iudgement, and it shall bee heavier to the old than young, to you which haue the word than they which want it: and there is great odds betwene *Nebuchadnezzar* and vs, for hee which challenged *Nebuchadnezzar* for 12. moneths since hee was warned, may challenge vs of twelue yeares since we were warned, and yet wee looke not for so great punishment as fell vpon *Nebuchadnezzar* for twelue moneths. *Daniel* names there 12. moneths, as though hee would speake of a great matter, & shews how worthe *Nebuchadnezzar* was to bee punished, because hee might haue reformed his life since hee was warned: for there were twelue moneths betwene his dreames and his punishment. But that yeare wherein hee had so many

warnings and teachings was as vaine as the rest, and vainer than the yeares before : for now he should haue beene a mourner like the King of Niniueh, when *Iona* threatned destruction vnto them. But like a victor of a countrie returned from batle to solemnize his triumph, first hee decked his Palace as braue as himselfe, and then hee walkes his stations in it, and when he hath set all things before him which might make him forget God, and like a serpent that would burst, vnlesse hee discharged some of his poyson, he breaketh out & said, *Is not this great Babel which I haue built by the might of my power, for the honour of my maiesty?* Wherein obserue first what a glorious opinion this vaine King had of his vaine buildings. Secondly, how that he names himselfe the founder of them, as though hee had done all without an help. Thirdly, that in all his workes he sought nothing but vaine-glorie, as hee witnesseth against himselfe, saying: *Which I haue built for the honour of my maiesty*: not for the honor of Gods maiestie, but for the honour of *my maiesty*. So first that which he should haue contemned, as Christ did the beautie of the temple, hee admired it : and nothing seemed so glorious to him, as that which made him shamefull to God. Secondly, that *Ciris* which was built by *Semiramis*, hee arrogateth to himselfe, and ioyned the chiefe workmaster with him, but saith, *which I haue built by the might of my power*, when he should haue said, by the might of Gods power: for vnlesse God build, the house he buildeth (saith *Dauid*) buildeth but in vaine. Lastly, that which he should haue built for the honour of God, as the man built a chamber for the Prophet, he builded for his honour, as our *Nebuchadnezzars* doe. Therefore when all his pleasures were prepared like a feast, and hee came to sit downe at the banquet, it happened to him as to the churle in the Gospell, after hee had filled his barnes, when hee came to sing in his heart, *Be merry my soule*, that night his soule was taken from him, and the deuils made merrie with it in hell : so he had feathered his nest, and began to crow vpon his roost, *Is not this great Babel, &c.* as if he should say, now *Nebuchadnezzar* make thee merrie : that haue his honour was taken from him ; for a voyce came downe from heauen, like the terrible hand which wrote vpon the wall when *Belshazzar* sat at his banquet ; and dast his pride vpon such a rock,

rooke, that within an houre all his pompe and pleasures, and treasures, suffered such a shipwracke, that his fall was more admired of all, than his glory and buildings were admired of himselfe. Thus all the ioy, and pleasure, and glory of pride, are spoken with a breath, and stopt with another.

You haue heard what the voice spake from earth, now ye shall heare what the voyce sounds from heauen. These three verses following declare this Kings fall, when and how, and from whom it was. *While the words were yet &c.* there is the time. *A voice &c.* there is the Iudge. *O King, &c.* there is the arraignment. *Thy kingdom &c.* there is the iudgement. *Hee was drinen from men, and lined with beasts in the wildernesse, till his haire were growne like Eagles feathers ;* There is the execution and manner of his punishment. First of the time, *While &c.*

As *Daniel* obserued the time when *Nebuchadnezzar* sinned, so hee obserued the time when *Nebuchadnezzar* is punished : as if God had lien in wait to catch him in his words, and take him at the trip, euen as he watched *Lots* wife when she looked backe, and transformed her into a pillar of salt, so soone as shee looked behinde her, so now the Lord lay as it were in the scour, to watch when *Nebuchadnezzar* spake treason, and to apprehend him vpon it, *O Nebuchadnezzar*, thou hast vaunted these twelue moneths since I warned thee, and I made as though I heard not, but suffered thee to doe and speake thy pleasure, and vauntest thou still ? Surely thou shalt escape mee no longer, I will not heare a word more against mine honour. So hee cut him off while the words were in his mouth, and propoundeth the words of iudgement against him. If you marke the time when the voyce spake from heauen, you may see three wisdomes of God. First God takes him in his fault, that hee might see his fault, as *Jeroboam* was stricken when hee strooke the Prophet, that hee might know why he was stricken. Then he takes him suddenly, because he contemneth his warning, as the fire came vpon *Sodome* while they contemned *Lots* warning. Thirdly, God takes him where hee is pleasantest and lustiest, and safest in his Palace, which was like a castle, as he tooke *Herod* when his guard stood by him, that hee might see that nothing can guard him from God, but God must guard him from danger, or else Princes bee not safer than

Numb. 11. 33.

Numb. 22.

verse 22.

& 23. 10.

Alti. 12. 23.

2. King. 13. 4.

Gen. 4.

Acus. 3. 19.

Matth. 26. 24.

25. 16.

subiects : for though a man sinne often, and steale his finnes as he were without punishment, yet at the last hee is tooke napping while the wickednesse is in his hand, as the Iewes were, while the Quailles were in their mouthes, and his day is set when hee shall pay for all, whether it be after twelue moneths, or twelue years, whensoever it cometh it will seeme too soone. Vengeance doth stay till sinne bee ripe, and watch the time when they are most occupied, then iudgement steps forth, like the Angell to stop *Balaam* in his way, because the punishment is more grievous and terrible when they looke not for it (for the worst that is, with like *Balaam*, to die the death of the righteous) therefore God will crosse them in that : though they prosper alwayes before, yet their ends shall be a kinde of iudgement vpon all their life, and a prophetic of torment, for all men to see what become of the wicked after death, that they may feare to bee like vnto them : As when wee see some fall downe vnder the table while they sit swilling at the wine : some stricken dumbe in the pulpit, while they preach vntuths ; euen as the Philistims were slaine while they feasted, and as *Herod* was ashamed while he vaunted, and as *Ieroboams* was stricken while hee strooke. What doth this teach vs, but that our finnes depart from vs so soone as they are done vnto the Iudge ; and there they accuse vs, as *Cain* murder cried out against him, so soone as hee slew his brother ; I know thy workes, saith God : he may say, I know thy workes and thy thoughts too : for *Indas* could not goe so closely about his treacherie, but that Christ did know when the thought entred into his heart, and heard when he conferred also with the Scribes, and saw likewise when hee tooke the bribe, though hee kept time to punish him, as he saith, Psal. 37. vers. 2. *When I see a sin-
nerient time then will I execute iudgements.*

Now the time was come when this King should bee made an example vnto all other Kings after him, to amend their liues, and reforme their realmes, when as the Prophet cometh from God vnto them, to tell them what they should do. When *dream* and *Daniel* had done what they could, now God calls forth his iudgements, and bids them see what they can doe, and commands them to chase *Nebuchadnezzar*, vntill hee haue lost his kingdome, vntill he be driuen out of his Palace, vntill he be fled

into

into the wilderness, vntill hee be degenerate like a beast, vntill his subiects, and seruants, and pages, make their sport, and gaze and wonder at him, like a foole which goeth vnto the stocks, or a trespasser, which is gazed at vpon the pillorie: so the King was debased, when God heard him but vaunt of his buildings. Therefore let vs take heed and bee carefull, after what sort wee speake, and what words slip from vs, lest God take vs in our lies, or oathes, or slaunders, or ribauldrie, as he tooke *Nebuchadnezzar* when his tongue walked without a bit: for if hee had supposed that God had bene so neere, and that hee would haue answered him as hee did, he would haue held his peace, and laid his hand vpon his mouth, rather than pay so deare for a vaine word, which did him no good when it was spoken.

The second note is of the Iudge, *A voyce came downe from heauen*: the controlling voyce came downe from heauen; God is most offended with our sin: for *Nebuchadnezzar* might haue spoken more than this, before any other man, and no man could controule him because hee was King; and Kings delight in greater vanities than buildings, yet no man saith, Why doest thou so? because *Salomon* saith, *He which reproveth a matter separateth the Prince*: that is, hee which tels Princes their faults, maketh them his enemies: therefore since *John Baptist* died, onely God is left to reprove almost all that sinne by authoritie, yet there is one in heauen hath an eare and a tongue, and checketh the King as boldly as euer the King checketh his subiects. When the voyce from earth spake vainely, the voyce from heauen spake iudgement. Here is the King of heauen against the King of earth, the voyce of God against the voyce of man: a diuine wrath warring with a humane pride: the fire is kindled, woe to the stubble. The Lord of hosts is in armes against the Lord of Babel, and begins to lay hands on him and to thrust him out of his throne. First, hee rattles him like a thunder, *O King Nebuchadnezzar*: as if he should say, for all thou art a King, thou shalt see whether another be above thee: now guard that person, now defend thy honour, for he whom thou hast despised, threatneth to take thy kingdome from thee; goe now and walke in thy galleries, fetch one turne more before thou bee turned out of doore, and walke with the beasts in the forest.

Now

Now hee comes to the arraignment, and calls him to the bar, *O King Nebuchadnezzar, so thee be it spoken.* He was neuer called King with lesse reuerence, nor had such pay for sinne in all his reigne. God giues him his title, and hee tels him his los, hee calls him King, but without a kingdome: as if hee had said, late King of Babel, hold vp thy hand. Here a King is arraigned in his owne kingdome, and no euidence giuen against him, but as though he had witnessed against himselfe, as all sinners doe, God condemneth him out of his owne mouth; and to open his eares, hee calleth him by his owne name, *O King Nebuchadnezzar,* as the prisoner is called: when hee holds vp his hand at the barre. Then hee pronounceth the iudgement, *To thee bee it spoken,* to thee which aduancest thy selfe like God; to thee which wouldest not take heed by thy dreame; to thee which wouldest not bee warned by the Prophet; to thee which didst all for thine owne honour. Now hearken to thy iudgement, *Thy kingdome is departed from thee;* thou shalt bee driven out of thy Palace; they which should honour thee shall expulse thee; thou shalt raigne with the beasts in the desert; there shall bee thy dwelling four years, goe now and stalke in the woods as thou diddest in thy Palace, and when thou art among the Lions, and Wolues, and Beares, looke vnto Babel which thou hast built.

How doth this speech differ from *Nebuchadnezzars* speech? his words were but words, but Gods words were, *He spake and it was done,* For in the same houre that which was spoken was done, (saith *Daniel*;) and whatsoeuer the voyce threatneth vnto our sinnes, or vnto the sinner, shall be done at first or at last. To *Nebuchadnezzar* it was said, *Thy kingdome shall be taken from thee:* To vs it is said, *Thy life shall be taken from thee.* To him it was said, *Thou shalt be thrust forth into the desert:* To vs it is said, *Thou shalt be throwne forth into darknes.* To him it was said, *Thou shalt be like beast:* To vs it is said, *Thou shalt be like the damned.* Shall not the voyce spoken to vs bee remembered with God, as well as the threatning menaced to him?

This voyce came from heauen, and therefore it spake home; not like them which glide by the faults of Princes, and whisper behinde their backs, as though they would reprove them if they durst, but for feare lest the Prince, or Counsellor, or Iudge,

or Magistrate should take it as he meanes it, and thinke that he aims at them; which makes them speake in parables, as though they would cast a veile over their reproofe, and eat their message before they haue spoken it. The holy Ghost teacheth vs here to reprove, so that whosoever sinneth may know that thou speakest to him. Hee which speaketh from heauen (as the voyce did) must speake like *Iohn Baptist* among the Publicans and harlots and souldiers, as though hee went from one to another, and said, this is spoken to thee, this is spoken to thee, this is spoken to thee. For, vnlesse wee come neere these mortall Gods and proud *Nebuchadnezzars*, as neere as *Elias* came to *Achab*, when hee said, *It is thou that troublest Israel*, they will poast it ouer, and thinke that thou speakest not to them vntill thou speakest plainly, as the voyce spake from heauen, *To thee bee it spoken*. And they must reforme the matter, or else God will shew some iudgement vpon them, as hee did here vpon this great King *Nebuchadnezzar*.

Now the decree goeth forth, that *Nebuchadnezzar* shall be King no more, *Thy kingdom is departed from thee*. This is such a saying, as if *Nebuchadnezzar* had thought of it before, hee would haue wept when hee vaunted, to thinke that his honour was going from him, when he thought it was comming to him: and yet his kingdom was not departed from him, and yet God saith, *Thy kingdom is departed from thee*, because the decree was past, which should as surely come to passe, as if it were past already. Therefore because wee care not so long as the Prophet saith, wee shall die, wee shall suffer, wee shall answer, hee leaueth shall and saith *Now*, as God said to *Abimelech*, *Thou art a dead man*; not *thou shalt die*, but *thou art dead*, which roused him more than if hee had threatned him an hundred deaths, because hee thought that hee should die presently: So the holy Ghost is forced as it were to exceed and speake more than wee thinke hee should speake, for the hardnes of our hearts, which heare like stones, and goe like snails. If we haue but a weeke to repent, we will deferre it to the last day, that we may sinne all the rest.

Therefore it was meet to say, *Thy kingdom is departed from thee*. That seeing his iudgement should not stay, hee should not stay his repentance. If this voyce had said, *Thy Babel shall sinke, as*
Nemrods

Nimrods Babel did, it seemeth hee would haue thought his honour buried; but when hee was stript, not onely of his Palace, but also of his kingdome, what heauie newes was this vnto him, which thought himselfe equall with God, and now may not be a King? But when hee was thrust among beasts to eat grasse with oxen, what a downe fall was this to bee brought vnder all his subiects, which spake euen now as though there were none but hee: and now his seruants seruant would not bee like vnto him? So the King of Kings will bee honoured of Kings, as they are of their subiects, or else hee will tread vpon their crownes, and they shall heare the same at last. *Thy kingdome shall decay from thee.*

Now followeth the execution of his iudgement: for *Dauid* saith, *The same houre all this was fulfilled.* So he sheweth the order of it: as a prisoner is brought to the bar, and led to a gibet, so the King was drawne from his throne, and turned into the wilderness, where hee abode among wild beasts so long, *til his haire was growne like Eagles feathers, and his nailes like birds claws.* When God began hee made haste, as it was long before he spoke, but when hee spoke he did it, and effected in an houre all that the dreame and the Prophet had foretold.

Then was fulfilled, *The pride of man shall bring him low.* Euen in the houre that *Nebuchadnezzar* aduanced himselfe more than before, in the same houre hee was brought vnder all his subiects, all his seruants and pages; so he which setteth vp clauall downe, hee which gaue can take, hee which made can destroy. Therefore let no man vaunt though hee were a King, of his house or land, or fame, or children, but know that he should haue nothing, if God did not regard him more than other: and thou when thou doest reade this story, whether thou bee not as proud of thy wealth, as *Nebuchadnezzar* was of his Palace; whether thou bee not as proud of thy children, as *Nebuchadnezzar* was of his kingdome; whether thou bee not as proud of thy parentage, as *Nebuchadnezzar* was of his honor; whether thou bee not so proud of thy learning, as *Nebuchadnezzar* was of his name. If thou bee so proud, then God doth say no more, *O King is thee be it spoken,* but, *O subiect to thee be it spoken,* these blessings shall bee taken from thee. For, hath God taken no mans kingdome

come from him but *Nebuchadnezzar*? Hath he taken no mans
 office from him but *Indaffes*? Hath hee taken no mans riches
 from him but *Iobs*? How did *Amioebus*, and *Iulian*, and *Herod*,
 and *Saul*, and *Arthalia*, and *Iezabel*, and *Richard* the third goe
 from their thrones, as if God had pulled them out by the eares?
 he had no respect to their persons, but vsed them like beasts, as
 hee did *Nebuchadnezzar*, and fulfilled his threatenings: the can-
 dle of the wicked shall be put out. Therefore as Christ saith
 vnto them which turne backe, *Remember Lvs wife*: so I may say
 to them which beare high minds, & proud looks, & stout words,
 Remember King *Nebuchadnezzar*, how God resisted the proud.
 Now if any man long to be resolu'd, how this King was changed
 to a beast, he must not imagine any strange metamorphosis, or
 Popish Transubstantiation, as though his shape were altered, or
 his manhood remoued, or that hee put on hornes and hoofs, as
 Poets feine of *Acteon*; for the voyce doth not say, that he should
 become a beast, but that he should dwell with the beasts. *Daniel*
 doth not say, that his head, or armes, or legs were transformed:
 but that the haire of his head, & the nailes of his fingers did grow
 like Eagles feathers, and like birds claws, as euery mans haire
 and nailes will doe, if he doe nor pare them.

Lastly *Nebuchadnezzar* saith not, that his shape was restored
 vnto him, but that his vnderstanding was restored vnto him: all
 which declare, that hee was not changed in body, but in minde;
 not in shape, but in quality. A sauage minde came on him, like
 that which draue *Cain* from the companie of men, and hee be-

Gen. 4. 12.

fore

fore the holy Ghost calleth them often by the name of beasts, shewing how that sin and pleasure make them like beasts: when they haue abused their wits often, and peruered their reason, at last God taketh their vnderstanding from them, and they become like beasts, lothsome to themselves and others: many such beasts wee haue still like *Nebuchadnezzar*, who were fitter to liue in the desert among Lyons, where they might not annoy others, than in townes amongst men, where they infect more than the plague. Thus if you haue not considered the beastlinesse of sinne, looke vpon *Nebuchadnezzar* like a beast. If you would see the guilt of it, looke vpon wandring *Cain*. If you would see the frenzie of it, looke vpon frantike *Saul*. If thou wouldest see the feare of it, looke vpon trembling *Baltazar*. If thou wilt see the shame of it, looke vpon *Haman* hanging vpon his owne gallows. If thou wilt see the end of it, looke vpon the Glutton frying in hell. These are the pictures of sin, which God hath set for a terror before vs: like the pillar of Salt, or *Achans* sepulcher to speake to vs. Take heed by those; when I haue warned you, as I warned them, I will punish you, as I punished them. This is the Epitaph, as it were, which God ingraueth vpon *Nebuchadnezzars* Sepulcher.

Bethou an example to Kings and Rulers, for all the children of pride, so beware how they set themselves against him, who aduanced them.

Thus hee which sets vp, can pull downe. Did not I send thee dreames to warne thee? Did not I send a Prophet to warne thee? If either of them would haue serued, thou mightest haue ruled still, and walked in thy galleries, and feasted in thy Palace, and iudged vpon thy Throne, and dyed a King: but now thy kingdom is departed from thee. Who would he like *Nebuchadnezzar*, now he is like a beast? If this Heathen was thus challenged for his warning, which had heard but one Prophet; wee may tremble to thinke what we shall answer for our warnings, which haue beene threatned as often as the Israelites, and yet provoke the Lord while hee serueth vs, like those which curse the Sonne, while it shineth vpon them.

Thus you haue scene the fall of pride. Euen now hee said, *Is not this great Babel?* Now hee may say, Is not this vnhappie *Babel*?

Gen. 4. 14.

1. Sam. 16. 14.

Dan. 5. 6.

Hes. 7. 10.

Luke 16. 23.

Gen. 19. 20.

Iosh. 7. 29.

bel: euen now he said, which I haue built by the might of my power; and now he may say, which I haue built by the vanitie of my pride: euen now he said, for the honour of my maiesty; now he may say, for the ruine of my Kingdome. Yet after this he rose againe and came to himselfe, and receiued his Kingdome, and honoured him which punished him so. But the time will preuent mee to speake of his restitution, therefore here I end.

THE RESTITVTION OF NEBUCHADNEZZAR.

Daniel 4. 31. &c.

31 And at the end of these dayes, I Nebuchadnezzar lift up mine eyes vnto heauen, and my vnderstanding was restored vnto me, and I gaue thanks vnto the most High, and I praised and honoured him that liueth for euer, whose power is an everlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants are reputed as nothing; and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth, and none can stay his hand, or say vnto him, Why dost thou so?

33 At the same time I had my vnderstanding restored vnto me, and I returned to the honour of my kingdome; My glorie, and my beauty was restored vnto me, and my Counsellors, and my Princes sought vnto me, and I was established in my kingdome, and my glory was augmented towards me.

34 Now therefore I Nebuchadnezzar praise and extoll and magnifie the King of Heauen, whose works are all truth, and his wayes iudgment, & those that walke in pride, he is able to abase.

Now are we come to his restitution: first, Nebuchadnezzar was humbled, as God humbleth his enemies; now he is humbled as God humbleth his children; that although he had more honour than he had before, yet he is not proud of it as he was before, but crieth with the Prophet David, Not vnto me, O Lord, not vnto me, but vnto thy name giue the glory. So hee which said, not only with heart, but almost with mouth

Psal. 117. 1.

Psa. 14. 1.

mouthed; There is no God; now with heart and mouth hee
reth none but God: his pride and his fall *Daniel* declared, but
when he came to his restitution, hee makes *Nebuchadnezzar* to
speake himselfe, and giue thanks in his owne person, likea wit-
nes brought in to testifie the truth of this wonderfull storie.

When the Prophet had shewed how this King vaunted, and
how hee was debased for it: presently after hee had spoken it, hee
calls in as it were the King himselfe, to witnes his report, and de-
clares how he was raised againe, like a man which hauing recei-
ued grace from a Prince or great person, is brought in before him
to giue thanks for his fauour receiued, and then is dismissed.

In these verses two things shew themselves at the first view,
that is, *Nebuchadnezzars* restitution, and his thankfulness in his
restitution. First hee sheweth the time when hee was restored, in
these words, *At the end of these dayes*: then he sheweth the man-
ner how he was restored, in these words, *I Nebuchadnezzar lift
up my eyes to heauen, and mine understanding was restored vnto me.*
In his thankfulness, first he extolleth Gods power, in setting him
vp, and pulling him downe, and raising him againe: then hee com-
mends Gods iustice and truth, which deserues to be praised
for his iudgements, as much as for his mercy; as though hee re-
joyced that God hath made him like a beast, that he might be
like a man.

At the end of these dayes. As *Daniel* noted the time of his pride,
when he walked in his Palace, to shew how pride groweth out of
buildings, and wealth, and apparell, and such roots: so hee no-
teth the time of his fall, while the words were in his mouth to
shew that hee was punished for his pride and ignorance, that hee
might know where to begin his conuersion, and abate his pride
and when hee had taken away the cause, then God would take
away the punishment: so likewise hee noteth the time of his
restitution, *At the end of these dayes*, that is, after seven yeeres
were expired; to shew how long the sickness of pride lasted
ring, and to shew how euery thing was fulfilled which was
propheesied, even to the poynt of time: for it was told him by
Daniel, that hee should be like a beast seven yeeres; therefore
Nebuchadnezzar is prompt as it were to confesse the same,
and say as the Prophet said, *At the end of these dayes*, that is,

end of seven yeares, I *Nebuchadnezzar* was restored to my kingdome, as *Daniel* told me. Yet another note is set vpon this beaſt: Left we ſhould thinke that God only regardeth the ſeaſon, and thinks ſeven yeares puniſhment enough for ſuch a ſinne; he ſaith not barely, that his vnderſtanding and honour was reſtored vnto him when ſeven yeares were ended; but that they were reſtored vnto him when hee began to liſt vp his eyes to heauen: to ſhew that this bleſſing came from aboue, and that hee which had humbled him, had reſtored him againe; as if hee ſhould ſay to all that are caſt downe wiſh ſicknes, or pouertie, or infamy, or any trouble whatſoeuer in body or mind; Hee which hath humbled you will raiſe you, as he hath done me: but you muſt looke vp vnto heauen, and liſt vp your hearts vnto him, and then your vnderſtanding, and comfort, and wealth, and pleaſure, and health, and liberty, and good name, and all, ſhall returne vnto you againe: like *Ioba* ſheepes, and camels, and oxen, in greater number than hee had before. As all the bleſſings of God returned to *Nebuchadnezzar* when hee looked vp to heauen; ſo they ſhall come backe like a riuer vpon you, when your eyes can goe by theſe vanities and looke vpon him which lookes vpon you: or elſe ſeven and ſeven yeares ſhall paſſe ouer you, and you ſhall be neuer the better, but worſe and worſe: like *Sam* which was yered more and more, till he had killed himſelfe.

Therefore as the Iewes looked vp to the braſen Serpent, which was a figure of Chriſt, when they would be healed, Num. 21. 8. ſo all that would recouer that which they haue loſt, or obtaine that which they want, *Nebuchadnezzar* doth teach them how to liſt vp their eyes to heauen, from whence (ſaith Chriſt) cometh euery bleſſing of man; *At the end of theſe dayes, I Nebuchadnezzar liſt vp mine eyes, &c.* Like a man which is wakened out of a long trance, now he began to ſtir and liſt vp his eyes: when the heart is once liſt vp, it will liſt vp the eyes, and heare, and voyce, and all to heauen: hee which neuer looked vp to heauen ſo long as his comfort was vpon the earth, now his minde is changed, his lookes and geſtures and ſpeeches, and all are changed with it: As though God would ſhew a viſible difference betweene the ſpiritual and carnall, euen in their lookes and geſtures, as there is betweene a childe and an old

Gen. 3. 24.

man. The spirituall mindes are heavenly, and looke vp, because their ioy is aboue: The carnall mindes are earthly, and looke downe like beasts, because their treasure is below. As the Serpent grouels vpon the ground: so doth the Serpents seed, and hath not so much as the countenance of grace.

Therefore by lifting vp his eyes to heauen, is signified that the time was come, which the Lord had set downe, that hee should be like a beast, vntill he had learned that lesson, *That the most high beareth rule ouer the sonnes of men.* Therefore *Nabuchadnezar* sheweth that he hath learned his lesson. For he looked not vp to heauen: to behold the Sunne, the Moone, or the Starres, like an Astronomer: but thinking how he had set himselfe against heauen, from whence came all his honour; and by shame and holy anger toward himselfe, hee turnes his face from earth to heauen; to magnifie him which had humbled him, that so contemned him, which aduanced him. Now hee talkes no more of his Palace, nor his power, nor his maiesty, though it bee greater than it was: but he looked about his owne Palace, to another Palace; from whence that terrible voyce came downe vnto him, *Thy kingdom is departed from thee.* Which expresseth his contrite heart, and wounded spirit, how many passions battelled within: as if he should chide himselfe and say, Vnthankfull man, my power euer descended from aboue, and I euer looked vpon the earth; and mine honour came downe from heauen, and I neuer lift vp mine eyes before: But now, saith he, goe vp my voice, and my hands, and my eyes: how long will I pore vpon the earth, like a beast? so hee lifted vp his eyes to heauen. After hee had lifted vp his eyes, hee beginneth to pray, and praise, and giue thanks to God: which sheweth that hee not onely lift vp his eyes, but his heart too. For ynllesse we can say with *Dauid*, *Lift vp my heart*, *Psal. 121. 1.* it is in vaine to lift eyes, or hands, or voyce, as the hypocrites doe; because he which is a spirit, will bee worshipped in spirit, *Iohn 4.* Therefore *Dauid* saith, *My heart doth magnifie the Lord*, *Luke 11. 46.* As for the Infidels, and Idolaters, they haue no hearty sentice; but their religion is like an occupation, which is done with the body: for when wee reade of the sacrifice or prayers of the Idolaters and Infidels, wee doe not finde, that they lift vp their hearts to their Idols.

Idols; but their hands, or their eyes, or their voyce, as the Baalites rored to *Baal*, 1. King. 18. 28. and the Mariners cried to their Sea-gods, *Jonas* 1. 5. and the Ephesians shouted to *Diana*, *Acts* 19. 28. but the lifting vp of the heart is the holy service, and alway appropriate vnto God, which saith, *My sonne giue me thy heart*, *Pro.* 23. 26. Therefore now *Nebuchadnezzar* lifts vp his heart to God; shewing that hee had learned that lesson which God gaue him seuen yeares to studie, that *The most high beareth rule ouer the sonnes of men*, &c.

Now God thinks the time long enough, and as hee reformed the ground after the flood, with fruit and herbs, and flowers againe: so he reformeth *Nebuchadnezzar* with understanding, and beaucie, and honour againe. As when hee repented himselfe, and said, *I will drowne the earth no more*, *Gen.* 8. 21. for, *I will chafe Nebuchadnezzar no more*; now hee knowes a King about him, he shall be a King againe: now he seekes my honour, I will giue him honour: now he magnifieth him which debased him, I will returne to exalt him. So the voyce which thundered from heauen, *Thy kingdom is departed from thee*: sounds againe, *Thy kingdom is restored to thee*. For it was not told that he should bee like a beast vntill hee died: but vntill he know that the most high beareth rule ouer the sonnes of men. Therefore when he knew this, nothing could stay him from his kingdom, no more than they could stay him in it before. Thus the displeasure of God is but an *interim* vntill we know something that we should know, and then *Nebuchadnezzar* shall bee King againe: then the sicke man shall be whole againe: then the bond man shall be free againe: then the poore man shall be rich againe. His mercyes are called euermore lasting, because they endure for ever, *Psalm.* 36. 1. 2. But his anger is compared to the clouds, because it lasteth but a season. Whom hee loueth hee loueth to the end: but whom hee scourgeth hee scourgeth to repent; as *Hezekiah* was sicke vntill he wept; *Nebuchadnezzar* was banished but vntill he repented. Now the first cure of the Kings restitution was of his minde, *His understanding* (saith *Nebuchadnezzar*) *was restored vnto me*. To shew what an inestimable gift our vnderstanding and reason is, whereby we differ from beasts, for which we cannot be thankfull enough: therefore hee recordeth it twice: as though

his heart did flow with gladnesse, and his tongue could not but speake often of it, as a man thinketh and speaketh of that which he loueth. *Mine vnderstanding was restored vnto me.* That which was first taken away was first restored againe, which so soone as it was gone, hee was counted a man no more, but a beast. As *Dauid* saith, *Like horse and mule which haue no vnderstanding.* Psal. 32. 9. counting them which are void of vnderstanding no better than horse and mule. Therefore they which haue lost their vnderstanding at the Tauernes, as many here haue done sometimes, and they which vnderstand not yet what is the booke of God, are but horse and mule, though they beare the visage of men. After he had said, *Mine vnderstanding was restored vnto me,* annexeth, *Mine honour was restored to me;* so hee grew to a King againe. As he was wont to put on one robe after another, when he was a King; so when God would make him a King againe, first he puts vpon him the robe of vnderstanding, as it were the foundation of a King, like the princely spirit which came vpon *Saul*, 1. Sa. 10. 9. And when he had a Princes heart, then God gaue him a Princes power, & proclaimed like a voyce from heauen, *Nebuchadnezzar King of Babel:* so gloriously hee rose againe like the Sunne, with a triumph of his restitution, and welcome of his subjects, like the shout which went before *Salomon*, 1. King. 1. 34. One would thinke when *Nebuchadnezzar* was a King, God would neuer haue made him like a beast, nor after haue made him a King againe: for who would suffer a beast to rule ouer them, being such stomackes are in men, that they will hardly endure any Ruler? Therefore it is strange, that these men would suffer one to rule ouer them that had bin seuen yeares like a beast; it is euident he had lien seuen yeares in the graue, and after come to challenge his house & goods from them which haue it in possession, and come to their owne: I thinke such a one should haue so cold a suite, that vntill it were some few that loued him while he liued; he might goe againe to his graue for a house to dwell in: so no body looketh now for *Nebuchadnezzar* to come out of the wilderness; he was the vnlikeliest man in the world to bee a King, after such a change: but see what God can doe, though all be against it, he which made a King like a beast, raised a King of a beast.

Mine vnderstanding (saith *Nebuchadnezzar*) *was restored vnto me.*

and more than that, *mine honour was augmented*, more than it was when I was so proud of it. As God turned his heart, so he turned the hearts of his Nobles and people, that they received him for their King againe, and sought vnto him, and reuerenced him, for all the disgrace which they had seene, which made them before to contemne him like a beast.

Here a wise man may study and wonder like *Elisba* when his master was rapt to heauen. For as though a snuffe had beene taken from the ground, and set in the candlesticke againe, and shined brighter than it did before: so *Nebuchadnezzar* was raised from the dust, and set in the throne: euen now no man cared for him, and now no man dare displease him: that which *Salomon* saith in *Pro. 16. 17.* *When the waies of a man please the Lord, he will make all his enemies at peace with him:* so when *Nebuchadnezzar* pleased the Lord, God gaue him grace with men, and his glory was augmented. *My glory was increased, &c.* that is, he received not onely his kingdome, and power, and honour againe, but he received *Vsury* of them. For this seuen yeares banishment they had bin put out seuen yeares to the banke, for him to receiue more when he came againe; so when he sought his owne honour, honour departed from him, his Palace could not hold it, his treasures could not redeeme it, his guard could not stay it, but pride chased it away whilest he followed after it. But when he sought Gods honour, and cared not for his owne, honour was increased, according to that, *I will honour them that honour me.* *1 Sam. 2. 30.*

What would *Nebuchadnezzar* say to our *Nebuchadnezzars* (if hee were liuing) which thinke it against their honour to seeke Christs honor, and that if his kingdome wear vp, their kingdome should goe downe, like *Herod* which thought hee could not bee King if Christ should reigne; and the Pharisees, which thought they should be despised if Christ were regarded?

If *Nebuchadnezzars* honour came vnto him for the honour which hee gaue to God: how long will their honour last, which eat and drinke, giue and take, set vp and pull downe, and doe all that they doe to honour themselves? as *Nebuchadnezzar* built Babel vntill that voyce came thundring from heauen, *Thy kingdome is departed from thee, thy office is departed from thee, thy life is departed from thee.* Some haue exalted them-

selues like *Nebuchadnezzar*, and are not fallen yet: some mounted vp haue fallen lower and lower like *Balaam*, but they are not yet at the ground: they haue ruled like beasts, longer than *Nebuchadnezzar*, and yet looke not vp to heauen, that they may bee changed. Thus *Nebuchadnezzar* is welcome to his throne againe.

True vnder-
standing.

Know and doe.

Now he hath receiued grace, let vs examine his thankfulness. If you marke how euery thing comes in his order, you shall see a maruellous consequence obserued both in his fall and Restitution. When he looked vpon his Palace, then he waxed proud; when hee waxed proud, then God threatned him; when he was threatned, then God banished him; when hee was banished, then hee lift vp his eyes to heauen; when hee lift vp his eyes to heauen, his vnderstanding came vnto him; when his vnderstanding came vnto him, then hee gaue thanks to God: shewing vs the vse of our vnderstanding, why God hath giuen reason vnto men, viz, to serue him and praise him vpon earth. As *Nebuchadnezzar* worshipped God so soone as he came to his vnderstanding so soone as we are come to yeares of discretion, & begin to vnderstand, we should begin a new life, and serue him whom all creatures doe serue with vs, or else our vnderstanding is in vaine, and we are beasts still: for by this *Nebuchadnezzar* shewes that he had vnderstanding, and was like a man; because hee gaue praise to God, & was moued in heart to worship him which made him, according to that definition that *David* maketh of vnderstanding, *Psal. I. I. vers. 10. They which obserue them haue a good vnderstanding.* They which obserue the Commandements, haue a good vnderstanding; not they which speake of the Commandements, nor they which write of the Commandements, nor they which preach of the Commandements, but they which keepe the Commandements, haue a good vnderstanding. The rest haue a false vnderstanding, a vaine vnderstanding, an vnderstanding like that of the Scribes & Pharisees, which was enough to condemn them, but not to saue them.

By this euery man should trie his wisdome: for so soone as vnderstanding cometh to him as it came to *Nebuchadnezzar*, it will extort prayer and obedience from him whether hee will or no: therefore our *Nebuchadnezzars* are beasts still,

still, for this is no part of their vnderstanding. *But hee which can goe beyond all in shifts and policie, is counted the wisest man in Court & City. Oh, if Machiavel had lived in our countrey, what a Monarch should he bee? to what honour and wealth, and power, and credit, might he haue risen vnto in short time, whether hee had beene a Lawyer, or a Courtier, or a Prelate? me thinke I see how many fingers would point at him in the streets, as they doe at his Apes, and say, there goeth a deepe fellow, he hath more wit in his little finger than the rest in their whole body. You talke of sectaries how fast they grow, and how fast they breed; I warrant you where any Sectarie hath one sonne, Machiavel hath a score; and those not the brats, but the fatlings of the land; which if they had but a dram of religion for an ounce of their policie, they might goe like Saints among men. But we speake to the belly that hath no eares.*

Now let vs see the parts of this Kings confession, that we may see how his thankfulness did answer to his sinne. Before hee had robbed God of his honour: now as though he came to make restitution, hee brings praise, and thanks, and glory in his mouth. First, hee advanceth Gods power, and saith, that *his kingdome is an everlasting kingdome*: in which words he confesseth that God was about him, because that his kingdome was not an everlasting kingdome, but a momentany kingdome, like a sparke which riseth from the fire, and falleth into the fire againe. Therefore he sheweth what a foole he was to vaunt of his kingdome, as though it were like Gods kingdome, which lasteth for ever.

Secondly, hee magnifieth the power of God and saith, that *God doth what hee listeth both in heaven and earth*, and nothing can hinder him, or say vnto him, *what doest thou?* vnder which words he confesseth againe, that God was about him, because he could not reigne as hee listed: for when he thought to liue at his pleasure, he was thrust out at doors, & God said not to him, *what doest thou?* but *Thy kingdome shall depart from thee*: therefore he sheweth what a foole he was to vaunt of his power, as though it had bin like Gods power, which cannot be checked.

Thirdly, hee commendeth the iustice of God, and saith, that his workes were all truth, and his wayes were all iudgement. Vnder which words, hee confesseth againe, that God was about

him:

him : for his wayes were all errors, and his workes were all sin as the end proued. Therefore he shewes what a foole he was, to vaunt of his workes, as though they had bin like Gods workes, which cannot be blamed : therefore he concludes, *I Nebuchadnezzar, praise, and extoll, and magnifie the King of heauen.* When hee lighted ypon the right string, marke how hee harp vpon it, and doubles it, and trebles it, like a bond which is ratified with many words of like sence ; so hee ratifieth his bond to God with many words of like meaning, *I will praise, and extoll, and magnifie the King of heauen* : as if hee would praise him, and more than praise him. They which loue with the heart, and repent from the bottome, praise and praise, pray and pray, giue and giue, serue and serue, that is, when they haue serued him, they are ready to serue him againe.

Here is a glasse for all the children of pride. First looke vpon *Nebuchadnezzar* you that are great men like *Nebuchadnezzar*. For thus will God make his example of great men, because they should be examples to others. Many wicked men died in Iurie, and scarce a man was by to see their end ; but *Herod* was stricken before the people, that all might see, because hee was a wicked King. There were many in Babel as proud as *Nebuchadnezzar*, but none but *Nebuchadnezzar* was made like a beast, because hee was a proud King : so God doth stomacke sinne in those that beare his owne person. As princes vse to picke those that are principall and chiefe in rebellion to make them examples of terror to others, which were ringleaders in the treason : so God doth bend his shot against the Captaines of his enemies, like the King of Aram, which charged his souldiers, that they should fight with none but against *Achab* the King, as it is written in 2. Chron. 18. 30. For as *Salomon* saith in Pro. 19. 21. *Strike the strong, and the rest will beware* : so iustice shewed vpon a Ruler, or great personage, doth terrifie many. If wee could see but one of our *Nebuchadnezzars* so degraded, it would make all the rest better in their office, and thinke when they sit in their maiesties, as *Queene Hester* did, that their power is given them for the Church, and not against the Church. *Paul* being before *Festus* and *Agrippa*, wished not vnto the King *Agrippa*, more wealth, or more honour, or more riches, but more Religion,

gion, which is the greatest want of Princes and Magistrates. They sit in Gods chaire, and are called Gods, but are not like God, but like Mammon, except their names and their crownes: peradventure a *David*, or a *Salomon*, a *Iosna*, that is, a few that remember whose person they beare: the rest are like *Saul*, and *Herod*, and *Nebuchadnezzar*, which know not from whom their kingdomes come. *Nebuchadnezzar* built for his honour, and they build for their honour: *Nebuchadnezzar* gathered for his wealth, and they gather for their wealth: *Nebuchadnezzar* sought after his pleasure, and they seeke after their pleasure: *Nebuchadnezzar* vaunted of his power, and they vaunt of their power: what did *Nebuchadnezzar* which they doe not, but repent, which they doe not? I cannot wish them beasts to doe them good, like *Nebuchadnezzar*; because it is a question, whether they are worse than beasts already: but if we could drive them out of their Palaces to liue like beasts in the wilderness, it were a good riddance, for there they should doe lesse harme: where now their prond hornes doe gore others, and their hoofs is vp to strike euery one that is better than themselues, which maketh many fly into the wilderness, from their house and Church and calling, lest they should fall into their clutches: The Lord which restored *Nebuchadnezzar* from the likenesse of a beast, restore them to the likenesse of men, or else fright them like *Nebuchadnezzar* to runne from their roomes, that better many haue their places.

Thus you see *Nebuchadnezzar* was made like a beast, that he might die like a man, for hee could neuer learne from whence his kingdome came, vntill hee had bin apprentice seven yeares vnto the crosse; and when hee perceiued who tooke his kingdome from him, then he perceiued also who gaue his kingdome to him, and learned his thankfulness in the wilderness, when all the blessings were gone, which he should haue bin thankfull for. He thought that God was no body, vntill he became like no body himselfe; and then who but God? no power but of him, no honour but from him, his first honour came from God, as well as his last: but then he was like a beast which knew not his owner, like a babe which knew not his father, like an Image which knoweth not his maker, but now he knoweth from whom Kings reigne,

raigne; and hath learned to say thy kingdome, as well as my kingdome; and is like to the Elders in the Reuelation, which cast downe their crownes before the Lambe.

Such a schoolemaster is affliction, to teach that which Prophets and Angels cannot teach. For the Prophet and his dream had told him as much before, yet hee could neuer say the Lord hath giuen, before hee did see how the Lord had taken. They say a friend is neuer knowne before hee bee lost: so when God fled, then *Nebuchadnezzar* followed: but when God called, then *Nebuchadnezzar* contemned: when he hath all things hee is vnthankfull, and when hee hath nothing hee beginneth to bee thankfull.

So wee must learne Gods loue out of his wrath, and spell his goodnes out of his iustice: therefore we preach iudgement vnto you, to make you flie vnto mercie; we denounce the law against you, to make you loue the Gospell; wee shew you hell, to make you seeke heauen. Because wee are like *Pharaoh* his Sorcerers, though wee receiue neuer so much, yet wee neuer say, the finger of God hath done this: but when hee begins to plague vs, then wecrie the finger of God hath done this: therefore if we will not bee intited, it is good to bee compelled. To conclude, he which made *Nebuchadnezzar* a King when hee was like a best, is hee which makes them rich which were poore, and hee which makes them free which were bounden, and hee which makes them beloued which were hated, and hee which makes them wise which were rude, and hee which makes them whole which were sick: they must stay a time, seuen dayes, or seuen weekes, or seuen moneths, or seuen yeares, as *Nebuchadnezzar* did, and when they are readie for it, it will come suddenly, as the Angels came to refresh *Christ* so soone as hee was hungrie: yet a little while, a little longer, comfort is on foot, and that goodnesse which is comming, will come, as the Sunne which was rising is risen. For as *Nebuchadnezzar* said, mine honour was restored to mee, so I am sure many here may say, my right was restored to me, my libertie was restored to me, my health was restored to me, my good name was restored to me, in lesse time than *Nebuchadnezzar*'s honour was. And what then? Therefore *Nebuchadnezzar* praise, and extoll, and magnifie the King of heauen.

whose works are all truth, and his wayes iudgement; and those that walk in pride, hee is able to abase. This is the conclusion of all Gods benefits; they which doe not praise and extoll the King of heauen, are worse than *Nebuchadnezzar*.

Therefore let all which said in their hearts like *Nebuchadnezzar*: is not this the house which I haue built? is not this the land which I haue purchased? is not this the money which I haue gathered? are not these the children which I haue begotten? say now with *Nebuchadnezzar* for all, I praise, and extoll, and magnifie the king of heauen, which can take all againe, as he did from *Nebuchadnezzar*.

Thus you haue seene pride and humilitie, one pulling *Nebuchadnezzar* out of his throne, the other lifting him vnto his throne, whereby they which stand may take heed lest they fall, and they which are fallen, may learne to rise againe.

FINIS.

A dissuasion from Pride, and an exhortation to Humilitie.

1. Pet. 5. 5.

God resisteth the proud, and giueth grace to the humble.

Saint Peter teaching euery man his duty, how one should behaue himselfe to another, exhorteth all men to bee humble, and abstaine from pride: as though Humilitie were the bond of all duties, like a list, which holdeth men in a compasse; and pride were the make-bate ouer all the world: to which Salomon giueth witnesse, Prou. 13. 10. saying: *Only by pride man maketh contention*: because pride maketh euery one thinke better of himselfe than of others, whereby hee cometh to giue place to the other, and therefore when neither partie will yeeld as *Abraham* did to *Eor*, how should there bee any peace? Thus pride doth breake the peace, and humilitie doth set it againe: therefore to toll men from pride to humilitie, as it were from the concubine to the right wife, the Apostle

Gen. 3.

1. King. 2. 35.

Prou. 3. 32
Psal. 25.Rom. 4. 13
Mal. 1. 3.
Gen 58.

Apostle sheweth how God is affected to pride, and what minde he beareth to humilitie: *God resisteth the proud, and giveth grace to the humble*: as if he should whisper men in the eares and say, Take heed how you companie with pride, or giue entertainment to her, for she is not *Casars* friend, the King counteth her his enemy, and all that take her part: she hath beene suspected ever since the Angels rebelled in heauen, and *Adam* sought to bee equall with God: therefore his Maiestie hath a stich against her, as *Salomon* had to *Shemei*, and would not haue her fauourites come in his Court, vnlesse they hold downe their Mace, sloop when they enter. But if you can get in with Humilitie and weare the colours of lowlinesse, then you may goe boldly, and stand in the Kings sight, and step to his chamber of presence, and put vp your petitions, and come to honour. For humilitie is very gracious with him, and so neere of his counsell, that as *Dauid* and *Salomon* say, he committeth all his secrets to her. This is *Peters* meaning, that the humble shall finde grace with God and men: as we reade of *Dauid* and *Iohn Baptist*, according to that in *Psal.* 1. vers. 4. *All things which he doeth shall prosper*: but the proud shall be troubled and crossed, and when they would doe best they shall doe worst, when they would grace themselues, they shall shame themselues: and God will bee to them like the spirit of *Saul* which tormented him where soeuer he went. This sentence is repeated againe, *Iam.* 4. 6. The like sentence to this is in *Prou.* 3. 34. where hee saith, *Who is scornfull he scorneth: but he giueth grace to the humble.* The like sentence is againe in *Prou.* 16. 18. where he saith, *Pride goeth before destruction*, And in *Pro.* 15. 3. 3. *Before honour goeth humilitie.* The like sentence is againe in *Prou.* 29. 23. where he saith, *The pride of man shall bring him low, but the humble in spirit shall enjoy glory.*

The like sentence is againe in *Luke* 1. 46. where the *Virga* sings, *He hath put downe the mighty from their seat, and hath exalted the humble and made*; that as it were by two or three witnesses, pride might be condemned, and humilitie acquitted. One is to God like *Jacob*, of whom he saith, *Jacob have I loved* the other is to God like *Esau*, of whom he saith, *Esau have I hated*. *Isaac* loved *Esau* because hee loved venison, but *Rebecca* loved *Jacob*

Jacob, because he was loued of God. So the proud are in the kings Court, because they seeke honour; but the humble are in Gods Courts, because they contemne honour. As he saith in Pro. 3. 34. *With the froward he will shew himselfe froward*: So he threatneth here, that with the proud hee will shew himselfe proud; that is, if they challeng, he will defend: if they will prouoke him, he will resist them: if they will climbe higher than their compassse, hee will pull them lower than their will.

Peter speaks of the proud, as if they did challenge God like champions, & prouoke him like rebels; so that, vlesse he did resist them, they would goe about to deprive him of his rule, as Corab, Daiban, and Abiram vndermined Moses. For so the proud man saith, I will be like the highest, and if he could aboue the highest too. This is the creature that was taken out of the dust, and so soone as hee was made, he opposeth himselfe against that Maicesty, which the Angels adore, the thrones worship, the Devils feare, and the heauens obey. How many finnes are in this sinfull world? and yet as Salomon saith of the good wife, Pro. 31. 29. *Many daughters haue done vniuously; but thou surmountest them all*: So I may say of pride, Many sins haue done wickedly; but thou surmountest them all: for the wrathfull man, the prodigall man, the lasciuious man, the sursetting man, the Bechfull man, is rather an enemy to himselfe than to God; the enuious man, the couetous man, the deceitfull man, the vngatefull man, is rather an enemy to men than to God: but the proud man sets himselfe against God, because hee doth against his lawes; he maketh himselfe equall with God, because he doth all without God, and craues no help of him: hee exalteth himselfe aboue God, because hee will haue his owne will, though it bee contrary to Gods will. As the humble man saith; *Not vnto vs Lord, nor vnto vs, but to thy name giue the glory*, Psal. 115. 1. So the proud man saith, Not vnto him, nor vnto him, but vnto vs giue the glory: like vnto Herod, which tooke the name of God and was honoured of all but the wormes, and they shewed that he was not a God but a man, Act. 12. 21. Therefore the proud men may bee called Gods enemies, because as the couetous pull riches from men, so the proud pull honour from God. Beside, the proud man hath no cause to bee proud, as other sinners

Num. 16. 2.

Esay 14.

Gen. 2. 7.

haue

hauethe conetous for riches, the ambitious for honour, the voluptuous for pleasure, the enuius for wrong, the florisfull for ease : but the proud man hath no cause to bee proud, but pride it selfe, which saith like *Pharaoeb*, *I will not obey*, Exodus 5. 2. Therefore God is specially said to resist the proud ; because the proud resist him. Here is heauen against earth, the Creator against the creature, the father against the sonne, the Lord against the seruant, the Prince against the subiect : who is like to win the field ? *If the Lord insistie* (saith *Paul*) *who shall condemne* ? so if the Lord resist, who shall defend ? If his law come with thunder, and lightning, and tempest, with what terror will hee come himselfe ? It was but a brag, when the King of Iuda proclaimed warre against the King of Aram, and said, *No man shall deliuer them out of my hands* : but it is true when God saith, *No man shall deliuer them out of my hands*. Therefore the author to the Hebrews saith, *It is a fearefull thing to fall into the hands of God* : for hee euer ouercommeth. Therefore when the Egyptians perceiued that God fought against them, they cried, *We will fly, we will fly : for God fighteth against vs*, Exodus 14. 25. So the proud may cry, *I will fly, I will fly : for God fighteth against vs*. When the King of Iuda proclaimed warre against the King of Israel ; the King of Israel returned answer, that the thistle rebelled against the Cedar, 2. King. 14. 9. and yet there was but King against King : a man against a man : how much rather may the King of heauen answer this proud earth, The thistle rebelleth against the Cedar ? The Giant durst challenge but one of the host of Israel : but the Lord challengeth all the host of pride. Euen as hee giveth grace to all that are humble : so he resisteth al that are proud. It had bin too heauie for them, if hee had said, the Lord doth not care for them : for Gods care preserueth vs, and our owne care doth but trouble vs : but to say that the Lord doth resist them, is as if *Michael* should denounce warre with the Dragon, till he hath cast him into the pit : this is a marshall word, and comes with armes and weapons vpon them. If a man should see a Lion come vpon him, would hee not start ? If he should see a Giant come against him, would hee not feare ? But now the Lord of hosts, the Lyon of Iuda, which destroyed the Giants, is vp in armes to resist the proud : and the proud feare not so much as

2. King. 1. 9.

Heb. 10.

2. Sam. 17. 2.

Rev. 12. 7.

the humble. God resisteth the proud & giueth grace to the humble: *Psal. 49. 18.*

but the world resisteth the humble, and giueth grace to the proud, as *David* notes. Men will praise thee, not when thou reformest thy selfe to God, but when thou doest forme thy selfe to thy lusts: that is, they which will be strouters, shall not want flatterers, which will praise euery thing that they doe, and euery thing that they speake, and euery thing that they weare, and say it becomes them well to weare long haire; that it becomes them well to weare bellied doublets; that it becomes them well to let in their going; that it becomes them well to sweare in their talkings. Now, when they heare men sooth them in their follies, then thinke they, wee haue nothing else to commend vs; if men will praise vs for our vanities, we will haue friends enow: so the humor swellth, and thinkes with it selfe, if they will looke vpon me when I doe set but a stout face vpon it, how would they behold mee if I were in apparell? If they doe so admire me in silkes, how would they cap me and courtise me, and worship me if I were in veluets? If I be so brane in plaine veluet, what if my veluet were pinkt, or cut, or printed? So they studie for fashions, as Lawyers doe for delayer, and count that part naked which is not as gaudie as the rest; till all their bodie be couered ouer with pride, as their minde with follie. Therefore *David* saith, that pride is as a chaine vnto them, that is, it goeth round about them like a chaine, and makes them thinke that all men see them, and praise them, and admire them, and worship them for their brauerie. Therefore as *Saul* said to *Samuel*, Honour me before this people: so the proud man saith to his chaine, and his ruffes, and his pinks, and his cuts, Honour mee before this people. All that he speaketh, or doeth, or weareth, is like *Nebuchad- ners* Palace, which he built for his honor. This is their work so soone as they rise, to put a Pedlars shop vpon their backs, and colour their faces, and pricke their ruffes, and frisse their haire: and then their dayes worke is done as though their office were to paint a faire Image euery morning, and at night to blot it out againe. From that day that pride is borne in the heart of man, as the false Prophets were schooled to speake as the King would haue them: so their eyes, and feet and tongues are bound to speake, and looke, and walke, as the proud heart doth

Psal. 37. 6.

Dan. 4.

2. King. 21. 8.

prompt

*Matth. 11. 6.**Luke 16.**Gen. 3. 21.**2. King. 14. 3.**Gen. 6.**1. Sam. 17. 39.**Gen. 3. 9.*

prompt them. If God were in loue with fashions, he were neuer better serued than in this age : for our world is like a pagane, where euery mans apparell is better than himselfe. Once Christ said, that soft clothing is in Kings Courts : but now it is crept in to euery house : then the rich Glutton ietted in purple euery day, but now the poore vnthrift ietts as braue as the Glutton, with so many circumstances about him, that if yee could see how pride would walke her selfe, if shee did weare apparell, she would euen goe like many in the streets : for shee could not goe brauer, nor looke stouter, nor mince finer, nor set on moelaces, nor make larger cuts, nor carry more trappings about her, than our ruffians and wantons doe at this day. How farre are these fashions altered from these leather coats which God made in Paradise ? If their bodies did change formes so often as their apparell changeth fashions, they should haue more shapes than they haue fingers and toes. As *Ieroboams* wife disguised her selfe, that the Prophet might not know her ; so wee may thinke that they disguise themselves, that God might not know them : nay they disguise their bodies so, till they know not themselves, for the seruant goeth like his master, the handmaid like her mistresse, the subiect like the Prince, as though hee had forgotten his calling and mistooke himselfe, like a man in the darke, which puts on another mans coat for his owne, that is too wide, or too side for his body : so their attires are so vnfit for their bodies, so vnmeet for their calling, so contrary to nature, that I cannot call them fitter, than the monsters of apparell. For the Giants were not so monstrous in nature, as their attires are in fashion : that if they could see their apparell but with the glance of a spirituall eye, how monstrous it makes them (like Apes and Puppets, and Vices) they would sling away their attire, as *Dauid* sling away *Sauls* armour, and be as much ashamed of their clothes, as *Adam* was of his nakednesse.

Pride hath bene the deuiser of all these vanities, which now neither shame nor lawes nor preaching can take away : Therefore had wee not need to shew you, how God resisteth this vice, that careth not for any else : Who can tell how this weed groweth ? seeing wee haue nothing to be proud of, but more cause to bee ashamed of our selues, and flie from the face of God and man

too, than *Adam* our father had? we are earth, we are flesh, and we shall bee wormes meat: what cause hath earth, or flesh, or wormes meat to bee proud? Wee are borne in sin, we liue in miserie, we shall die in corruption; what cause hath sin, or miserie, or corruption to puffe vs, but to humble vs? There is nothing good which wee are proud of: but a wise man is ashamed of the same things whereof wee boast. It is a wonder to see, how a gay coat, or a gold ring, or a wrought handkerchiefe can braue a mans minde, that he thinkes better of himselfe that day when he weareth them than any day else, and speakes, and walkes, and lookes after another fashion than he did before.

If you could say, as the Disciples said, Luk. 10. 17. *Lord the devils are subiect vnto vs: Yet (saith the Lord) glory not in this.* How many things doe we glory in, which we should not, if we may not glory in the gift of miracles? euen as a couetous man is greedy of a halfe peny, and an enuious man is angry for a word, so the proud man is proud of a feather. Therefore shall not God resist them which glory in all things but himselfe, and should glory in nothing but him? as hee did emulate that lostie Babel, so hee doth resist these lostie mindes. But for pride the Angels which are in hell should bee in heauen: but for pride wee which are in earth should bee in Paradise: but for pride *Nebuchadnezzar* which is in the Forrest should be in his Palace: but for pride *Pharaoh* which lies with the fishes should bee with his Nobles: no more hath pulled so many downe, as this which promised to set them vp. Of all the children of pride, the Pope is the father, which sitteth in the temple of God, and is worshipped as God: The Lords Ministers are called *seruants*, and his Ministers are called *Lords*. But for pride the Pharisees would haue receiued Christ as gently as his disciples: but for pride *Herod* would haue worshipped Christ as humbly as the shepherds: but for pride our men would goe like *Abraham*, and our women like *Sara*, as they would bee called their children: but for pride Noblemen would come to Church, as well as the people: but for pride Gentles would abide reproofe, as well as seruants: but for pride thou wouldst forgieue thy brother, and thy brother would forgieue thee, and the Lawyers should haue no worke. But when thou thinkest of these things, pride comes in and saith, wilt thou

Gen. 3. 13.

Gen. 11.

Iude 1.

Gen. 3.

Dan. 4.

Exod. 14.

2. Thes. 2. 4.

Note,

Matth. 4. 2.

1. Pet. 1. 9.

1. King. 1. 5.

1am. 4. 5.

thou goe like a haggler? wilt thou follow Sermons? wilt thou take the checke? wilt thou put vp wrong? what will men say? that thou art a mome, and a coward, and a foole, and no man will reuerence thee, but euery man will contemne and abuse thee. Thus men are faine to put on the liuerie of pride, as they put on the liueries of Noblemen, to shroud and defend them from the contempt of the world. Who hath not felt these countsailes in his heart, which would not belecue that any pride was in him? Yet as *Absolon* was a worse son than *Adonias*, because *Adonias* rebelled against his brother, but *Absolon* rebelled against his father; so pride hath worse children than vanitie of apparell. Tyrannie in Princes, ambition in Nobles, rebellion in subiects, disobedience in children, stubbornnesse in seruants: name pride, and thou hast named their mother: therefore shall not God resist pride? which hath sowed so many tares in his ground, that scarce a man can say like *David*, *I am not high minded*. Psal. 131. 1. Giue me the mindes of all men humbled, and there is nothing left to raise strife in the world. But as *James* saith, *The heart of man lusteth after enuie*: so the heart of man lusteth after pride: though hee haue many heart-breakes and put downes, and many times no countenance to shew it; yet if a little sparke bee put to the tow, you shall see how soone this flax will flame: therefore *Salomon* saith, Eccl. 3. 10. that all the troubles that God layeth vpon a man, haue this purpose, *to humble him*; as though all troubles were little enough to humble pride; and that but for pride there were no need almost of our troubles. For the auoyding of this vice, God suffereth men to fall into other vices, which men abhor & punish, as theft and fornication, and drunkennes, to make them ashamed by these vices which were not ashamed of pride: this is an argument, that of all sinnes pride is the worst, because God suffereth other sins to come and shame vs, lest wee should bee proud. Againe, pride hath this property and sleight, that it mixeth it selfe with our good works, and followes vertue: as from the ashes of a Phoenix ariseth another Phoenix, so of the ashes of our good workes ariseth pride. When the deuill cannot stay vs from a good worke, then he laboureth by all meanes to make vs proud of it, and so hee stains our worke, and stealeth our reward. For though a man doe not

so much good, yet if he be proud of it he loseth his reward, as the Pharisees did: therefore the best and the wisest, & the holiest men had need to watch this vice: for if they take not great heed it will make them proud of their wisdom, & of their zeale, and of their goodnes. *Paul* was almost puffed up with revelations: *Aaron* and *Miriam* began to rebel, because they thought themselves as good as *Moses*; and all the fathers of any heresie, began their heresie at this, a magnificate opinion of themselves, and an ouerwarning of their owne gifts. So pride setteth vpon the best, euen as the tempter setteth vpon *Christ*. Againe, a man had need to take heed of pride, for shee will not keepe counsell: but if he be proud, shee will tell that he is proud; and therefore is called an impudent sin, because shee descrieth her selfe in the eye, in the speech, in the gesture, in the looke, in the gate, like the drunkard, so that a man cannot bee proud, and seeme humble.

2. Cor. 12.

Num. 19.

Mat. 4.

Thus God hath tied a iust punishment to this vice, that hee which entertaineth the vice which hee loueth, should not auoid the name which hee abhorreth, but hee shall be esteemed proud, and called proud of all that know him; and many that know him not, shall point at him with their fingers in the streets, and say, There goes a proud fellow: which they pronounce of no vice else, but the drunkard, because these two bewray themselves. Thus you see how the proud resist God: now you shall see how God resisteth the proud: they are so heady, that almost none dare resist them but God: *I will resist them*, saith God. Therefore when hee heard the proud man say in the 14. of *Esay*, *I will ascend up into heauen*, he answered himselfe; *Thou shalt be brought downe to the grane*. This is he which resisteth the proud.

When *Hamans* wife heard her husband say, that *Mordcai* was against him, because hee was an Israelite, shee said that her husband should take the foile, & *Mordcai* should preuaile. What if shee had heard her husband say, that the Lord of *Mordcai* was against him? If the seruant bee so terrible, who dare encounter with his master? God hated *Esau*, and how did *Esau* prosper? though he was the elder brother, yet hee missed the birth-right: and though his father loued him, yet hee could not blesse him, because God hated him. God was wroth with the Angels and droueth them out of heauen; God was wroth with *A dem* and

Heb. 6, 13.

Rom. 9.

Gen. 27. 28.

Jude 1.

Gen. 3.

Dan. 4.

Gen. 4. 12.

1. Sam. 31. 4.

Gen. 6.

Ezay 1. 14.

Ioshu. 4. 20.

Gen. 16.

Exod. 14.

Num. 16.

Dan. 3.

2. King. 2. 24.

2. Sam. 4. 7.

Mat. 4.

Psal. 73. 6.

1. Sam. 17. 51.

thrust him out of Paradise; God was wroth with *Nebuchadne-
zar*, and turned him out of his Palace; God was wroth with
Cain, and though hee were the first man that was borne of a wo-
man, yet God made him a vagabond vpon his owne land; God
was wroth with *Saul*, and though he was the first King that ever
was anointed, yet God made his owne hand his executioner.
God was wroth with the old world, and though the earth was
naked when they were drowned, yet hee regarded nothing, but
destroyed a world of men together. This is hee which resisted
the proud: what shall we doe if the world be against vs, and the
flesh against vs, and the deuill against vs, and God against vs
too, which should defend vs? In heauen, in earth, and in the sea
hee finds vs out. And as the displeasure of a King draweth many
enemies with it, so the displeasure of God setteth all his crea-
tures against vs: therefore hee is called the Lord of hostes, as
though he came with an army against vs. When he fought with
the Aramites, the Sunne tooke his part: when hee fought against
the Sodomites, the fire tooke his part: when hee fought against
the Egyptians, the water tooke his part: when he fought against
the Murmurers, the earth tooke his part: when hee fought a-
gainst the Idolaters, the Lyons tooke his part: when hee fought
against the Mockers, the Beares tooke his part: this is hee which
resisteth the proud. What can he hope, which remembereth that
God is set against him, and that the Lord of heauen and of
earth is his enemy? this thought made the Philistines stand and say,
God is come into the host. No enemy is like this enemy, hee over-
cometh, and when he hath overcome, he can cast into hell,
and make the deuill torment them againe: therefore well might
Salomon prophesie, Pro. 29. 23. *The pride of man shall bring him
low*: for God hath overcome him who brought pride into the
world; and as pride brought him low, so *Salomon* saith it shall
bring men low too. What a turne is this, that that which he
tooke like a chaine (as *Dauid* saith) to adorne him, doth hang
him? that which hee tooke to exalt him, doth debasish him? that
which he tooke to win loue getteth hatred? that which hee tooke
to obtaine glorie, procureth shame? as if God did take the sword
out of his hand, as *Dauid* tooke the sword of *Goliath*, and slew
him with his owne weapon,

When

When the Pharisee said hee was not like the Publicane, Luke 19. 12. hee said true : for then hee was not like the Publican indeed, because the Publican was better than hee : So, when a proud man thinks best of himselfe, then God and men thinke worst of him ; all his glory is but like a vapour, which climbeth as though it would goe vp to heauen, but when it cometh to a little height, it falls downe againe, and neuer ascends moie. So *Adam* thought that the faire apple should make him like his maker, Gen. 3. but God resisted his pride, and that apple made him like the serpent that tempted him with it. *Abolon* thought that rebellion would make him a King, 2. Sam. 15. 2. but God resisted his pride, and his rebellion hanged him on a tree.

Nimrod thought that *Babel* should get him a name, Gen. 11. but God resisted his pride, and the name of his building was called confusion euer since. *Nebuchadnezzar* built his Palace for his honour, Dan. 4. but God resisted his pride, and his Palace spued him out when his seruants remained in it. *Shabna* builded a sepulcher for his memoriall, Esa. 22. but God resisted his pride, and buried him in another countrie, where hee had no sepulcher provided. *Herod* hoped when the people cried at his words, *It is the voyce of God*, that hee should bee worshiped euer after as God, but God resisted his pride, and before hee descended from his throne, the wormes so defaced his pomp, that none which called him God, would bee like vnto him : so when women take more paines to dresse themselves than they doe all the yeare after, and pay deerer to maintaine one vice, than they need to leaue all vertues, they thinke to please them by it ; but God resisteth their pride, & all that see them, though they cap and curseth to them, yet they iudge worse of them, and thinke that they would not weare these signes of lightnesse and pride, vnlesse they were light and proud indeed. Thus if their apparell condemne them before men, how will it condemne them before God ? If Sinne did not blinde them, would they so deceiue themselves to take the contrary way, & thinke that should honour them which disgraceth other ? But as *Balaam* was stopped & knew not who *Numb. 22.* stopped him : so they are resisted, and know not who resisteth them. Though they doe all to please, yet they can please none, they please not God, for God resisteth them : they please not the

humble, for the humble are contrary to them, they please not the proud, for the proud doe enuy them which straine to bee as proud as they: they please not themselves, because that they cannot bee proud & braue as they would be: only they content & please themselves, because their pride doth intitle him to them.

Thus much of Gods buttels against the proud. Here Peter leaueth the proud with this brand in their forehead, *This is the man whom God resisteth*: then he turneth to the lowly, and comforteth them: *But he giueth grace to the humble*: as if hee should say, you are like *Iohn* the beloued Disciple which leueth in Christs bosome, *Iohn 13. 23.* though God resisteth the proud, yet he will not frowne vpon you: but when he resisteth them, he will giue grace vnto you, as if hee should say, the proud are without grace, for God giueth not grace vnto the proud, but to the humble, according to that of *Esa. 66. 2.* *To him will I be mercifull him that is poore & of a contrite heart, and trembleth at my words* therefore, *Learn of me*, (saith Christ) *to bee humble and meek*, although the humble and meeke were his schollers. Therefore God must needs loue the humble, because they are like his sonne: they shall haue his best gifts, of which he saith, *2. Cor. 12. 9.* *My grace is sufficient*: as if hee should say, hee which hath giuen you his grace, can he deny you any thing? as Christ saith, *He which hath giuen vs his son, will be not giue vs all things with him*. Therefore grace may bee called the gift of gifts, because all gifts come with grace, as the Court goeth with the Queene. Therefore let not vs bee humble, lest you bee condemned: for all the promises of God are made to humilitie, and yet men feare to bee humble lest they should bee condemned. Humilitie did not make *Ihsu* contemptible, but when he refused the name of a Prophet, Christ saith, that he was more than a Prophet, *Mat. 21. 2.* Humilitie did not make *Moses* contemptible, but as hee was the mildest man vpon earth, so hee was the greatest vpon earth, *Numb. 12.* Humilitie did not make *Dauid* contemptible, but when hee humbled himselfe, hee said vnto *Achish*, *I will bee more humble yet and lowly in my owne sight, yet thou and thy maids shall honour me*, *2 Sa. 6. 22.* As Christ ceased not to bee a King because he was like a seruant, nor to bee a Lyon because he was like a Lambe, nor to bee God because he was made man, nor to bee a Judge because

Matth. 23.

he was judged : so a man doth not lose his honour by humilitie ; but he shall be honoured for his humilitie, as the son was honoured when he was humbled, Luk. 15. 8. Thus humilitie hath found that which pride sought, like little *David*, which was least accounted of, and yet got the victorie ; yea, when no man durst encounter with the Giant, 1. Sa. 17. 28. This is the ladder whereby we must ascend, Gen. 28. 12. Pride did cast vs downe, and humilitie must raise vs up. As the way to heauen is narrow, Mat. 7. 13. so the gate is low, and wee had need to stoope which entreteth in at it : therefore bee not proud lest God oppose himselfe against you ; but bee humble and the grace of God belongeth to you. So long as thou art proud and readest this sentence, *God giveth grace to the humble*, thou maist say to thy soule : Soule, thou hast no part herein : for grace is the portion of the humble, and the dowrie of the meeke, and the treasure of the lowly : but to thee it is said, *The Lord resisteth the proud* : as if he should say, *Avoid Satan* Matth. 4. or, *Depart from me ye wicked*, Matth. 25. 45. Thus you see how you may haue God your friend or your enemy : *He resisteth the proud, and giveth grace to the humble*. If thou disdain to learne humilitie of man, learne it of God, who humbled himselfe from heauen to earth, to exalt thee from earth to heauen : to which kingdome (when the proud shall be shut out) the Lord Iesus bring vs, for his mercies sake.

FINIS.

THE YOVNG MANS TASKE.

Ecclesiastes 12. 1.

Remember thy Creator in the daies of thy youth.

IF it bee so, as they say, that none but young men doe heare our doctrine, then this text is well chosen for the auditory, to teach young men that which if they learne, they may say with *David*, *I haue more understanding than the ancient*, Psal. 119. 100. All Scripture is mans duty, & answers like *Iohn Baptist*, to What shall we doe. In the

1. Ioh 2. 12.

first of *Iohn* the second and the twelfth, *Iohn* saith, *I write vnto you babes, I write vnto you children, I write vnto you fathers, I write vnto you young men, I write vnto you old men*, So the word which is called a *flying booke*, flieth from one age to another, from one sexe to another, from one calling to another, till like a Iudge it hath giuen euery man his charge. Among the rest, I may call this Scripture, *The young mans taske*. Wherein the wiseman sheweth, when is the best time to sow the seed of vertue, that it may bring forth the fruit of life, and make a man alway ready to die. Let him remember his Creator in the daies of his youth, and all his life shall runne in a line, the middle like the beginning, and the end like the middle; as the Sunne setteth in the place where it rose.

After *Salomon* had described man (like *Martha*) troubling and toyling her selfe about many things; at last he brings him to that one thing necessarie, which Christ taught *Mary*; and shewes him, that if he had begun there at first, he had found that which he sought without trouble, and beene happier many years since than he is now, Therefore to them which are young, *Salomon* shewes what a vantage they haue aboue the aged, like ship which seeing another ship sinke before her, lookes about her, pull downe her saile, turneth her course, and escapes the sands, which would swallow her, as they had done the other.

So they which are young, need not trie the snares and allurements of the world, or the issues and effects of sinne, which old men haue tried before them, but take the triall and experience of others, and goe a neerer way to obtaine their wished desires. That is this (saith *Salomon*) If thou wouldest haue any settled peace or heartie ioy in this vaine or transitorie world, which thou hast beene seeking all the time since thou wert borne, thou must *Remember thy Creator*, which did make thee, which hath elected thee, which hath redeemed thee, which dayly preserveth thee, which will for euer glorifie thee: and as the remembrance of a friend doth recreate the minde; so to meditate vpon God, will supplie thy thoughts, dispeel thy griefe, and make thee cheerefull, as the sight of the Ark comforted *David*: for ioy, and comfort, and pleasure is where God is, as light, and cheerefulness, and beautie is, where as the

Sunne

Same is. Now if thou wouldest haue this ioy, and comfort, and pleasure to be long, and wouldest escapethose thousand miseries, vexations, and vanities, which *Salomon* by many wearie and tedious trials sought to make naked before thee, and yet held all but vanitie when hee had found the way, thou must *Remember thy Creator in the daies of thy youth*, at the first spring time, and then thy happines shall be as long as thy life; & all thy thoughts while thou remainest on earth, a foretaste of the glory of heauen. This is the summe of *Salomons* counsell,

Salomon finds man seeking happines out of the way, as *Esau* hunted long for a blessing, and yet went without it: hee pitiesto see him seeke and not finde, to runne and not obtaine: therefore hee setteth him in the way like a guide sent from heauen, which often had strayed himselfe before, and being now recouered to his right way, stands like a marke of knowledge in the turnings that lead vnto blind by-ways, to direct all those that passe by, that they may follow the readie path that leadeth to eternall happinesse. And because the Traveller marcheth cheerefullie, which knoweth his way before he setteth forth: therefore from the first setting forth, even from the time of youth, when a man beginneth to runne his pilgrimage, *Salomon* tells him how hee shall therein prepare himselfe to walke, and sets him in a sure high way, wherein is no turning eicher to the right hand or the left; which hee calleth theremembrance of God. As if hee should say, Walke with God as *Enoch* did, and remember well that he which shall be thy Iudge, doeth see all that thou doest, and heareth thee at euery word: and this thought shall keepe thee in the way at all times, like the clowd & pillar of fire which went before the children of Israel as well by day as by night, when they trauelled in the wilde,nesse.

In the next chapter before, and the ninth verse, *Salomon* said, Reioyce O young man in thy youth: now he hath changed his note to Remember O young man in thy youth. No more Reioyce, but Remember. *Salomon* is mocked before, and shewed what they did remember: here hee shewes what they should remember, lest any Libertine should misconster him and say, *Salomon* taught to reioyce, *Salomon* gaue vs leaue to sinne, *Salomon* said, doe as yee list, for you are young men, and haue a priuilege to bee lasciuious

nious and vaine : he recants with a breath and denies forthwith his word, euen where he spake it.

What said I? *Reioyce O young man in thy youth?* I would say, Remember O young man in thy youth. So God mocks vs while we Sinne, like *Adulterers*, which had *Achab* fight against *Jezebel*, and then forbad him againe; so hee bids them reioyce, and forbids them againe. Reioyce not in thy youth, but repent in thy youth. One would thinke that *Salomon* should haue given this Memorandum rather to old men than to young men, let them repent which looke to die. Oh, saith *Jeremy*, it is good for a man to beare the yoke in his youth: if it bee good to suffer in youth, it is better to learne in youth. Therefore if *Dauid* wille that his tongue might cleaue to the soole of his mouth if he forgot *Ierusalem*: what are they worthy which forget God the King of *Ierusalem*? Can a child forget his father? Is not God our father? therefore who is too young to remember him, seeing the child doth know his father? As the deepest wounds had need to bee first tented: so the vnsstablest mindes haue need to bee first confirmed. In this extremitie is youth, as *Salomon* shewes them before hee teacheth them. For in the last verse of the former chapter hee calleth youth *vanitie*, as if hee should speake all euill in a word, and say that youth is *euens the age of sin*. Therefore when hee had shewed young men their folly vnder the name of *vanitie*, like a good Tutor hee taketh them to schoole, and teacheth them their duty: *Remember thy Creator*, although all sinne were the forgetfulness of God, and all our obedience came from this remembrance, that God created vs after his owne image in righteousness and holinesse, to serue him here for a while, and after to inherite the ioyes which hee hath himselfe. Which if wee did remember, doubtlesse it would make vs ashamed to thinke and speake, and doe as we are wont. For what man doth remember his Creator, or why hee was created, while hee sweareth and forsweareth, and maketh his trade of sinne, as though there were no God to iudge, nor hell to punish? This is because the remembrance of God which would wake sinners, is so chased from men, for feare it should curbethem of their pleasures, that they dare not thinke of them, but stieue to forget him, that they may Sinne without feare. Therefore hee becom-

Iam. 3. 27.

Psal. 137. 6.

meth a schoolmaster for God, and calleth children vnto him before they bee corrupted, to teach them this one lesson for the guide of their life, *Remember thy Creator*. To which he draweth them as it were with two cords: the short flight of their youth, and the infinite infirmities of age. To shew how soone our youth is gone, which wee thinke will neuer haue end: *Salomon* doth not reckon it by yeares but by daies, *in the daies of thy youth*: so the Scripture numbers our life by daies and houres, and minutes, to teach vs to make vse of all our time, and euery day to thinke vpon the end. Yet lest they should passe over this remembrance vnto age, which is the generall day that all see to repent, after this verse *Salomon* brings in the old man deafe, and blind, and lame, and stammering, for the young man to behold, as if hee should say: Looke my sonne, is this man fit to learne? which cannot heare, nor see, nor speake, nor goe: Therefore remember thou thy Creator in the daies of thy youth before this dotage come. This then is the lenell of our message, to hasten them forward which trauell towards heauen, because there is a great space betwene God and vs, and much adoe to aspire the top of mount Sion, but more adoe to aspire the top of the mount of heauen.

Therefore as *Abraham* rose early to sacrifice his sonne in the morning: so in the morning of thy life sacrifice thy selfe to God, and let him which is *Alpha* in euerything, bee *Alpha* in thy conversion, that is, the beginning, as well as the end. Because wee are giuen to see the best last, that wee may haue a longer time for our sinnes and pleasures, like the Iewes in the first of *Agge* and second, which said alway, the time was not yet come when they should build the Temple. Therefore the holy Ghost crieth so often: *This is the acceptable time, This is the day of saluation*, To day beare his voyce, like *Rebecca* which taught her sonne the neereft way to get the blessing. When Christ went about to cast out *Deuils*, they said, that hee commented them before the time, so whensoever thou goest about to dismisst thy sinne & pleasures, though thou stay till thou bee an old man, yet they will say still that thou dismisst them before the time. Now then is the time, when the *Deuill* saith, the time is not yet, for the *Deuill* is a liar, and knoweth that with what liquor our selfe

Gen. 22. 3.

2. Cor. 6. 2.

Gen. 27. 9.

Mat. 2. 29.

Mat. 27. 4. 12. 13.

felix

soul bee seasoned at first, they will taste of the same ever after, whether it bee good or bad. Therefore as God sueth to haue vs begin at goodnesse, so the Demill wooes vs to begin at wickednesse: alleaging either that wee are not resolved yet to leaue our pleasures, or else that God is exceeding mercifull to sinners, or else that wee shall haue space enough to serue him hereafter. So hee stands as it were at the ladder foot, and keepes vs off with these weapons, that wee cannot get vpon the first staire, but one thought or other pulleth vs backe, when the foot is in the stirrop ready to ride away from all our sinnes at once. Thus wee haue long purposed to serue God, and every man thinketh that hee should bee serued, but wee cannot accord of the time when to begin: one saith when I am rich, another saith when I am free, another saith when I am settled, another saith when I am old, then my pleasure will leaue me, and I shall be fitter to fast and pray, and sequester my selfe, but now I shall bee mocked if I bee not like others. Thus like bad borrowers when our day is past already, wee craue a longer and a longer and yet a longer, till wee bee arrested with death: so the Prince of creatures dieth before hee considered why hee liued: for as no discipline is vsed where Christs discipline is neglected, so no time is observed where Gods time is omitted.

Note.

I. Cor. 9. 24.

Exod. 25. 20.

It is an old saying: Repentance is neuer too late: but it is a true saying: Repentance is neuer too soone. Therefore wee are commanded to runne that we may obtaine, which is the widest pace of man. The Cherubins were portraied with wings before the place where the Israelites prayed, to shew how quickly they went about the Lords businessse. The hound which hunteth but for the Hart, girds forth so soone as hee sees the Hart start: the Hawke which flieth but for the Partridge, taketh her flight so soone as shee spieth the Partridge spring: so wee should follow the Word so soone as it speaketh, and come to our master so soone as hee calleth. For God requiring the first borne for his offering, and the first fruits for his seruice, requireth the first labours of his seruants, and as I may say, the maidenhead of every man. Therefore so soone as man was created, a law was giuen him, to shew that hee should liue vnder obedience from the day that he is borne. So soone as he is borne, he is baptiz

Gen. 2. 15. 16.

in the name of God, to shew that when wee cannot runne to Note.
 Christ, wee should creepe vnto him; and serue him as we can in
 youth and age: so soone as hee beginneth to pray, hee saith, Thy
 name bee hallowed, thy kingdome come, thy will be done, be-
 fore he askes his dayly bread, to shew that wee should seeke the
 will of God, before the food which wee liue by, much more be-
 fore the sins and pleasures which wee perish by: so soone as the
 Lord distributed the talents, hee enioyned his seruants to vse
 them. Who is so young which hath not receiued some talent or
 other? therefore youth cannot excuse him, because the talent
 requires so bee asked of euery one which hath it. So soone as
 God had created the man and the woman, hee commanded them
 to increase and multiply: shall wee increase and multiply in
 the flesh, before wee increase and multiply in the spirit? The first
 thing which God did after he had created heauen and earth, hee
 did separate light from darknes, to shew vs how wee should se- Gen. 1. 4.
 parate good from euill, before our good become euill. The first
 lesson that *Iohn* taught, was, *Repent, for the kingdome of heauen*
is at hand, Matth. 3. 2. The first lesson that the Disciple taught,
 was, *Repent to, for the kingdome of heauen is at hand*. Matth. 19.
 And the first lesson that Christ taught, was, *Repent, for the king-*
dome of heauen is at hand. Matth. 4. 10. to teach vs what wee
 should doe first; *Repent* was the first lesson to young & old: For
 what can wee owe God to morrow; which wee are not indebted
 to day? Therefore *Dauid* prayed, *Teach me O Lord to number* Psal. 90. 12.
my dayes: not my yeares, nor my moeths, nor my weekes, but
 my dayes; shewing that wee shall answer for dayes, as well as
 yeares, for to day as well as to morrow: and for your youth as
 straitly as our age, which made him crye, *Remember not the*
sinner of my youth; which hee would not haue spoken, if God
 did not marke the sinnes of youth as well as age. Therefore hee
 calleth children vnto him as *Salomon* doth, and saith, that hee
 will teach them the feare of the Lord. For should children hon-
 our their father, and not honour God? It was a sweet com-
 fort when the children went before Christ to his temple, and
 sing their *Hosanna*, to make their fathers ashamed, which did
 not knowe the Messias when hee came, when their liue children
 knew him. It is written that when Christ heard a young man
 answer,

answer, that hee had kept the Commandments from his youth; Christ began to loue him; which shewes how Christ loveth these timely beginnings, when wee make him our nurse, and draw our first milke from his breasts. There is not one confession for old men, and another for young men: the old man saith not, I did beleue in God, the young man saith not, I will beleue in God; but both say, I doe beleue in God: for he which is called *I am*, in Exod. 3. loueth I am, and careth not for I was, nor I will be. When Christ asked Peter, *Louest thou me?* hee looked that Peter should answer him, *Yea Lord I loue thee*: and not drive him off, as Felix did Paul, *I will heare thee, I will loue thee*, when I haue a conuenient time. For hee which will not come when God calls, whatsoeuer he say, it is impossible that he should resolute to come hereafter: for hee which is euill, how should he resolute to bee good? Therefore now or neuer, now and euer: the tree which buddeth not in the spring, is dead all the yeare: when a married man is first married, hee may vse the matter so, to win his wife vnto him, or estrange her heart for euer. When a Pastor cometh first to a place, with a small matter hee may make the simple people like him, or dislike him, so long as he staith: when the heire comes to his lands, lightly all his tenants begin to speake well of him, or euill of him: when a Prince cometh to the Crown, by the lawes which hee maketh first, the people ghesse how hee will rule euer after, and either dispose their hearts to loue him, or with his death.

1. Chron. 10.

Therefore the sage and beaten Counsellors aduised Rehoboam when hee began to reigne: *Shew thy selfe louing to the people this day, and they will bee thy seruants for euer*. As though all the dayes after could not doe so much as the first: Such a victorie it is to beginne well, as our prouerbe saith: Hee which hath begun well, is halfe his way: especially it is good for a man to begin his repentance before hee learne to be euill: for herein our mindes doe follow our bodies, If our children bee deformed in their youth, wee neuer looke to see them well fauoured: so if the minde bee planted in sinne, seldome any goodnesse buddeth out of that stocke. For vertue must haue a time to grow, the seed is sown in youth, which cometh up in age.

And

And if wee can say of others, when wee see a gracelesse boy, thou wilt proue a wagging, if thou liue to be elder; why should we, if we begin as ill as he, thinke that we shall bee better and better, which iudge that hee will bee worse and worse? As the arrow is directed at the first, so it flieth all the way, ouer or vnder, or beside; but it neuer findeth the marke, vnlesse it bee leuelled right in the hand; so they which make an euill beginning fore-speaketh themselves at the first, and wander out all their race, because when they should haue leuelled their life, they tooke their aime amisse. Therefore happy are they which haue their arrow in their hand, and day before them, for they need not wish to bee young againe. Now kill the serpent in the egge, for when he is a serpent hee will kill thee: if thou canst not ouercome sinne in the infancie, before the root fasten, and the fence bee made about it; how wilt thou struggle with the Lyon, when he vseth his pawes, and sinne is become like an old man, so tough and froward, that hee will not heare? As hard as it is to reclaime one of these old sinners, or grand Papiſts, which are incorporate into Popery, and as poyson is setled in a serpent; so hard it will be to reclaime thee, when thou wilt begin to say, it hath beene my custome, and I cannot leaue it.

Try thy strength but with one of thy sins, and see what shifts, what excuses, what delayes it will finde, and how it will importune thee to let it alone, as the deuill tormented the child before he went out: if thou canst not discharge one vice that thou hast accustomed thy selfe vnto; when all thy vices are become customes, how wilt thou wraſtle with them?

Therefore we bend the tree while it is a twigge, and breake the horse while he is a colt, and teach the dog while hee is a whelp, and tame the Eagle while he is young.

Youth is like the day, to doe all out workes in. For when the night of age cometh, then every man saith, I might haue beene learned, I might haue beene a teacher, I might haue beene like him, or him, but the haruest was past before I began to sowe, and Winter is come, now my fruit should ripe. Thus every man that is old saith, hee cannot doe that which hee thought to doe, and crieth with *Salomon*; Chastise the child in his youth, and hee will remember it when hee is old: so corrupt him in his youth,

DAN. I.

youth, and hee will remember that too. This *Nebuchadnezzar* perceived, and therefore hee chose the towardliest children of the Israelites to traine them vp in Idolatrie, like the Popish Seminaries, that they might be his instruments another day. If hee had let them alone till they had learned the truth first, he thought that they would not take his way: therefore hee tooke them before they had any religion, to frame them to his religion. If Idolaters and Papists bee so cunning in their generation, to poison their children betime, lest they should proue Christians after, what care appertaineth to Christians to season their children in their spring, like the vertuous Lady which *Salm* commendeth, lest they proue Papists and traytors, and reprobrates, when they looke for comfort of them? There was nothing which made *Rohobam* to chuse such young Counsellors, when hee began to reigne: but because they were his companions before, therefore they became his Counsellors after. This is the preferment of our sinnes, if they haue beene our companions in youth, in age they will looke to bee our Counsellors and masters too. Therefore the best season to seeke God is to seeke him earlie before the fouds of wrath arise, and the heape of sinnes stand vp like a rampired wall betweene God and vs. *They which seeke me earlie, shall finde me.* saith Wisdome in the 8. of Prouerbs: *but to them which deferre* (he saith) *they shall seeke me, but they shall not finde me.* Prou. 1. *because they did not chuse the feare of the Lord:* that is, when good and euill were set before them, they did preferre euill before good, as a man chuseth that which hee liketh. Therefore *when they seeke me,* (saith God) *they shall not finde me.* How doe yee say then that yee will seeke God, when God himselfe saith that yee shall not finde him? Therefore in the fourth of Prouerbs and the sixth verse, Wisdome is called *the beginning*; to teach vs to seeke Wisdome in the beginning; for saith Christ, *If ye seeke the kingdome of heauen first, all the rest shall be cast vpon you:* he saith not, if you seeke the world first, heauen shall be cast vpon you; but if you seeke heauen first, worldly things shall bee cast vpon you. Hee which doth beleeue this, would first seeke the kingdome of heauen, for that which followeth; that all the rest might bee cast vpon him; as when *Salm* desired wisdome betime honour,

Matth. 6. 33.

honour, God gaue him wisdom and honour too, because hee sought the best first.

There was a poole in Iurie, where the sicke and leprous lay: for at one time of the day, the Angell came and stirred the water, and then hee which slept in first was healed of his disease: he which slept in first was healed, saith *Iohn*, none but hee which slept in first; so he which taketh time is sure, but he which foretroweth time, oftner faileth than speedeth. For when golden opportunitie is past, no time will fit for her. If *Elias* would be serued before the widow, when she had but a little cruse of oyle, which was not enough to serue her selfe; will God bee serued after *Elias*? will God bee serued after thee? nay after the flesh, and after the Deuill? Thou maiest reade in *Leu. 19. 13.* that God would not haue the labourers hire stay in thy hands all night, but would haue thee pay him before thou sleepest. If God would not haue the labourers due stay in thy hand one night, how darest thou keepe his due from him day and night? so many daies and nights, weekes, and moneths, and yeares together? where is the morning sacrifice which God requireth? nay where is the euening sacrifice which God requireth? the gloomie morning hath ouercast the whole day. Dost thou thinke it enough if thou doe not sit in the seate of the scorners, or if thou doe not stand in the way of sinners? he which standeth saith not, hee which sitteth taketh his ease, but hee which walketh goeth his way. Yet hee which walketh in the way of sinners, though hee neither sit nor stand, is not of the blessed number. But hee which neither sitteth nor standeth, nor walketh, is blessed, saith *Dauid*, *Psal. 1. v. 1.* Alas then why doe we sit, if they which stand are accursed, and they which walke are not blessed? Christ saith, *First seeke the kingdome of God*, & we say, first let me bury my father, first let me bid my friends farewell, and so many things first. So long in burying our father, & bidding our friends farewell (that is, the riches and honours, and pleasures of this world) that there is no time left to seeke the kingdome: but follow me is turned to follow vs: Christ must follow our sinnes, and come after our pleasures, or else hee shall not be serued at all. When wee were children, wee deferred till we were men: when we are men, we deferre till we be old men: when we are old men,

Iohn 5. 2.
Note.

Note.

Matth. 6. 33.

Note.

wee deferre till death : in all our life wee finde no leifure to liue well, but flit from sinne to sinne, from wicked thoughts to wicked speeches, from wicked speeches to wicked deeds, as the flye skipperth from scab to scab, vntill wee bee cast so farre behind, that wee haue no courage to goe forward ; or else straied so farre out of the way, that wee care not to seeke it againe. Therefore I cannot say to you as Christ said : *First seeke the kingdome of heauen*, for then you should haue sought it long agoe ; but now I must say with the Apostle, *Redeeme the time*, and *At last seeke the kingdome of heauen*. For it is to bee feared, that as little flies when many came together, plagued and destroyed the Egyptians : so short houres, but many, in sin and securitie, will steale away our yhole life, and deceiue our repentance, while wee liue like beasts longer than *Nebuchadnezzar*.

Note.

There bee not many *Lots*, but many linger like *En*, loth to depart, vntill they see the fire burne. If the Angell had not snatched him away, *Lot* had perished with *Sodom* for his delay. There bee not fīue foolish Virgins, & fīue wise, but fīue for one knocke when the doore is shut. There bee not many *Simeons*, but many as old as *Simeon*, which neuer yet imbraced Christ in their hearts. They thought to repent before they were so old, yet now they dote for age, they are not old enough to repent yet. Nay I answer, many masters of Israel, Mayors, Aldermen, Sheriffes, Iustices, Baylifes, Constables, Gentlemen, know no more what it is to bee borne againe, than *Nicodemus* which came by night : *line after line*, sermon after sermon, and the *blacke more like himselfe*. All their Tearmes are vacations, all their religion promises, and all their promises hypocrites. In stead of catechising their children, as *Salomon* teacheth them, they catechize them to hunt and hawke, to ride and vaunt, to ruffle and sweare, to game and daunce, as they were chatechized themselues, lest the childe should proue better than his father, and then hee is qualified like a gentleman. Is this to seeke the kingdome of heauen first, or last, or not at all ? Woe to the securitie, woe to the stubbornesse, woe to the drowynesse of this age. The theefe commeth at midnight, and wee sleepe till the dawning of the day : wee let in Satan before we bid him auld : wee sell our birth-right before it come to our hands : wee seeke for

for oyle, when our lamps should burne: this day passeth like yesterday, and to morrow wee shall spend like this day. So hee which should haue the first fruits, can get no fruits, because wee marre the ground before we sow it.

Consider this yee which might haue knowne a thousand things more than they doe, if ye had begun when *Salomon* taught you. God will not alway knocke at the doore, Christ will not alway clike like a Hen, *John* will not alway crie in the wilderness: but mercy is in the fore-ward, and iudgement in the reere-ward. They which can say now, We haue a Prophet, shall say, We had a Prophet, but wee entertained him like the Gergesites: so God sent him away from vs like *Jonah* to the Niniuites, when the Israelites despised him. Yet wisdom crieth in the streets, Let euery *Ioseph* store vp before the famine comes: for hee which promisseth thee pardon when thou doest returne, doth not promise that to morrow thou shalt returne. Repentance is a gift, and a gift must bee taken when it is offered. The time past is gone, and thou canst not recall that to repent in; the time to come is vncertaine, and thou canst not assure that to repent in; the present time is onely thine, and thou maist repent in that: but anon that will bee gone too. Therefore as *Samuel* began to serue God in his minoritie, as *Timothie* read the Scriptures in his childhood, and *John* grew in spirit as he ripened in yeares: so whether thou bee old or young, thy repentance cannot come too soone, because thy sinne is gone before. If thou lackest a soule to make thee runne, see how euery day runneth away with thy life, youth commeth vpon childhood, age commeth vpon youth, death commeth vpon age, with such a swift saile, that if all our minutes were spent in mortifying our selues, yet our glasse will bee runne out, before wee had purged halfe our corruptions. All these examples and sentences, and prouerbs, and reasonings doe crie with *Salomon*, Remember thy Creator in the daies of thy youth. This is the Kings commendation or greeting to the college of youth. But how should young men remember God, when old men forget him? If *Noah* be drunke, who shall rebuke *Cham*? It is time to remember God in age, or else to forget him foreuer. Therefore as the Israelites gathered twice so much Manna the day before the Sabbath, as they gathered any day

day before that, because they might not gather vpon the Sabbath: so the gray head which looketh euery day for the last Sabbath when hee shall rest in the graue, should pray twice as much, heare twice as much, doe twice as much, to prepare the sacrifice of his body and soule ready and acceptable vnto God; because the night is at hand, when hee cannot heare, nor pray, nor repent any more. It is said, the Devil is very busie because his time is short, but an old man is shorter. What haste should hee make that must goe further than the Moone, than the Sonne in a yeare, or a moneth, or a weeke, which the Saints were going all their life. Therefore, if youth had need of leggs, age had need of wings to flie vnto God. But as Christ said, *The young men receiue the Gospell*, though the rich be more bound; so we may say, the young men receiue the Gospell, though the old men haue more cause.

Note.

The yong men follow Christ, the young men heare the word, the young men sanctifie themselves, the young men stand for the Church, the young men beare the heat of this day: old *Nash* is drunke, old *Lor* is sleepe, old *Sampson* hath lost his strength. Once the younger brother did steale the blessing from the elder, and now hee hath got it againe, as the malice of *Esa* shewes, which persecutes him for it. I speake it to their shame, they that weare the furies and scarlets, as though they were all wisdom, and grauitie, & holinesse euen to the skirts, may say as *Zedekiah* said to *Michajah*, when did the spirit depart from me and goe to thee? when did zeale depart from vs and goe to you? They are so nousted to the world and acquainted with sinne, that it is too late now for the world to speake vnto them; they may looke vpon the signes of wisdom, and grauitie and holinesse, when they see their long beards and gray heads, & fide gowns, and aske, why is this bush hanged out and no wine within? What maruell then if they bee not reuerenced but mockt and pointed at, when *Sem* and *Iaphet* had need to come againe, and couer their nakednes? What a shame was it to the Israelites when Christ said by a Canaanite, I haue not found so great faith in Israel? So what a shame is it to the elders, that Christ may say againe, I haue not found so great faith, nor knowledge, nor zeale in masters, and fathers, and rulers, as in seruants, and children.

dū, and prentises & which made an old father of this Cide say,
 which now is with God, that if there were any good to be done
 in these daies, it is the young men that must doe it: for the old
 men are out of date, their courage stoopes like their shoulders,
 their zeale is withered like their browes, their faith staggereth
 like their feet, and their religion is dead before them. Be assu-
 red of this, that yee are come to that time which your selues set
 to repent: and yet as though there were another age to repent
 after old age, you spend old age like youth, as if you were
 appointed to die in your sins. *God hath chosen the weak things,*
saieth Paul. 1. Cor. 1. so I may say, God hath chosen the young
 things to doe his worke: as if the Lord had spoken to you in his
 wrath, Fathers I will prouoke you by your children; Masters I
 will prouoke you by your seruants: as once he threatened to pro-
 uoke the Iewes by the Gentiles. Therefore bee of Good cheere,
 young *Daniel*, yong *Samuel*, yong *Timothie*: though our aduer-
 saries bee as the Aramites, yet there be more with vs than against
 vs. Flesh and bloud could not ouercome flesh and bloud: but
 if you be sanctified, it is the spirit which hath sanctified you: for
 the Deuill would not goe out, vnlesse a stronger than the Deuill
 hath entred the house: when you come to bee rich and elder
 like *Demas*, then take heed that ye doe not imbrace the world
 as *Demas* did, and turne to that which ye condemne, The Vine
 would not leaue her grapes, nor the Oliue her fatnesse, nor the
 fig-tree her sweetnesse, to bee a King, but the bramble did; he is
 not a vine, nor an oliue, nor a fig-tree, but a bramble made for
 the fire, which leaueth his righteousness to become worse. Hee
 which is of the Church will say with the Church, *I haue washed*
my feet: how should I defile them againe? Let the dog turne to his
 vomit, and the swine to their wallowing: but hold thou on thy
 sacrifice like *Abraham* to the euening of thy life, and a full
 measure shall be measured vnto thee, as thou hast
 measured thy selfe. Vnto the which mea-
 sure without measure, the Lord
Iesus bring vs.

FINIS.

THE TRIALL OF THE RIGHTEOVS.

Pfal. 34. 19.

Many are the troubles of the righteous: but the Lord delivereth him out of all.



He summe of this verse is, as if he should say, Let the righteous looke for moe troubles than other, and likewise let them hope for greater comforts than other: for when they are well, they shall be eclipsed againe, to shew that their hight was but borrowed: and when they are eclipsed, their light shall returne, to shew their difference from them whom God hateth, which fall from plague to plague, as they runne from sinne to sinne.

This verse hath three parts: for here the righteous are the *angels*, their condition *troubles*, and the Lord *their deliverer*: So many things fall out contrary vnto our mindes euery day, that hee which wanteth patience in this world, is like a man which standeth trembling in the field without his armour, because euery one can strike him, and he can strike none: so the least paine of paine, or losse, or disgrace, doth trouble that man more which hath not the skill to suffer, than twentie trials can moue him which is armed with patience, like a golden shield in his hand, so breake the stroke of euery crosse, and saue the heart though the body suffer: for while the heart is whole, all is well. *A sound spirit (saith Salomon) will beare his infirmitie, but a wounded spirit what can sustaine?* Pro. 19. 14. Therefore as the lid is made open and shut, to saue the eye: so patience is set to keepe the soule, and saue the heart whole, to cheere the body againe. Therefore if you marke, when you can goe by an offence and take a little wrong, and suffer trouble quietly, you haue a kinde of peace and ioy in your heart, as if you had gotten a victorie: and the more your patience is, still the lesse your paine is. For a light burthen, borne at the armes end, weigheth heauier by much, than a burthen of treble waight, if it be borne vpon the shoulders, which are made to beare: so if a man set impatience to beare his crosse, which is not fit to beare; it will grumble, and

murmure, and stare, and shrink, and let the burthen fall vpon his head; like a broken staffe, which promisseth to help him ouer the water, and leaueh him in the ditch. But if you put it to patience, and see her to beare it, which is appointed to beare, shee is like the heartie spiess that came from Canaan, and said, *It is no more to me to overcome them*: so patience saith, it is nothing to beare, it is nothing to fast, it is nothing to watch; it is nothing to labour, it is nothing to be enuied; it is nothing to bee backbited, it is nothing to be imprisoned: *In all these things* (saith Paul) *wee are more than conquerors.* As though all these things came not to make vs mourners, but to make vs conquerors: nay more than conquerors, because a conqueror conquereth his enemy but once: but wee conquer these as often as Christ did the tempter. Thus all is in the manner of bearing, which maketh persecution seeme ioyfull vnto some, and irksome to others; which maketh powerie welcome to one, and bitter to another; which maketh him sing in his sicknesse, as if he were whole, and thee rue and whine, and curse, as if thou wert not sicke but franticke: Therefore Christs yoke is called an easie yoke, because it is easie to some, that is, to them which haue skill to beare it as Christ did beare it; by his infinite patience, hee suffered infinit paines for infinite finnes. Patience was like a priue coat vpon his soule, that when the Deuill strooke at him, hee was stricken himselfe: when death came to kill him, he was killed himselfe; and all their shocould not hurt him, because of his preseruatiue which hee had about him, like *Sampsons* haire which saued him from all his enemies. If the master carried patience about him for to guard him thorow these pikes of troubles, which stand like the fence sword betweene vs and paradise: how can the seruant escape them, vnles he be armed as his master was? For what hath the poore man to beare his wants? what hath the bondman to beare his griefes? what hath the sicke man to beare his paines? but to lay all vpon the shoulders of patience, and to say with *Ishmael*, *This is my sorrow, I will beare it.* As the tree which was cast into the spring, seasoned the bitterness of the waters; so patience cast into our troubles, seasoneth the bitterness of the crosse, and is as it were in stead of an assistant vnto euery man, to overthrow and overcome his troubles, like the Armour bearer

2. Sam. 14.

Note.

Gen. 41. 15.

Exod. 9. 18.

bearer which holpe *Ionathian* to vanquish his enemies. Shee hath a deuice to draw such a skinne ouer our face that shall make our pouertie seeme riches, our reproaches seeme honour, our bondage seeme liberty, our labour seeme rest, our sorrow seeme ioy, our paine seeme ease, our sickness seeme health, and all this hurt vs, reioyces vs, untill we say with *Dauid*, *Thy iudgements are pleasant*: shewing that Gods iustice is as pleasant to the patient, as his mercies to others. Therefore what a peacemaker were this in the common wealth, if the Magistrate had patience to beare his enuie, if the Preacher had patience to beare his studie, if the creditor had patience to beare his losses, if the husbandman had patience to beare his seruice, if the husbandman had patience to beare his labour, if the sicke man had patience to beare his paine, if the poore man had patience to beare his want? for want wherof many thinke themselves in hell, and say that no mans paine is like their paine, no mans want like their want, no mans foes like their foes, no mans wrongs like their wrongs, when they can scarce tell where their paine holdeth them. Therefore albeit few can brooke of Humilitie, and Charitie, and meekenesse, and thankfulness, and temperance, and these four vertues, which pull from pleasure; yet every man doth wish for patience, like a Physitian to ease his griefe, by all means that he can; so they which are wicked, although they cannot see the goodnesse of other vertues, yet can see the goodnesse of patience, and perceiue when they see a patient man; and an impatient man both sicke of one disease, yet both are not troubled with it, but that hee which hath most patience hath most ease, and he which is most impatient, is most tormented, like a fish which struiues with the hooke. Therefore euen those which cannot see that they might haue rest, yetting the patient prouerbe, *Rest forerance is rest*. This is a lesson that I know you would learne, euen as *Pharaoh* longed to know his dreame. But ye care not for vertue as the cruell Iudge cared not for charity. Yet if you could gaue such a baine by any vertue, would you of your paines, it would make you looke vnto vertue, as *Pharaoh* vsed *Moses* but to remove the plagues.

This power God hath giuen to patience, the medicinall vertue, that it should bee like an wholesome herb in the world.

of a general Physician for all persons and all diseases. Therefore when the Angell had recorded all the troubles which should come in the latter daies: at last hee concluded, *Here is the patience of Saints*: as though patience should beare all. Therefore so many Scriptures goe like Preachers about the Bible, to exhort vnto patience, like a Beason which is set vpto call men together, shewing vs that by *patience we possess our souls*: as though a man without patience had no rule of himselfe: that *a mans wisdom is known by his patience*, as though that he which is not patient, cannot be wise: that *by patience we receive the promises*, as though the promises did not belong vnto vs, vntill we haue patience: that *patience breedeth experience and experience hope*, as though he which wanteth patience, had no experience of God, to know the scope of his doings, nor any hope to comfort him about the life to come: besides many reasons more, That the afflictions of this world are not worthe of the ioyes that succeed them: that all things (euen our afflictions) turne to the best, if we love God: that they are blessed which weepe here, because they shall laugh hereafter: that if we suffer with Christ, we shall reigne with Christ: that the Lord doth love those whom he chasteneth: that by suffering we are made like the sonne of God, whose life was a persecution; as though the holy Ghost by often calling vpon vs, like the importunate woman, would compell vs to be patient, whether our flesh will or no.

Besides these honourable praises of patience, the Prophets, Euangelists, and Apostles, haue a set number of examples before our eyes, like banners, of such cures as haue beene healed by her: that as the Author to the Hebrews saith, *By faith Abel offered a better sacrifice than Cain*: by faith Enoch was translated before hee saw death: by faith Noah prepared the Arke and was preserved from the flood: by faith Abraham was content to sacrifice his son, & yet welcomed that in his seed all the world should be blessed: by faith Sara received strength to bring forth a child when she was sterken in yeares, and past the strength of the wombe. So I may say of patience: by patience Iob did beare all the torments that the Deuill could heape vpon him: by patience Iacob put vp a thousand wrongs from Laban and his children, and neuer complained in one and twentie yeares before he departed: by patience

Gen. 45. 15.

patience *Joseph* forgave his brethren when he might have put them to death, and gave them food when they feared revenge: by patience *Christ* suffered banishment, and reproches, and scourges, untill he went to his death, like a lambe to the slaughter.

1. Sam. 26. 2.

28. 2.

Luke 8. 2.

1. Sam. 25. 18.

29. 2. 16. 13.

2. Sam. 8. 2. 6.

5. 6. 15. 4. 18. 33.

Among the strange cures of patience, *David* may report his experience, what this plaister hath done for him: for being a figure of *Christ* hee was alwaies hedged about with the crosse, which proved his patience like a touchstone every day. As *Christ* was contemned of his countymen, so *David* was contemned of his brethren: as *Christ* fled to Egypt, so *David* fled unto Gath: As *Christ* received food of women, so *David* received food of *Abigail*: as *Herod* persecuted *Christ*, so *Saul* persecuted *David*: and the wrath of the King brought many enemies with it, that when hee was anointed, yet hee could not raigne: and when he reigned, yet his reigne was but a warfare: the Philistims against him, the Ammonites against him, the Edomites against him, the Moabites against him, and *Abimelech* (his owne bowels) against him, for whom he cried, *Would God I had died for thee*. This sonne which was his darling, was his terror, and sought his death that brought him to life, as though *Saul* had beene risen from the graue againe. In all these troubles *Samuel* shewes what was this pilgrims comfort; But *David* comforted himselfe in the Lord his God, as though he had no comfort but in God alone. This was the stone vpon which hee leant his head, Be patient, for many are the troubles of the righteous, but the Lord delivereth him out of all. When hee did behold his trouble, like the host of the Aramites, hee looked backe vnto God, like *Elisha*, and spied one with him stronger than all against him. Therefore respecting his afflictions he crieth, *Many are the troubles of the righteous*: respecting the promise he singeth, *The Lord delivereth them out of all*. Thus (by his owne foot) *David* measureth the condition of the righteous, and saith, *Many are the troubles of the righteous*: and then by his owne cure hee sheweth how they should bee healed, saying, *The Lord will deliver him out of all*. If yee marke, the spirit hath directed *David* to those two things which make vs take our troubles grievously: one, because wee doe not looke for them before they

1. Sam. 30. 6.

2. King. 6. 10.

they come. Therefore as Christ told *Peter* before he suffered, to *Iohn* 21. 28. strengthen him when hee suffered: so the holy Chost doth runne upon the crosse, to keepe vs in expectation of troubles, that wee might prepare faith, and patience, and constancie for them; as *Noah* prepared an Arke for the floud. The second thing which makes vs to start so at the crosse, is, because wee are like the *Prophets* seruant, which did see his foes, but not his friends: so we see our sore, but not our salue. Comfort seemes a farre offlike *Abraham* in the heauens, as though it would neuer come so low: therefore wee goe about to deliuer our selues as it is said, *Let vs breake his bands*, as though wee could deliuer our selues. *Psal.* 2. But hold your peace, saith *Moses*, the Lord shall fight for you. So *David* comes in like a pacifier, and saith, *Vex not your selues*, for the Lord will deliuer you. Beare both these sentences in minde, that you must goe thorow a sea of troubles, and that then you shall come to the heauen of rest, and no affliction shall take you before you be armed for it, and in euery trouble you shall know where to haue your remedie. *Many are the troubles of the righteous, but the Lord deliuereth him out of all.* Here be the two hands of God, like a wound and a plaister: one casteth downe, and the other raiseth vp. It is good for a man to know his troubles before they come, because afflictions are lightened in the expectation. Therefore God saith of *Paul*, *I will shew him how many stripes he shall suffer for me.* God dealeth plainly, and tels vs the worst first: what we shall trust to, as Christ told his disciples at the first: *If ye will be my Disciples, ye must take up the crosse*: cold entertainment, to breake their fast with the rod. Other feasters, saith Christ, broach the best wine first, but Christ keepeth the best till the last. This is the manner of Gods proceedings, to find good after euill, as he made light after darknesse: to turne iustice into mercie, as hee turned water into wine: for as the beasts must bee killed before they could be sacrificed; so men must be killed before they can be sacrificed; that is, the knife of correction must pricke and dresse them, and lop off their rotten twigs, before they can bring forth fruite: these are the cords which binde the ram vnto the Altar, lest when hee is brought thither hee should runne from thence againe: this is the chariot which carrieth our thoughts to heauen, as it did *Nabuchodonosors* thoughts.

Exod. 25. and our assumption before our assumption. This is the hammer which squareth the rough stones, till they be plaine and smooth, and fit for the Temple. This is the first messenger which is sent to compell them to the banquet, which will not come when they are intited. Because wee are naturally giuen to loue the world, more than is good for vs, therefore God hath set an edge of bitternesse vpon it to make vs to loath it, like a nurse which laieth mustard vpon her breasts to weane the child from the dug: so, *Many are the troubles of the righteous*, to weane vs from the dug of the world. The crosse is one of our schoolemasters in this life, and the best wisdom is dearest bought: prosperitie seeketh for nothing, but necessitie seeketh and studieth and laboureth, and praieth for her wants. As the rod maketh the scholler to apply his booke, so all our knowledge is beaten into vs: Some learne their goodnesse of pouertie, some of sicknesse, some of troubles: aduersitie is the fit time to learne the iustice, mercy, power, and prouidence of God: a fit time to learne the patience, wisdom, faith, and obedience of man: a fit time to learne the subtiltie, frailtie, and misery of this world. All this thou buyest for troubles; yet they are but troubles, not plagues, nor curses, nor torments, but like the trauels of a woman, when the birth is ripe she is deliuered, and straight shee forgetteth all her paines for ioy that a man child is borne into the world. So the seruants of God trauell but till the fruit be ripe. When the new man is borne, their trauels are ended, and they forget all their troubles, because one is borne into the world, like the sonne of God. This is the difference between the afflictions of the righteous and the vngodly.

Exod. 3. 6.

John 4.

John 19.

Gen. 36.

When God doth visit the wicked, his punishments are called plagues and curses, and destructions; the plagues of Egypt, the curie of *Cain*, the destruction of *Sodom*. But when he doth visit the righteous, his punishments are called corrections and chastisements; and rods, which proceed from a father, not to destroy vs, but to trie vs, and purge vs, and instruct vs: therefore when wee are afflicted, one saith that God letteth vs blow to save our liues, for our liues are ranke and must be lopped. And as *Isaac* was blessed and hated both at one time; so a man may be blessed and afflicted both together. Afflictions doe not hinder

hinder our happinesse, but our happinesse cometh by affliction, as *Jacob's* blessing came with halting, and as peace is procured by warre. Therefore blessed are ye, saith Christ, when men persecute you : as though they were blessed euen while they were persecuted. Therefore this must not dismay vs, that the Scripture saith, *Many are the troubles of the righteous*, but rather reioyce vs, because we beare the marks of the righteous. *Daniel* complaineth not of his sicknes, but of his sins. Who shall fight the Lords battles but the Lords seruants ? Therefore when *Dauid* spake of many troubles, hee pointed to the righteous, as if he should say ; this is your share, the rod is made for the child. Christ called the crosse his cup. The seruant is beloued that drinke of his masters cup : Therefore Christ reacheth it to the righteous, and bids none but his Disciples take the crosse : euery man which hath his heauen here, doth labour and sweate for his liuing : and shall not they which haue their hell here, suffer more than they which haue their heauen here ? All men are subiect to dangers and losses, and sicknesses : *But all that beleene in Christ* (saith *Paul*) *shall suffer persecution* : that is, more than dangers, or losses, or sicknesses which the wicked suffer ; for the world will not persecute her children, but shee will persecute Gods children : therefore this Church is called the Militant Church, because it is alwaies in warfare. Therefore the Gospell is called the Word of the crosse, as though it came to crosse vs : Therefore *Paul* describing the way to heauen, draweth by this line, by many tribulations, the crosse-way is the way to heauen, and the righteous walke in it. Therefore the children of God are not onely called labourers, to shew what they should doe for God : but they are called soldiers, to shew what they should suffer for God. The seruant is not about his master : but if Christ should suffer, and we should not, the seruant were about his master. The prophecie must be fulfilled : *I will put enmity betweene the seed of the woman and the seed of the serpent* : but if there be no warre betweene the children of God and the children of the world, the prophecie is not fulfilled. Therefore *Esaie* and *Jacob* had no sooner life, but they began to struggle one with another, before they came out of their mothers wombe. Therefore *Abraham* was banished so soone as he receiued the promise. Therefore *Abel* was enuied of his

Matth. 9.

1. Tim. 2.

Matth. 10.

Matth. 11.
Gen. 3.

2. Tim. 4.

Matth. 14. 22.

Matth. 27.

2. Tim. 2. 3.
Iohn 15. 20.

Gen. 3.

Gen. 25. 22.
4. 24.

Matth. 2.

Exod. 3. 2.

Luke 13. 33.
John 19. 17.

Psal. 69. 8. 7.
1. 7.
Luke 10. 35.

1. Cor. 10. 13.

his brother so soone as hee was accepted of God. The righteous man was alway like *Lot* among the Sodomites, and like *Samson* among the Philistims, set a worke by his enemies. As Christ was no sooner borne, but *Herod* sought his life; so the new man is no sooner borne of the spirit, but the serpent is ready to deuoure him, his brethren to banish him, and hell to swallow him. In all the world hee hath no friend, but hee which made the world. This is the state of the Church militant: shee is like the Arke floting vpon the waters, like a Lillie growing among thornes, like the bush which burned with fire and was not consumed: so the Citie of God is alwayes besieged, but neuer ruined. Christians and persecutions close together, like Christ and his crosse. As Christ was made to beare his owne crosse: so they are made to hold their cheekes to the nippers, their faces to bee buffeted, their backs to bee scourged, their eyes to be pulled out; their peace is persecution, their rest labour, their riches pouertie, their glory reproches, their libertie imprisonment; although they be the sonnes of God, the brethren of Christ, the onely heires of heauen; yet because they suffer the hell here, they must bee content to bee subiect to their enemies, to bee abiects to their kinsmen, to be hated of most, to be contemned of all, to bee persecuted ouer the earth, a very haue and receprable of troubles. Yet as Christ was the sonne of God, though his life was nothing but persecution; so the righteous are the sonnes of God, for all these troubles. This is like a bait in their iourney, to thinke as the Samaritane told his host, *If thou spend any more, I will recompence thee when I come*: So Christ will mend their wages when hee commeth. Why should not God trie his friends, as well as wee trie our friends? The same afflictions (saith *Peter*) are accomplished in others, nay greater afflictions are borne of other, which would make vs despair like *Cain*. Christ was consecrated by afflictions, therefore wee cannot bee consecrated without afflictions; who would not goe to heauen with *Elisha*, though it were in a whirle-wind? If our troubles bee light and few, it is because wee are weake and tender, therefore God doth respect our feeblenes, and laieth no more vpon vs, because wee are not able to beare more. It is not a signe that we are righteous, because our troubles are few; but because our troubles are few,

few, it is rather a signe that wee are not righteous, because *many* are the troubles of the righteous. For they must bee made examples of patience, they must suffer their bell here, they must bee squared for the Temple, therefore they must haue many strokes to make them fit: God is not like a waspe, which when shee hath stung once cannot sting againe: but there is a generation of crosses, and a pluralitie of troubles. When *Dauid* spake of trouble, hee spake of troupees and heapes, and starres, and sands; and therefore hee saith, *Many*, as though hee were faine to lay them downe in the grosse summe, not reckon them. By many tribulations (saith *Paul*) but how many he could not number: *Act 14.* For except our sinnes, there is not such plentie of any thing in the world, as there is of troubles, which come from sinne: as one heauie messenger came to *Iob* after another; so now since wee are not in Paradise, but in the wildernesse, wee must looke for one trouble after another: therefore afflictions are called waues, because as one waue falleth vpon another, so one trouble falleth vpon another. *Ioh 1. 14. 16. Psal. 42. 7. 8. 9.*

As a Beare came to *Dauid* after a Lyon, and a Giant after a Beare, and a King after a Giant, and Philistims after the King: so when they haue fought with pouertie, they shall fight with enuie: when they haue fought with enuie, they shall fight with infamie: when they haue fought with infamie, they shall fight with sicknes, like a labourer which is neuer out of worke. Thus you see the righteous in troubles, like the Israelites in exile: Now the Lord commeth like *Moses*, to deliuer them: aduersitie seeketh out the promise; the promise seeketh out faith; faith seeketh out prayer; then God heareth, and mercy answereth. All this while Christ seemed to sleepe, as he did in the ship: now he rebukes the winds and waues, and troubles flie before him, like a troupe of wolues before the shepherd. As hee asked the adulteresse, where are thy accusers? and shee said they are gone: so hee may aske his patients, where are your troubles? and they may say, they are gone: the Sunne rose, and the mists vanished: yet (saith *Dauid*) God is good to all that are pure in heart: that is, hee remembreth them while hee afflicteth them, and is preparing an issue while the crosse prepareth them. When Christ heard them say, he whom thou louest is sicke, he answered, this sicknes

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is not vnto death, *Iohn* 11. 3. So when it may be said, he whom God loueth is sicke: then it may bee said, this sicknes is not vnto death, and though it bee to the first death, yet not to the second. Who would thinke when *Ionus* was in the sea, that he should preach at *Niniueh*? Who would thinke when *Nebuchadnezzar* was in the forrest that hee should reigne againe in *Babel*? Who would thinke when *Ioseph* was banished of his brethren, that his brethren should seeke vnto him, like his seruants? Who would thinke when *Iob* scraped his sores vpon the dunghill, all his houses were burned, all his cattell stollen, and all his children dead, that hee should bee richer than euer he was? These are the acts of mercy which make the righteousing: *The Lord hath triumphed valiantly.* This is the priuilege of the righteous, as God saith, *Te sonnes of Iacob are not consumed:* So they answer againe, *We are not consumed.* Therefore (*Paul* saith) we are in distresse, but we are not forsaken: as *Christ* rose out of the grave, so wee shall rise out of trouble; and when the gold is tried, the fire shall hold it no longer. When *Iesus* was in banishment with *Mary* and *Ioseph*, at last the Angell came and said, *they are dead which sought the child's life:* so when the daies of our banishment and scarfitie, and bondage and sicknes are ended; at last, tidings shall come that our troubles are dead, and then the righteous shall looke vp like *Moses* when hee was past the sea, and for all their enemies, all their troubles drowned behind them, then the heart shall dance like *Miriam*, and sing the song which soundeth before *Moses:* *The Lord, the Lord is strong, mercifull & gracious, slow to anger, but abundant in goodnes and truth.* And if *Dauid* had staied at troubles, and spoken of nothing but rods, the wicked might say, as they doe in *Psal.* 115. *Where is their God?* and the righteous might complaine with *Dauid,* *I haue cleansed my heart in vaine:* but as the waters of the sea flow and ebbe againe, so the waters of affliction flow & ebbe againe: one casteth *Moses* into the water, and another draweth him out of the water. There lieth *Lazarus* at the gate, there lieth *Ioseph* in prison, there lies *Jeromy* in the dungeon, there lies *Iob* in the ashes, there lies *Abraham* in the fields, there lies *Dauid* in the wildernesse, there lies *Abraham* in exile, there lies *Dauid* among the Lyons, there lie the children in the fornace: at last comes the yeare of Iubile,

and all the prisoners of the Lord are set at liberty : therefore they are called the prisoners of hope, because they may hope to be deliuered, &c. Therefore God translateth his crosse from the head to the heart, from the heart to the foot, from pouerty to sicknesse, from sicknesse to labour : that wheresoeuer he placeth it, we might haue patience ; knowing that he can remoue it as he placeth it.

Then are fulfilled all these sweet Scriptures : *The Lord retaineth not his wrath for ever, because mercy pleaseth him*, Mich. 7. 8. *after two dayes hee will reuine vs, and the third day he will raise vs up*, Ose. 6. 2. *Surely there is an end, and thy hope shall not be cut off*, Prou. 23. 18. *Heauinesse may endure for a night, but ioy will come in the morning*, Psal. 30. 5. He which hath ouercome death, and Satan, and the world, can easily ouercome all the troubles in the world. Rather than *Eliab* shall starue, the Ravens shall feed him : rather than *Ionas* shall drowne, the fish shall saue him ; as when the Glutton did not pittie, the dogstooke compassion. Vntill *Dauid* saith, *The Lord will deliuer*, the righteous and the wicked goe together ; but now they part ; one is taken, and the other is refused : one is deliuered, the other is left in prison. As *Abraham* came not to deliuer the Sodomites, but to deliuer his brethren : so Christ came not to deliuer his enemies, but to deliuer his seruants : not to deliuer them from troubles, but to deliuer them out of troubles ; that they may say as well, *The Lord hath taken, as the Lord hath giuen*. As *Dauid* gaue charge to his souldiers, that they should not kill *Absalon* his sonne, though hee sent them against *Absalon*, to stay his rebellion : so God forbids his crosses to destroy his children, though hee send them against his children to purge their corruptions. As the Angell passed by the houses of the Israelites, when hee saw the bloud of the Lambe vpon their doores : so God hath his markes, whereby hee knoweth whom he should deliuer out of trouble, and whom hee shall leaue in trouble. To one hee saith, Take my crosse : to another hee saith, Bee thou healed : to another he saith, Stay till thy time cometh. Euery hard word may be spoken to the godly, as well as to the wicked, but that deadly word, *Depart into everlasting fire*. Although they seeme to depart here ; yet then it shall be said, Come, and not Depart.

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As

- As *John*, after the voyce of thunder, heard the voyce of *Harpers*: so when they haue beene beaten, they shall be cherish-
 ed. Therefore the trialls of the righteous, though they bee
 called many troubles, yet they are not called euermlasting trou-
 bles.
- Rom. 14. 2.* As *Dauid* saith here, *Many are the troubles of the righteous*; so in *Psal. 32. 10.* hee saith, *Many are the sorrowes of the righteous*: but it followeth, *the Lord will deliuer them out of all.* May
 (saith *Salomon*) *when the righteous escape out of trouble, the wicked shall come in his stead*: that is, the troubles of the righteous shall shift to the vngodly, as the leprosie of *Naaman* went to *Gebezi*. And therefore the wicked are called the ransome of the iust, because they lie in baile for them. As one bird chirpeth to another: so one plague shall whistle to another, and say; Come and helpe me to torment this sinner (for one plague will not serue the Egyptians) vntill hee bee so loden with torments, that hee rie like *Cain*, *My punishment is greater than I can beare*. The righteous neuer said, that their troubles were more, or greater, or longer than they could beare; for God hath promised, hee will not lay more vpon them than they are able to beare: but when they begin to sinke like *Peter* vpon the sea, then the hand is ready to catch them, and straight God maketh an issue for their troubles. As the viper leapt vpon *Paul*, and leapt off againe: so troubles leape vpon the righteous, and leape off againe; as though they had mistaken the partie, and rapt at the wrong doore. Therefore, *Marke the upright man* (saith *Dauid*) *and behold the iust: for the end of that man is peace*. Though his beginning be trouble, yet his end is peace: *Hee will not suffer the righteous to fall for ever*. Hee saith not, that he will not suffer him to fall; but that he shall not fall for ever: that is, at last his shackle falleth from him, the net breakes, the prison openeth, and he goes forth like *Lazarus* out of his graue, to shew what wonderfull things the Lord hath done for him. So *Paul*, after hee had spoken of his troubles (as though hee thought vpon this sentence of *Dauid*) repeateth the same of himselfe, saying, *But the Lord deliuered me out of all*. Therefore one calleth affliction the triall of the righteous, because they seeme dead for a while; but they wake againe: therefore they challenge their enemies, and say,

Rejoyce not against mee O mine enemy: for though I fall, yet I shall rise. Job. 7. 8.

This should content the righteous, To be deliuered at last: as David quieteth himselfe, saying; *By this I know the Lord fauoreth me because mine enemies doe not triumph ouer me: not because I haue no enemies, or because I haue no troubles which would overcome me.* Therefore when hee wrote downe *Many troubles*, he blotteth it (as it were) with his pen againe, as a Merchant razeth his booke when the debt is discharged; and in stead of many troubles, hee putteth in, *The Lord deliuereth.* Because he forgiveth all finnes, hee is said to deliuer from all troubles; to shew that wee haue need of no Sauour, no helper, no comforter but him.

The Lawyer can deliuer his Client, but from strife; the Physician can deliuer his Patient, but from sicknesse; the Master can deliuer his seruant, but from bondage: but *The Lord* (saith David) *deliuereth out of all.* As when *Moses* came to deliuer the Israelites, hee would not leaue an hoofe behinde him: so when the Lord cometh to deliuer the righteous, hee will not leaue a trouble behinde him. But euen as they pray in Psal. 25. *Deliuer Israel, O Lord, out of all his troubles:* so hee will answer them, *Be thou deliuered out of all thy troubles:* that is, this and this, and this (that trouble that thou thinkest intolerable, that trouble which thou thinkest incurable;) the Almighty hath might against all. When *Iob* is tried, not a sore shall sticke vpon him. Job 24. Therefore, as *Elisba* feared not when he saw as many Angels as enemies: so, now you see as many mercies as troubles, let the comfort satisfie you, which satisfied *Paul*, *Fear not* for I am with thee, thy pardon is comming: like the Angell which stayed the sword ouer *Isaacs* head. Read on but a little further, and thou shalt heare the voyce, which proclaimed warre, proclaime peace: many troubles in the beginning of the verse, and no troubles in the end. What Physician hath beene here? The Lord (saith David) *The Lord was in this place* (saith *Iacob*) *and I knew it not:* so the Lord is in affliction, and men know it not. He which saith, I put away thine iniquities, must say, I put away thine infirmities. For there is no Sauour but one; which saith to death, *I will be thy death.* As the woman was sicke vntill Christ came: Gen. 28. 16. E/sa. 43. 25.

Matth. 9. 29.

so untill the Lord come, there is nothing but trouble. Many troubles of the righteous : but one deliuerer of the righteous : many terrosr, but one comforter. Troubles come in an hundred wayes, like water thorow a grate : but mercy entereth alwayes at one doore, like a pardon which commeth onely from the Prince: therefore saith God, *In me is thy helpe*, Hos. 13. 6. *I create comfort*, Esa. 65. Marke, that he calleth himselfe a Creator of comfort : that is, as there is but one Creator, so there is but one comforter : and as hee created all things of nothing, so hee createth comfort of nothing : that is, when all comfort is worne out, and no seed of ioy left to raise vp comfort againe, then hee bringeth comfort out of sorrow, as he brought water out of the rocke; that

Exo. 17. 6. 8. 14.

we may say, *The finger of the Lord hath done this.*

Nehem. 6. 11.

Eron. 24. 10.

This is the anchor of the righteous ; as he looks vpon his troubles, the promise commeth in like a messenger from Christ, (while he is praying & weeping) and saith, *The Lord will deliuer thee out of all.* Then he resolucth like *Nehemiah*, and saith, *Shall such a man as I flie ? Shall such a man as I recant ? If I be faint in the day of aduersity, Salomon saith, My strength is small : as if he should say, I was neuer strong, but did counterfeit like Demas.*

Eron. 15. 15.

If I want comfort in trouble, *Salomon saith, A good conscience is a continuall feast.* As if he should say, that I haue not a good conscience, if I haue not comfort in the crosse. Therefore I will wait the Lords leisure, because *Esa* saith, *Faith maketh no hast.* I will not breake his bands : because then I am like the heathen, I will not flatter the iudge : because *Salomon saith* it is vaine. I will not betray the cause : because God hath appointed it to trie me. I will not offend my brethren : because *Paul* had rather die than doe so. I will not charge my conscience : because it can vex me more than their bands. I will not turne from my profession : because I learned it of God, and vowed to leaue all for it, in the day that I was baptized a Christian. Though my friends tempt me, like *Iobs* wife ; though my flesh flatter me, like *Eue* : though my persecutors would bribe me, like *Balaam* : though they which suffer with mee, should reuolt for feare : yet I will bee as *Ioshua*, which stood alone : & as *Elkana* was in stead of children to *Anna* ; so Christ shall be in stead of comfort, in stead of wealth, and health, and liberty to me. For many were the troubles of *Ioseph*;

Esa. 2.

Pro. 29. 26.

Rom. 14.

2 Cor. 8. 10.

Iob. 34. 15.

2 Sam. 1.

and the Lord deliuered him out of all : many were the troubles of *Abraham*, and the Lord deliuered him out of all : many were the troubles of *Dauid*, and the Lord deliuered him out of all : many were the troubles of *Iob*, and the Lord deliuered him out of all : therefore hee can deliuer mee out of all. But if he doe not (saith *Sadrach, Misaac, and Abednego*) yet we will not doe euill to escape danger: because Christ hath suffered more for vs. Therefore, if I perish, I perish, saith *Hester*. She was content that her life should perish : but if my purse suffer, my money doth but perish : if my body be imprisoned, my pleasures doe but perish ; and who can tell when hee hath suffered that which is appointed ? Therefore God saith, *When I see conuenient time, I will ex- cuse iudgements.* Not when thou dost thinke it conuenient time, but when hee doth thinke it a conuenient time. Therefore saith *Dauid* to the Lord, *In thee doe I trust all the day* : that is, if he come not in the morning, hee will come at noone, if he come not at noone, hee will come at night : at one houre of the day hee will deliuer me : and then as the calme was greater after the tempest than it was before, so my ioy shall bee sweeter after teares than it was before : the remembrance of *Babylou* will make vs sing more ioyfull in *Sion*. Heb. 4.16. Psal. 75. Psal. 25. 9. Matth. 28. 6. Psal. 137.

Thus *Dauid* describeth the iourney of the righteous, as if they should goe thorow the sea, and wildernesse, as the *Israelites* went to *Canaan*. Looke not for ease nor pleasure in your way, but for beasts and serpents, and thecues : vntill you be past the wildernesse, all is strait, and darke, and fearfull ; but so soone as you are thorow the narrow gate, all is large and goodly, and pleasant, as if you were in paradise. Secing then your kingdom is not here, looke not for a golden life in an Iron world : but remember that *Lazarus* doth not mourne in heauen, though hee suffered paines vpon earth : but the Glutton mourneth in hell, that staid not for the pleasures of heauen. To which pleasures the Lord Iesus bring vs when this cloud of trouble is blowne ouer

vs, Amen.

FINIS.

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THE

THE CHRISTIANS PRACTICE.

Roman. 12. 2.

Be ye changed by the renewing of your mindes, that ye may proue what is the good will of God, acceptable and perfect.

Matth. 21. 29.



When Christ sent forth his Disciples, hee said vnto them, *Goe preach and baptize*, ioyning these two together, Preaching and Baptizing. This being the occasion of our exercise, because I am to speake of Baptisme; which is the Sacrament of Regeneration; I could not chuse a fitter Scripture than that which I handled last, which speakes of the renewing of our mindes: for when mindes are renued, then the vow which we made in Baptisme is performed.

Psal. 103. 5.

When Paul had forbidden the Romans to fashion themselves vnto the world, he shewed them another fashion, which he calls *the renning of the minde*. As the Eagle renueeth her youth, so men must renew their minds. This fashion is called the Wedding Garment, which euery man must weare that comes to the banquet of the King. As when men haue gone ouer one fashion after another, at last they come to the old fashion: so here Paul calles them to the old fashion againe; which was vied in Adams time, that is, the image and fashion wherein they were created. Now the reason followeth.

Matth. 22. 11.

Gen. 1. 26.

That they may proue what the will of God is, as if he should say, This shall bee the fruit of your regeneration, when your mindes are renued; you shall know many things, which are hid from you, you shall be able to iudge doctrines, who preach truth, and who preach error; and you shall vnderstand the will of God, what he would haue you doe, and what he would haue you be, as if you were in his bosome. As new wine will not abide but in new vessels, so this new knowledge will not abide but in new mindes. The minde renued knoweth God; so that this Scripture may bee called the path to knowledge, or the way to sound the minde of God, which is a secret that euery man longs to know, but the most turne a wrong leafe to finde it, as Paul saith of Pe-

Matth. 9. 17.

her, Her looker is wrong way to the Gospel. When the Serpent
 taught knowledge, hee said, *If ye eat the forbidden fruit, your eyes*
shall be opened, and you shall know good and euill; but *Paul* saith, *If*
ye will not eat the forbidden fruit, your eyes shall be opened,
and you shall know good and euill. This is one reason why
Paul would haue them renew their mindes, *[That they might*
know the will of God.] Why? doth not the word of God teach vs
 the will of God? Yes, but no man doth vnderstand this word,
 but he which hath a new minde: because as the Sunne is not dis-
 cerned by any light, but by his owne light: so no spirit can inter-
 pret the Scripture, but the same spirit which wrote it, which is
 called *the holy spirit*, because it is *holy*, and because it makes holy.
 Sinne was the first veile which obscured mans vnderstanding,
 and till the cause of this eclipse bee taken away, the Apostle
 saith, that wee shall see but in part: that is, as the Sunne may be
 scene in his eclipse, but hee seemes liker to darknesse than to
 light: so vnderstanding may be scene in the wicked, but it is liker
 ignorance than knowledge: therefore *Paul* makes knowledge
 one of the fruits which bud out of righteousness.

They which haue reuened their mindes, saith he, shall proue what the will of God is: that is, they shall trie all that they doe, heare, and learne by all that they see, vntill they tract out the will and meaning of God. As the water ingendreth ice, and the ice againe ingendreth water; so knowledge begets righteousness, & righteousness againe begetteth knowledge, according to that in Eccl. 2. 26. *To a man that is good in his sight, God giveth wisdom and knowledge*: therefore though yee haue seene cunning Lawyers by much reading, and expert Physicians by long studie; yet you could neuer see a perfect, and sound and iudicious Diuine without holinesse. I cannot tell how, this knowledge is rather feeling than learning in the abundance of the heart, or an extreme studie sent by God vnto good men, like the Ram which *Gen. 22. 13.* was brought vnto *Abraham*, when hee would sacrifice his sonne.

As Salomon saith, The knowledge of good things, is much profit. Prov. 9. 10.
 so none but they which are holy haue this understanding.
 He which can say with David, I loue thy law, and keepe thy pre. Psal. 119. 117.
 may follow with David, I haue more understanding than

- my teachers, and know more than the ancients.* Hee which cannot say with *Dauid*, *My heart meditateth a good matter*, cannot follow with *Dauid*, *My tongue is the pen of a ready writer*. This is the equity of God; they which are vovilling to obey are not thought worthy to know: for what should hee doe with his talent, which will not vse it? Hee which forbids vs to cast pearles before swine, doth stay his owne hand from casting knowledge to the vngodly: they may know so much as shall condemnethem, but they neuer know what will saue them. When *Christ* heard *Peter* say, *Thou art the son of the lining God*: *Christ* answered *Flesh and blond hath not taught thee this*: shewing that carnall men haue not this knowledge. This is the word of *Matth. 19. 17.* which *Christ* saith, *All men doe not receiue it*. It is true that the spirit breatheth where it will: but it will breath vpon none but her louers. Wisdome is like the daughter of God, which hee marrieth to none but to him which loues her, and lues for her. *Psal. 73. 17.* As *Dauid* could not vnderstand why the wicked prospered, vntill hee entred into the Sanctuary of God; and as *Aaron* might not enter the Sanctuary where God did answer, vntill hee had sanctified himselfe; so if we will vnderstand mysteries, and heare God himselfe speake, we must put off our sins, as *Moses* put off his shooes, or else we shall bee like images which haue eares, and cannot heare. When *Paul* heard mysteries, hee was rapt into the third heauen: when God would talke with his Church, hee saith, *I will take her aside into the wilderneffe, & then I will speake friendly vnto her*: so when we will learne Diuinitie, we must goe aside from the world, and sequester our sins, and lift vp our minds aboue the earth, or else it will not stay with vs. As the spirit went from *Saul* when hee sinned; so when knowledge hath saluted the wicked, shee bids them farewell; like vnto a *Martin*, which will not build but in faire houses. It is said in *Iohn 14. 15.* When *Iesus* went to eat the Pasche, hee came to a Chamber which was trimmed: so the Chamber which receiueth God, the heart which should lodge knowledge must be trimmed, and all the sinfull corners swept; or else, as *Samuel* would not come to *Saul*, so wisdome will not come to that host. There is an harbingier which goeth alway before the knowledge of God, to prepare the house, and this is loue, the bond of perfection.
- Thy

They which haue loue (saith Iohn) know God, but they which haue
 no loue know not God, though they haue neuer so much know-
 ledge beside. Vnto good Nathaniel Christ said, *Thou shalt see* Math. 13. 14.
greater things than these : but vnto the obstinate Iewes hee said, *Gen. 21. 19.*
Seeing you will not see : like Hagar which had the well before 1. Cor. 2. 12.
 her, and did not see the water. Hee which cannot say with Paul, 1. Cor. 8. 1.
We haue the spirit of Christ, cannot say with Paul, *We haue know-*
ledge. Holy men were alwaies interpreters of Gods word, be-
 cause a godly minde easilicst pearceth into Gods meaning, ac-
 cording to that, *The pure in heart shall see God :* and that in Ioh. Math. 5. 8.
 17. *If any man will doe Gods will, he shall vnderstand the doctrine*
whether it be of God or no : and in Psal. 111. vers. 9. *They which*
keepe thy precepts, haue a good vnderstanding : and that in 1. Co- 1. Cor. 1. 7.
 rinth. 2. 15. *The spiritual man vnderstandeth all things.* And ther-
 fore the feele of the Lord is not onely called the beginning of
 wisdom, but in Prou. 2. 5. it is taken for wisdom it selfe. As
 when Christ taught in the Temple, they asked, *How knoweth Iohn 7. 15.*
this man the Scriptures, seeing he neuer learned them? So it is a
 wonder what learning some men haue, which haue no lear-
 ning; like Priscilla and Aquila poppe Tent-makers, which Acts 11. 19.
 were able to schoole Apollos that great Clerke, a man renow-
 ned for his learning. What can we say to this but as Christ said,
Father so it pleaseth thee ? As Iacob came so soone with the ve- Luke 10. 21.
 nison, and his father asked him how he came by it so suddenly?
 Iacob answered, because the Lord thy God brought it suddenly Gen. 27. 20.
 to mine hand; so the holy and righteous men cannot giue any
 reason why they conceiue the words of God so easily, and the
 wicked doe conceiue them so hardly, but that God brings the
 meaning suddenly to their hearts, as wee reade in Luke 24. 45.
 When the Disciples were settled in the profession of Christ, it is
 said, that Christ opened their vnderstanding, and made them
 vnderstand the Scriptures; so suddenly came their knowledge.
 So we reade in Pro. 1. 23. *Wisdom promiseeth to the righteous,*
If thou wilt turne at my correction, I will powre out my heart vnto
you, and make you vnderstand my words. A schoolemaster might
 say to his schollers, *I will powre out mine heart vnto you :* but
 hee cannot say as God saith, *I will make you vnderstand mine*
heart. Therefore if the Queene of Sheba thought the seruants 1. King. 10. 8.
 of

Mat. 11. 18.

Mar. 3. 35.

Iohn 13. 25.

Exod. 3.

Luke 12.

3. Sam. 25.

1. Cor. 2. 14.

of *Salomon* happie, because they heard his wisdom: how happie was *Salomon* himselfe, that serued God which gaue him wisdom? *Come vnto me* (saith Christ) *all ye which are weary, and I will refresh you.* As Christ hath no comfort but for the weary, so hee hath no wisdom but for the righteous. They are his brethren, and sisters, and father, and mother. There is a kinde of familiaritie betweene God and the righteous, that hee makes them of his counsell, as *Salomon* saith, Pro. 3. 32. *His secrets are with the righteous:* and Psal. 25. 14. *His secrets are revealed vnto them that feare the Lord.*

They are like *Iohn* the beloued Disciple which leaned on his bosome; like *Moses*, to whom he shewed himselfe; like *Simon* that imbraced him in his armes; like the three Disciples which went vp to the mount to see his glorie. So we read of *Abraham* Gen. 18. 17. *Shall I hide it from Abraham*, saith God? As though this were an offence in God, if hee should tell the righteous no more than he tels the wicked: therefore because *Abraham* was a good man, hee told him more than hee shewed all the rest. As *Adams* knowledge was perfect, so long as his righteousness was vntainted: so the neerer wee come to that righteousness againe, the more things come to our knowledge; according to that, Pro. 28. *They that seeke the Lord vnderstand all things.* Such an heart God hath given to his seruants like a touchstone, or a Lampe to goe before them to examine all things, as they goe in this darke wilderness, lest they should take error for truth, euill for good, or their owne will for the will of God, that they which hate euill might bee preserued from euill, as *David* was from the blood of *Nabal*. Now because none but the righteous haue this lampe before them, you see what a difference there is betweene the knowledge of the godly, and the knowledge of the wicked.

As the windowes of the Temple were large within, but narrow without; so they which are within the Church, haue greater light than they which are without. They sit like *Pharaoh* in the darknesse of Egypt, when the other dwell like *Israel* in the light of Goshen. Knowledge is easie to him which loueth knowledge, saith *Salomon*: but the scorner seeketh knowledge, and findeth it not, saith *Salomon*, Pro. 4. *The spiritual man* (saith

Paul)

Paul searcheth the deepe things of God: but, *The naturall man* (saith *Paul*) perceiveth not the things of God. Thou hast revealed these things to babes (saith *Christ*) but thou hast hid them from the wise of the world. If any man will do Gods will, he (saith *Christ*) shall understand the doctrine: but to the obstinate Jewes *Christ* saith, you cannot understand my talke. My sheepe heare my voyce, saith *Christ*: but to the wicked *Christ* saith, you cannot heare my words. Belonest thou for this? saith he to *Nathaniel*: thou shalt see greater things: than these: but, If ye beleeve not, saith *Esa*, ye shall not understand. *Esa*. 7. 8. & 10. 21.

That these Scriptures might be fulfilled, you see that as sinne is called *blindnes*, 2. Chro. 6. 18. so sinners are called *blind*, *Esa*. 56. 10. and may be called *Strangers in Israel*. Untill we be borne againe, we are like *Nicodemus* which knew not what it was to be borne againe, *Iohn* 3.

Untill we become zealous our selues, we are like *Festus*, which thought zeale madnes, *Act*. 26. Untill we be humble our selues, we are like *Michol*, which mocked *Dauid* for his humilitie, 1. Sam. 6. 16. It was true then, and it is true now, and it will be true alwayes, which *Paul* obserueth, 1. Cor. 1. 18. that to some Religion shall seeme foolishnesse. The reason of all this *Paul* layeth downe in a word. If ye aske why the wicked cannot vnderstand heavenly things, hee saith, *Because they are spirituallly discerned*, 1. Cor. 2. 14. therefore how should he discern them, that hath not the spirit?

For this cause *wisdom* is not said to be iustified of any, but of her owne children, *Mat*. 11. 19. neither doth *Christ* say, that any sheepe heare his voyce, but his owne sheepe, *My sheepe* (saith hee *Ioh*. 12. 27.) *heare my voyce*: they follow their shepherd, they heare his voyce, they vnderstand his law, they iudge of his iudgements, they haue the measure of his words, all is open, and plaine, and manifest and cleere vnto them: they search deepe and iudge righter, and know sooner, and though they haue no learning, yet they haue better iudgement than the learned: whereas the other that labour, and studie without God, walke in a labyrinth and fall into doubts, while they seeke resolutions. When a wicked man reads the Scriptures, hee seeth no difference betwene the word of God, and the word of man, thus

Cleophas

Luke 24. 16.

Gleophas which talked with Christ, and knew not Christ. When he speakes of religion, hee flutters like a young bird which cannot flie, because her wings are not growne : when hee praieth, his prayer is like a childes grace, that vnderstandeth not one word that he saith : he which hath but a shew of holinesse, hath but a shew of wisdom : a little knowledge is in his head, but there is no knowledge in his heart. An euill man may know something, and speake something of his reading and hearing, as *Iob* saith, *There is a spirit in man*, that is, euery man hath kinde of knowledge, *but the inspiration of the Lord giueth vnderstanding* : as though the sinners vnderstanding did not deserue to be called vnderstanding.

Iohn. 3. 8.

Luke 8. 45.

Matth. 22. 11.

Matth. 7. 29.

Psal. 50. 16.

If the wicked man speake any thing that is good, hee speakes by rote, but hee which speakes not out of the abundance of his heart, is soone drawne drie. The preaching of the Word doth not become him ; it is harsh and vnkind in his mouth, as though it came out of a wrong bow : or like vnto a snittle, which flittereth from the hand of a childe, hee is in the pulpit as the guest at the banquet, which wanted his wedding garment ; he speakes not like one which hath authoritie, but as one that hath no authoritie, and alwayes his conscience sounds vnto him, *What hast thou to doe to take my word in thy mouth. seeing thou hatest to be reformed* ? Therefore bee renewed, that ye may know what the will of God is : this is the Abce, and Primer and Grammer, the first lesson and last lesson of a Christian, to know the good and perfect and acceptable will of God, which must make vs good and perfect, and acceptable our selues. The will of God is alwayes good and acceptable, and perfect, howsoeuer it seeme to vs : though it condemne vs of euill, yet it is good : though wee see not how it is perfect, yet it is perfect : nay it is so perfect, that we cannot see the perfection of it, as the Sunne is so bright that wee cannot behold the brightnesse of it : first it seemes good vnto man before it bee acceptable, when it is acceptable, then it seemes perfect, and as Gods will doth seeme to vs, so wee doe seeme to him : if his will cannot seeme good and acceptable, and perfect to vs, much lesse may our will seeme good, or acceptable, or perfect vnto him, for this is our goodnesse, to acknowledge his goodnesse. If it be such a contentment, to know

Note,

and good

the

the will of God, what shall keepe vs from the knowledge of it? Shall sinne, which is the worst thing in the world? Because wee will not renew our mindes, therefore we are ignorant of so many things which we would know: and vntill we bee willing to follow the Word, we shall neuer thorowly vnderstand it, but buzz and grope at it like Owles, which pric at the Sun out of a barne. Oh what a benefit had *Salomon* lost, if he had lost his wisdome *1. King. 3. 2.* which God gaue him! as great a benefit dost thou lose, if thou lose the knowledge of God will: for from the day that a man cannot discern the will of Satan from the will of Christ, euery heresie seemeth truth, euery euill seemes good. And this hath bin the beginning of all errors in the Church; Because men did not loue the truth, therefore God would not reueale his truth vnto them. Therefore I conclude as I began, *Bee ye changed by the renewing of your mindes, that yee may proue what is the good will of God, and acceptable and perfect.*

Now a word of the Sacrament. There is an infant to be receiued into the Church: which putterh vs in minde of the promise which wee made vnto God, when wee were receiued into the Church our selues. This Sacrament was instituted by Christ, when he was baptized by *Iohn* in the riuier of Jordan: and it succeedeth Circumcision; as the Communion was ordained in stead of the Pasche. So soone as we are borne, we are baptized, *in the name of the Father, the Son, and the holy Ghost*; to signifye that wee owe a duty vnto God, from the day we come into the world. In this Baptisme, our bodies are washed with water; to signifye how our sins are washed with Christs blood: when our bodies are washed, they are taken out of the water againe; to signifye how wee shall bee raised from death to life, by the resurrection of Christ, and how we should rise from sinne to righteousness. Thus wee begin our life with a solemne promise to God before the Church, to serue him with our bodies and soules till death vs depart. *Matth. 3. 14.* *Matth. 21. 39.* Note.

Now let vs remember how we haue kept this promise with the Lord; or rather how we haue broken promise with him. Then wee gaue our selues to God: but since, wee haue given our selues to sinne. Then wee promised to renounce the world: but ouer since, wee haue imbraced the world. Therefore now let vs begin

begin to pray that which wee ought so long : and pray the Lord which hath instituted this Sacrament as a scale of his mercy, to receiue this child into his fauour, as we receiue it into his Church to baptize it with his Spirit, as we baptize it with water : and powre vpon it his grace, as we giue it the signe of grace.

FINIS.

THE PILGRIMS WISH.

Philip. 1. 23.

I desire to be dissolued, and to be with Christ.



Ere is *Pauls* desire, to be dissolued ; and the cause, *that he might be with Christ* : wherein first you shall see the difference betweene the faithfull & the wicked ; hew one lotheth this life, and the other longeth after it. Secondly, because the Apostle seemes to desire death, you shall see whether any man may wish to die. Thirdly, because after this dissolution he hopes to be with Christ ; you shall see the diuersity of iudgements betweene *Paul* and the Papists, which think when they are dead that they shall go onto purgatory. Lastly, because the soules which are with Christ, cannot walk as they did when they liued vpon earth ; you shall heare a little of walking spirits, which haue bin so much talked of in time of Popery, and were taken for the foules of them which were dead : after, wee will speake a little of the Sacrament which ye come to receiue ; & so commit you to God. *I desire to be dissolued.* Before Christs comming, when the Kings or Patriarchs died, it is said, that they went to their Fathers, as wee read of *Dauid*, and *Salamon*, &c. But after Christs comming, when the faithfull die, they are said to goe to Christ, as wee read of the penitent thiefe, *Luke 23. 43.* Not because the Patriarches went not to Christ, as well as they, but because yet Christ was not ascended to heauen, therefore they are not said to goe to Christ ; although if they went to heauen, they must needs goe to Christ ; because Christ, touching his Godhead, was alwayes in heauen. *I desire to be dissolued.*

1. King. 2. 19.

2. Chron. 9. 47.

2. Chron. 21. 1.

Math. 7.

in his own way

Not to be dissolued

John. As the worldly long for Christ to come to them, so the
 faithfull long to goe to Christ: for vnlesse wee ascend to him, as
 hee descended to vs, his descending is in vaine: because hee came
 downe, that wee might goe vp; he descended to take our flesh,
 wee ascend to take his Kingdome: hee descended to bee crucified,
 wee ascend to bee glorified: hee descended to hell, wee ascend to
 heaven; that is, to ioy, to glory, to blisse, to our Father, to our
 Saniour, to our Comforter, to Angels, to Saints, to eternall life.
 Therefore good cause had *Paul* to desire to bee with Christ, that
 hee might bee at rest: for no doubt it was the sweetest voyce that
 ever the Thiefe heard in this life, when Christ said vnto him,
This day shalt thou be with me in Paradise, Luk. 23. 43. Besides,
 as *Paul* persecuted before, so he was after persecuted himselfe; as
 he tels the Corinthians, 2. Cor. 11. 25. *I was thrice beaten with
 rods: I was once stoned: I suffered thrice shipwracke, &c.* There-
 fore good cause had *Paul* to desire to bee with Christ; that hee
 might bee out of trouble. Yet he will not dissolue himselfe; but
 desireth to be dissolued: that is, that he which brought him into
 this world, would take him out of the world: neither doth hee
 wish or pray, or make any petition to God to take away his life,
 but tels him his desire, desiring to bee dissolued. To desire, is not
 to pray; but shewes what we approue. Neither doth hee desire
 so to bee dissolued, as though hee were weary of his laboure, and
 would suffer no more for Christ: but he is content to liue, as hee
 saith in verse 24. *Nevertheless for mee to abide in the flesh, were
 better for you*: as if he should say, To doe you good, I am content
 to suffer euill, and stay still from Christ, whom I long to be with.
 Seeing then that he will not dissolue himselfe, nor pray to be dis-
 solued, but is content to liue still; why doth he say, *I desire to be
 dissolued*? Onely to shew what he preferreth in his desire. If hee
 might chuse life, or death for his owne respect; he could be con-
 tent to leaue his friends, and riches, and pleasure, and life and all,
 onely to be with Christ. This seemes to be a good lesson for sicke
 men, when they can liue no longer; then to be with Christ, were
 better than to be with the Glutton, which neuer the thought of hea-
 ven, till he was in hell: but *Paul* was not sicke, nor sore, when he
 desired to be dissolued, therefore this is not onely for the sicke, but
 for the whole. If he had wished to liue and stay still in the world,

no man need to be taught to say after him : for young and old desire not to be dissolued; but few are content to be dissolued. To a naturall man, in this life nothing is so sweet as life; and he which is in loue with this world, seldome dieth quietly on his bed: but to a minde which misliketh this world, nothing can come so welcome as death; because it takes him out of the world. This is it which *Paul* would haue vs learne, That nothing in this world is so precious, that for it we should desire to liue, or stay from God one hour. Though all may not wish to die, yet all must subscribe to this, that death is better than life; because it leadsto Christ: which when *Paul* had thorowly tasted, hee was satisfied of all things else; and desired to liue no longer that hee might bee with Christ: herein appeareth the end of mans life; which when he hath obtained, he desires to liue no longer, how great riches, and honours, and friends soeuer hee leaue behinde him. From the time hee knoweth Christ crucified, and begins like *Enoch* to walke with God, hee crieth euer after with the Apostle, *I desire to be dissolued, and to be with Christ. Who shall deliuer me from this body of sin? death were to me advantage.* Even as *Simcon* reioyced that Christ came to him: so the faithfull reioyce that they shall goe to Christ.

Gen. 5. 22.

Rom. 7. 24.

Luk. 2. 28.

The necessity of sinne is so irksome to him which knoweth the vilenesse of sinne; that the faithfull man, but to doe good, would not liue out of heaven, no not an hour. This made the Martyrs so willing to abide any kinde of death that tyrannie could deuise, to bee rid of their sinfull bands, and this corruptible burthen, which presseth downe the soule, that lookes after Christ, like his Disciples when he ascended to heaven. All his trouble and wearinesse, and vanity to the godly minde: whether he eat, or drinke, or sleepe, hee counteth it a seruitude vnto the flesh; and wisheth with *Dauid*, to bee rid from these necessities: so the knowledge and loue of God maketh a man forget his owne flesh, maketh him to despise the whole world, taketh away the difference from life and death, changeth his nature which hee could neuer overcome, and teacheth him to renounce his deare selfe, and say, though that he should dye, *Not my will, but thy will be done.* All this appeareth euen in this example, what operation is in the knowledge and loue of Christ: it made the world irksome

Mat. 1. 10.

Some vnto *Paul*, which all men naturally desire: it made death pleasant vnto him, which all men naturally abhorre: although they be wearie of their life, and haue no pleasure from morning to night; yet it will not please them to change, which they needs must, they neuer loath but loue their miseries, I will not die one houre to liue for euer. Doe not the wicked themselves prophesie by their feare of death a worse condition of some dreadfull iudgement after this life prepared for sinners and all that contemne God, when none but they stand in such feare of death? Why doth one wish for it, and another tremble to heare of it? If it were but a sleepe, no man would feare it at all: for who feareth to take his rest when the night approacheth? If it did take away sense and feeling, and make men trees or stones, no man would feare it at all: for who would feare strokes, if he could feele no more than a stone? Or who would care for any thing, if he had no sense of any thing? Would any man tremble so to be as the dead creatures which haue no sense of euill? They must needs bee in better case than the happiest man in this life, which is not without the sense of euill. Therefore this feare of death which you see in all but the faithfull, doth presage some strange torment, some heauie change and sharpe punishment to those men, which they begin to taste already before they die, like the spirit which persecuted *Saul* before his end. They desire not to bee dissolued, but they feare to bee dissolued; They *1. Sam. 16.* goe not to Christ, but their departure is an euermore departing from Christ to the damned, to the Diuels, to hell, without either end, or ease, or any patience to endure it.

Thus you see that no man is willing to die, before his conscience bee quieted toward God, and that hee can catch some hope of a better life after this life. Hee which knowes that hee shall goe to Christ, it is impossible that he should die vnwillingly: but hee which cannot hope for a better world, must needs leaue this world grudgingly, and feare death more than all the terrors of life. He had rather be sicke, and cold, and hungrie, and want, and beg, than goe with death; because hee knoweth what he suffereth here, but he knoweth not what he shall suffer hereafter. Therefore he which is not willing to be dissolued, hath not learned Christ yet as *Paul* did, for no man esteemeth this

life when hee begins to taste of the next, but then the loue of the world doth fall from him like the mantle of *Elias* when he was rapt into heauen.

The Apostle had scene many good things in his daies, & was neuer satisfied; willing to be dissolued, but thirsted still, and no water could quench his thirst, vntill hee dranke of the water of life, and then he thirsted no more: so nothing can fill the soule which was made for God, but God alone. Riches and honour and pleasures, did not make *Simeon* willing to die, but the sight of Christ: happy are the eyes which see him, for they are as willing to die as *Simeon* was. So soone as *Iohn Baptist* did see our Saviour, and knew that it was he, hee debased himselfe as if hee had beene no bodie, and would not be accounted of, but sought to lose the opinion of the people, that Christ might haue all; although he was a Prophet, and more than a Prophet, and not a greater amongst the sonnes of women. So when *Paul* had scene his Saviour, he forgot all that he loued, all that he desired, and all that he possessed: no ioy, no glorie, no life now but to die. All things must yeeld to the Son, and be content with *Iohn*, that he increase, and we decrease. This is our glorie and life, that he liues in glorie. *It is enough* (saith *Iacob*) *for me that Ioseph my sonne liueth*: it is enough for vs that Iesus our Saviour reigne. If the head be crowned, all the bodie is more honoured: therefore let vs glorie that Christ is glorified, and reioyce as much that he is ascended, as our fathers reioyced that he descended: for where the head is, there the bodie must needs be.

I desire to be dissolued. He calleth his death not a destruction, but a dissolution, for three causes. First, hee departeth from this life, and hath no more societie with them that liue vpon the earth, Secondly, his soule departeth from the bodie vntill the day of resurrection, then she findeth her owne bodie againe, and they reioyce like friends which are met together. Thirdly, hee departeth from this vale of miserie, into the paradise of ioy and all felicitie, to liue and reigne with God for euer: in assurance whereof he saith, that he shall be with Christ, so that death is the way to Christ. As the Dove found no rest vntill she came to the Arke: so the faithful finde no rest till they come to Christ, they goe thorow the wildernesse like other men. Vntill the

Leues arrived at Canaan, all their life was spent in sinfull Egypt, *Iosb. 13. 17.* or in the dreadfull desert, during the time of their iourney they had no settled rest or continuing pleasure. Peace beginneth when the battell endeth; there is the prerogative of the dead, lest death should bee too fearefull to vs. The best of Gods blessings are behinde, that is euerm-lasting life, and the way to it is death; thou art going to ioy, therefore looke not for it, vntill thou comest to thy iourneys end. If Canaan the land of peace, *Rou. 2. 10.* the land of plentie, the land of Pleasure, be in the wilderness; stay here, march no further, whither doe you goe like the Pilgrims of Israel, if Canaan be in the wilderness? But *Paul* looks for the crowne at the goale: hee is not with Christ, but trusts to be with Christ: hee is not in heauen, but hee hopes to come to heauen, and this hope led him thorow the wilderness, that he murmured not like the Israelites, but only longed for that day, when Christ shall say vnto him as he said to the penitent thiefe: *This day shalt thou be with me in paradise.* Thus you haue heard the difference betweene the faithfull and wicked, how the one loatheth this life, and the other longeth after it.

Now we come to our question. *Simeon* said, *Lord now lettest thou thy seruant depart in peace*; so *Paul* saith, *I desire to be dissolved, and to be with Christ*: they doubted not as the Papists doe, what should become of them after death: for one saies that he goes to Christ, and the other saith that he goes to peace: therefore it seemes that Purgatorie was not yet found, when the iust men went to peace. This is one of the fruits of a godly life, it hath hope (saith *Salomon*) in the end: in death it warranteth a man of life, & when the flesh saith feare, & the serpent despaire, it makes the flesh crouch, and the serpent flie, and the soule reioyce while death is opening the prison doore; that she may flie to her countrey from whence she came. Therefore what shall I say to Purgatorie, if *Paul* go to Christ, and *Simeon* go to peace? Some say it is in the ayre: some say that it is in the earth; some vnder the earth: some a little aboue hell. Thus *Nebuchadnezzar* *Dan. 4. 3.* cannot assoile his owne dreame. You must vnderstand that Purgatorie is like your painted sepulchres, which are framed more for the liuing than for the dead; for you know that the locusts of Rome liue by trentals, & dirges, and Masses for the dead, as the

Mat. 19. 25.

Gal. 3. 31.

Iob 5. 24.

Rev. 14. 15.

Luke. 16.

of walking
Spirits.

Silversmiths in Ephesus liued by Images: and therefore as they were loth that Images should goe downe; so they are loth that their Purgatorie should be quenched: for it is the gainfullest lie in all Poperie, for out of this lake issue their Masses, and Diriges, and Trentals for the dead. They are sayd for the dead, bin they make for the liuing: *For the dead haue no portion of all that is done vnder the sunne*; doe what you will, say what you can, Masses, Diriges, or Trentals, they haue no portion in it, for they haue receiued their reward already, and the tree lieth where it fell: yet these foolish virgins hope for oyle of the wise virgins, and thinke they shall be paid for other mens labours, & almes, and trentals, and pilgrimages, and Masses: as though they neuer read that the *just shall liue by his owne faith*, that he which beleeueth shall not go to iudgement, but passe from death to life, that *they that die in the Lord rest from their labours*: how doe they goe presently into Paradise, if they stay at purgatorie, and fire and torments? Hath Christ satisfied for vs, and must wee now make satisfaction for our selues? Whither the glutton and the begger are gone, thither must we all, that is to *Abrahams* bosome, or hell fire: there are but two kindes of men, and therefore but two waies, and where then is purgatory, which the best of the fathers confesseth that he could neuer finde in Scripture? Therefore take heed of hell, for purgatorie is but a scar-babe.

Furthermore, when *Paul* saith, that he shall goe to Christ, this seemes to resolue the old question often debated among the simple people, once deluded, whether the soules of men departed, walke after death, and appeare vnto men, exhorting them to this or that, as *Gregory* or some counterfeite reporteth in his Dialogues. The Apostles before their full growth, might seeme to be incumbred with this error, because when they saw Christ walking vpon the waters, they said, *It is a spirit*: and when *Paul* knocked at the doore in the night, they said to *Rhoda* a damsel, *It is his Angel*, Act. 12. 15. Which error was drawne from the illusion of Satan and vulgar opinion receiued from *Pythagoras*, which taught that the soules of men departed, did returne into the bodies of other men after death, either for correction, or for reward: if they were good soules, then they were preferred to better men: if they had bin bad soules, then they were cast into

into worse bodlies than they had before : a fine Philosophicall dreame.

This deluded *Herod*; when hee heard of Christ, hee supposed that *Iohn Baptist* was risen againe, whom he had beheaded: and the better sort of the people, as wee read in *Matth. 16. 14.* dreamed that Christ was *Eliat*, or *Iohn Baptist*, or *Jeremy*, or some of the Prophets risen againe. But touching the soule once departed from the body, that it returnes not, nor can returne into the world, many examples, and testimonies, and reasons, and the order of our resurrection declareth. The soules of the righteous are in the hands of the Lord; and no man or deuill can take them out of his hands: the soules of the wicked are in the hands of the Deuill, and God will not take them out of his hands; and therefore *Abraham* saith, *Hee which is here, cannot come from hence, Luke 16. and they which bee there, cannot come from thence*: for then the paines of hell were not euerlasting paines, nor the ioyes of heauen euerlasting ioyes, but temporall, like the paines and ioyes of this world. Therefore it is no soule which walkes about. How then? What is this which I see in the night like such a man, and such a man? The deuill (which changeth himselfe into an Angel of light to deceiue) can change himselfe into the likenesse of a man much more. That is it which thou seest, as *Saul* saw *Samuel*; *1. Sam. 28. 8.* not *Samuel* himselfe: for could the Witch raise *Samuel* out of the graue, which could not keepe her selfe out of the graue? Or could the deuill disturbe the Prophet after death? Then he should neuer be in quiet, if the Deuill could disturbe him, because hee disquieteth the godly so much while they liue. If this apparition be called *Samuel*, how doth hee call it *Samuel*, if it be not *Samuel*? As the bookes of *Caluin* are called *Caluin*: as the picture of *Beza* is called *Beza*: as he which playeth the King vpon the stage, is called a King. As the golden Mice and Emrodes which the Philistims laid in the Arke, were called Mice, and Emrodes, although they were but meer shapes and figures of them: so this likenesse of *Samuel* is called *Samuel*, though it was not *Samuel* indeed, but a counterfeit shape of *Samuel*. For God would not answer *Saul* before by Oracle, nor by Priest, nor by Prophet; and would he answer him by the dead, which doth forbid to aske counsell of the dead?

dead? No (saith *Abraham*) they haue *Moses* and the *Prophets*: Luk. 16. As if he should say; Let them learne of the bookes of the dead, for the dead shall not returne vnto them. Againe, if it had beene *Samuel* himselfe which had taught *Saul* to worship God, would that holy Prophet haue receiued worship himselfe, as this spirit did? Againe, if it had beene *Samuel*, *Sauls* school-master, which taught him alwayes to repent while he liued; hee would rather haue exhorted him to repentance now, than before, seeing the day of his death was so neere. But you will say; Whosoeuer it was, it seemes that he could prophesie of things to come: for he foretold *Sauls* death. Can the Deuill prophesie? This was an easie matter for the Deuill to prophesie, because hee knew that *Danid* was anointed before, and therefore *Saul* must be remoued, that hee might reigne, as he was anointed. Secondly, hee knew that *Samuel* had prophesied his confusion; and therefore hee must be degraded, that the prophacie might be fulfilled. Thirdly, hee did see the Philistines comming against him, and therefore no maruell if hee did aime that his death was neere at hand, seeing a man might prophesie the same.

If any man be not satisfied with this, to beleue that the soules of the dead doe not walke after their dissolution, let me reason with him thus: Is it a soule which thou seest? Why, a soule is a spirit, and cannot bee scene no more than the voice or an *Echo*: didst thou euer see thine owne soule, though it hath beene euer with thee since thou wast borne? Doeſt thou thinke it is a body? Why, a body cannot walke without a soule: for the soule is the life which moueth the body. If thou say it is a body and soule too, then why doth *Paul* call death a dissolution? It is a separation of the soule from the body: if the body and soule be not dissolued, then the man is not dead, but liuing still. If thou say the soule is come to the bodie, and the body is risen to the soule for that time; then I can say no more to thee, but beleue thine owne eyes: If thou thinkest that it is such a mans body which thou seest, looke in the graue, and open the ground, and there thou shalt see the body where it was laid, euen while this vizor walkes in thy sight: therefore apparitions are no other, than that which appeared to *Saul*. Thus the deuill hath many wayes to deceiue; and this is one & a dangerous one to draw

us from Gods Word to visions, and dreames, and apparitions, upon which many of the doctrines of the Papists are grounded.

They had neuer heard of Purgatorie, but for these spirits that walked in the night, and told them that they were the soules of such and such, which suffered in fire, till their Masses, and almes, and Pilgrimages did ransom them out: so these night-spirits begat Purgatorie, and Purgatorie begat Trentals, as one Serpent hatcheth another.

Yet a third question riseth out of these words, and that is this; Whether a Christian may wish for death? As *Paul* desired, so may wee desire, if wee haue *Pauls* spirit. As Christ told his Disciples when they asked him, whether they should pray for fire from heauen, as *Elias* did; Christ answered, that they knew not of what spirit they were: as if he should say, If you were of *Elias* spirit, and did pray with the same minde, and to the same end that he did, then you might pray as he prayed. The wicked wish to die, because they would bee rid of the crosse, and suffer no more for God: as *Cain*, so soone as he was cursed, and knew that his life should be a torment, hee sought to die, to prevent the iust judgement of God, and spight him (as it were) which should punish sinnes. So doe the people oftentimes, which haue not to satisfie hunger, and the sicke which faint of an vncurable disease, and the wearie captiues in prison, gallies and bonds, As for the faithfull, if they at any time wish to die, they pray for death as the last remedie against sinne and Satan: euen as they pray in the Revelation, for the hastning of Christs comming to iudgement, *Come, Lord Iesus, come quickly*; for the shortning of the dayes of sinne, lest all flesh should perish. But they which wish for death in this sort, would die as the will of God hath ordained, and mortifie their flesh to abide these troubles, and still by faith suppress the dolorous grieffe of sinne, by frequent meditation of inward ioy, receiued by grace in Christ, and therein reuiue themselves, as with the earnest peny of their inheritance, which they shall receiue at the fitt time, when it shall comfort them much to haue suffered so long. Much therefore haue they to answer, which are not contented to die in peace, and stay till they bee dissolued; but as though themselves were the Authors of life and death, for cruell heart giue wrongfull commission

to the bloudie hand, to cut asunder that which God hath ioyned, the louing soule and their body; as *Judas*, *Achitophel*, *Saul*, and *Pilat* did: not one of these was good in life or death. Yet the Author of the Maccabees commendeth *Razis* most of all, for that which was the greatest sinne that euer he did, for killing himselfe. Man was not borne of his owne pleasure, neither must hee die at his owne lust; or else it had beene good for *Job*, which suffered more than any Saint except Christ, to make away himselfe, as *Judas* did. But why is it commanded then, *Thou shalt not kill*? If thou mayest not kill another, much lesse mayest thou kill thy selfe. As for the example of *Samson*, Iudg. 16. 30. which may seeme to oppose against this, in that hee killed himselfe when as hee pulled the house vpon his owne head, and all that were with him: vnderstand that he was a figure of Christ, which vanquished moe in his death than all his life; and it appeareth that hee had warrant from God, in that his strength being taken from him, was (for the act) in a moment restored to him vpon his prayer. And the Epistle to the Hebr. 11. 13. to cleare that fact saith, that hee did it of faith: that is, knowing that hee had deserved to die, and that by these meanes the enemies of God should bee destroyed, hee submitted himselfe to the good will of God, like a good Captaine which ventured his life to kill his enemies: therefore we must not looke to particular examples, but to the generall law. Wherefore let no man doubt this euill, that any good may come of it, but rather follow the aduice of the holy Apostle, as it becommeth vs; with patience let vs runne out the race which is set before vs.

Here I might shew you, that they are guilty of their owne death, that kill themselues with surfetting, intemperance, drunkenesse, &c. Although they loue their life too deare, yet they take all meanes to hasten their deaths. Thus much of Purgatory, and night spirits, and praying for death.

Now it remaineth, that as the Leuites sanctified their brethren before they did eat the Pasche, so I would prepare you before you eat this holy Sacrament, of which the Pasche was but a signe. The Iewes were taught of God before they did eat the Pasche, to put away leauen out of their houses the day before, Exod. 12. 15. Hath God care of leauen? No this is it which the

the Apostle teacheth, 1. Cor. 5. before yee come to the Lords Supper, *Purge the old leaven of malitiousnes & wickednes out of your hearts*: that is the leaven which you should purge out of your houses. Therefore marke what the Apostle writeth to the Corinthians, 1. Cor. 11. (I beleue it is a matter which you did neuer consider) *For this cause many are weake and sicke among you, and many sleepe or die.* For what cause? Because they receiued this holy Sacrament vnworthily and vnreuerently, before they were prepared with faith, and hope, and repentance: *For this cause many are weake & sicke among you, and many die.* Who did euer thinke that his sicknesse, or his wants, or his infirmities did grow, forthat he receiued the Lords Supper vnworthily? Many causes haue beene supposed, but this cause was neuer thought of. Haue any of you said in distresses of body or minde, This is come vnto me, because I did receiue the blessed Sacrament of Christ vnworthily? because I came not prepared with that minde, as they doe which beleue and know God? Yet the Apostle, which by his diuine spirit knew the cause of these calamities among the Corinthians, doth depute their strange diseases and sudden death to none other cause, butto their vnworthie and vnreuerent receiuing of this holy Sacrament. Nay, hee saith further, that hee which eateth and drinketh this Sacrament vnworthily, eateth and drinketh his owne damnation, that is, hee taketh possession of death, hell, and damnation, euen while he eats, as the Deuill entred into *Judas* while he receiued. Now if your Physician should warne you of such a thing, that you take it in season and measure, or else it is a poyson, and will kill you; I suppose you would obserue the season and measure, and take it in such order as hee prescribeth, as neere as you could, if you beleue him: so if you beleue the Apostle, that you receiue the Sacrament to your damnation, if you receiue it vnworthily, I am sure you will not take it vnreuerently or rashly for all the world. If I had the words of motion to speake that which might bee spoken of this matter, it would fright *Judas* himselfe, that no man would come to this holy banquet without his wedding garment. Consider but this, how you would come into the presence of God; how you would prepare your selues to come before the maker of heauen and earth, which searcheth

1. Cor. 11. 28.

Matth. 22.

the

*Hester.**Luke 16.*

the reins, and knoweth euery corner of the heart. If euer yee did approach vnto God, if euer yee came neere vnto the Lord, you neuer came so neere as now, when you come to receiue his body and bloud, and are vnited vnto him in one spirituall bodie; and yet (peradventure) many come not so prepared, so cleansed, so dressed, so trimmed into the presence of God, as *Hester* did into the presence of *Assuerus*. What doe you thinke of these elements? what doe you imagine of this bread and wine? They are seales. What seales? Seales of his word, seales of Gods promises, seales of your adoption. If euer you were instructed out of this Booke, that instruction is confirmed and ratified vnto you now by Christs seale. Christ hath not ordained Sacraments in his Church, for a fashion or dumbe shew, that you should feele, or see, or taste, but as the woman which had a bloudie flux, when shee touched the hem of Christs garment, hee said that vertue was gone out of him: that is, all the graces which these signes represent, that is, all the blessings that Christ Iesus hath purchased vnto man by his death. Now because if you receiue this Sacrament rightly, you are vnited vnto Christ, as the members with the head: if euer you did beleue, or loue, or repent before; this requireth you to beleue, and loue, and repent more, because now you are Christs bodie, which shewes that ye must obey Christ the Head, like members of the body, for the body is ruled by the head. What haue you now to receiue all these blessings? If ye haue not faith, how can you lay hold of any promises or merits of Christ, to say, This is mine? If you had a hand to take, and a faith to apprehend, now you might eat of the bread which is better than Manna, which hee that tasteth, doth not hunger againe after any pleasure in the world. Here is enough for *Abraham*, and *Abrahams* seed: Come vnto it, all that thirst, and it will refresh you. Happier is that man now that hath his wedding garment, than the rich Glutton, that fareth deliciously, and goeth in purple euery day. Now you are the Lords ghests, and the Lord himselfe is your feast, and this feast is before you, the holiest meat that euer yee did eat, and the comfortablest meat that euer you did eat, and yet the dangeroust meat that euer you did eat: you stand vpon life or death, you eat to saluation or damnation; there is nothing

nothing in this world which you can receiue with greater benefit or with greater perill. *Adam* did not eat the forbidden fruit with greater danger; *Adam* could not taste the tree of life with greater fruit, than you may taste and receiue this Sacrament. The Arke was a signe of mercy, yet *Axiah* was slaine for touching the Arke vnreuerently: Circumcision was a good thing, yet Circumcision did not profit the *Sichemites*, but was a way to make their enemies to slay them; because they were not circumcised for religion, but for lucre: so if you receiue for custome, and not for deuotion, this Sacrament shall bee to you as Circumcision was to them. Therefore take heed how you receiue as they receiued, lest you meet with a curse when you looke for a blessing. If thou remembrest any sinne against God, or against thy neighbour, leaue thine offering at the Altar, and bee reconciled before thou come into his presence: for if stubble come to fire, there is no way but burne: now beloued, let faith, and loue, and repentance, haue their perfect worke, that you may receiue this Sacrament as Christ would haue you receiue it: and God grant you as much profit by it, as is offered in it: and so much comfort of it, as it hath brought to any, whosoever haue receiued it faithfully, reuerently, and worthily before you.

FINIS.

THE GODLY MANS REQUEST.

Psal. 90. 12.

Teach vs, O Lord, to number our dayes, that wee may apply our hearts to wisdom.



His Psalm was compiled by *Moses*, as ye may see by the title, at what time the spies returned from the land of Canaan, and God, for the murmuring of the people, pronounced, that all which were about twenty yeares old should die in the wilderness; except *Caleb* and *Ioshua*, that encouraged their brethren to goe vnto Canaan. Now when

when *Moses* heard the sentence of death pronounced against himselfe, and all the Iewes which came out of Egypt, except onely two; *Caleb*, and *Ioshua*, that all should die before they came to the land which they sought, he prayeth thus for himselfe and the rest, *Teach vs, O Lord, to number our dayes, that we may apply our hearts to wisdome*: that is, seeing wee must needs die, teach vs to thinke of our death, that we may die in thy feare, to liue againe: shewing vs how the consideration of our mortality will make vs apply our hearts to godlinesse. Hee which is tottering himselfe, had need leane vnto a stable thing; therefore a wauering man is commended hereto constant wisdome. Man is mortall; wisdome is immortall; yet by wisdome man becomes immortall too: therefore *Moses* thinking of his death, runneth to wisdome, as a remedie against death. I haue chosen a text fit for the time, * which warneth vs how our yeares passe; that when wee thinke of the old yeare, how soone it is gone, wee may see vpon what a whirling wheele wee are set: which putteth vs in minde every day of that last day which is comming for vs, when wee shall giue account how every day was spent before it. So many yeares as are past, so many yeares wee are neerer to the last: and though the old yeare bee gone, and a new yeare come, yet whether another shall come after this, as this came after the former, no man, I thinke, hath any promise of him that made time: for euen these two dayes since the old yeare went out, many haue gone the way which wee all shall follow. Now, why dayes, or weekes, or yeares, but for vs? But for man there should bee no winter, no summer, no spring, no Autumne; that we seeing how the seasons are renewed, at last with them wee may learne to renew our selues: for to celebrate new yeares with old finnes, is to let euery thing goe before our selues, and suffer the time to condemne vs, which was giuen to saue vs. God hath shewed vs new yeares, but hee would haue vs shew him new men. This is Gods new-yeares gift, not sheepe, nor dones, nor fruits, which the Iewes offered: neither myrrh, frankincense and gold, which the Gentiles offered: Mat. 2. but a new creature, Gal. 6. 13. Therefore wee must come to some schoolmaster, which teacheth vs like *Iohn Baptist*, what we should do, that we may grow in knowledge, as we grow in yeares, *Teach me to number my dayes* (saith *Moses*)

* For it was preached at the beginning of the yeare.

Heb. 10. 1.

Moses) that I may apply my heart to wisdom. Whereby Moses telleth vs, that this was one of his helps, which made him profic in the knowledge of God, to number his daies: as a man that hath set a time for his taske listens to the clock and counts his houres, so we haue a set time to serue God, *Worke while it is day*, Iohn 9. 4. such Christ. What he doth meane by this day, the Apostle sheweth you, *This is the day of saluation*: that is, this life is the day wherein you should worke. What worke haue you to doe? The Apostle tells you, *Worke out your saluation*. This is a long taske, therefore we had neede to *number our daies*, and not lose a minute, lest we be benighted before our worke be done. Teach me, O Lord to *number my daies*. He which in the land of Midian learned to number sheepe, now he is come into the wilderness leaurneth to number his daies: Teach us, O Lord, to *number our daies*. Not teach vs the number of our daies, for we shall quite forget it againe, and the knowledge of times and course of seasons is the knowledge of God himselfe, but *teach us to number our daies*, that is, that wee may bee still numbring and counting our daies, and houres, and minutes, to see how fast we die, that every day and houre we may learne something. As God hath numbred our daies, so we must learne to number our daies, or else it seemes that we cannot *apply our hearts to wisdom*: that is, vnlesse we thinke vpon death, we cannot fashion our selues to a godly life, though we were as well instructed as Moses. This we finde daily in our selues, that the forgetfulness of death, makes vs to apply our hearts vnto folly, and pleasure, and all voluptuousnesse; that contrarie to his aduice, *Worke your saluation*, we worke our damnation. We are so farre from numbring our daies, that we doe not number our weekes, nor our months, nor our yeeres, but as the Apostle saith, *A thousand yeeres with God are as one day*: so one day with vs is as a thousand yeeres: that is, our time seemes so long that we thinke we shall neuer dye: but he which made this Prayer is now dead, and the number of his daies is ended, and nothing is left but his holy bookes which bring this prayer vnto vs, that we may learne to pray so too. Now I must pray, Teach me O Lord to *number my daies*: and thou must pray, Teach me, O Lord, to *number my daies*, that we may apply our hearts to wisdom: that is, so

Luk. 16. 2.

Prov. 6. 10.

The story
of the
Sermon

so to pray, and fast, and watch, and heare, and doe, as becometh him which shall shortly giue account of his Stewardship. This is the fruit which comes to a man by numbering his daies. God teacheth man to apply his heart to wisdom: and this is his lesson which he giues for that purpose, *number thy daies*, that is, think that wisdom is a long studie, and that thou hast but a short time to get it, and this will make thee get ground of vertue: for there is no such enemy to repentance, as to think that wee haue time enough to repent hereafter, which makes a man say, when any good motion cometh, nay I may stay yet, yet I may stay like the sluggard which turnes vpon his bed like a doore vpon the hinges, and saith, *Yet a little more, a little more sleepe, a little more slumber, I may lie still a while*: this is not to number our daies, but to stretch our daies, and make them seeme more than they are, and they that doe so, neuer apply their hearts vnto wisdom: so you see what a Preseruatiue Moses vsed against sinne and pleasure, he kept a calendar as it were of his daies, which called vpon him, *Be diligent, for thou hast but a short time*. Five things I note in these words: first, that death is the haue of euery man, whether he sit in the throne, or keepe in a cottage, at last he must knocke at deaths doore, as all his fathers haue done before him. Secondly, that mans time is set, and his bounds appointed, which he cannot passe, no more than the Egyptians could passe the sea: and therefore Moses saith, *Teach vs to number our daies*, as though there were a number of our daies. Thirdly, that our daies are few, as though we were sent into this world but to see it, and therefore Moses speaking of our life, speaks of dayes, not of yeares, nor of moneths, nor of weekes: but *teach vs to number our daies*, shewing that it is an easie thing euer for a man to number his daies they be so few. Fourthly, the aptnesse of man to forget death rather than any thing els, & therefore Moses praieth the Lord to teach him to number his daies, as though they were stil slipping out of his minde. Lastly, that to remember how short a time we haue to liue, wil make vs apply our hearts to that which is good. The first point is, that as euery one had a day to come into this world: so he shall haue a day to goe out of this world. When Moses had spoken of some which liued 700. yeares, & other which liued 800. yeares, & other which liued

ued 900. yeares, shewing that some had a longer time, & some a shorter, yet he speakes this of all, *mortuus est*, at last comes in *mortuus est*, that is, *he died*, which is the Epitaph of euery man. We are not lodged in a castle, but in an Inne, where we are but guests, & therefore *Peter* calls vs *strangers*. We are not citizensof the earth, but citizens of heauen, and therefore the Apostle saith, *We haue here no abiding citie, but we look for one to come*. As Christ saith, *my kingdome is not of this world*: so we may say, my dwelling is not in this world, but the soule soareth vpward whence she came, and the body stoopeth downward whence it came: as the tabernacles of the Iewes were made to remoue, so our tabernacles are made to remoue. Euery man is a tenant at will, and there is nothing sure in life, but death: as he which wrote this is gone, so I which preach it, and you which heare it, one coming in, and one going out is to all. Although this is daily scene, yet it had need bee proued, nay euery man had need to die, to make him beleue that he shall die: When *Adam* and *Eue* became subiect to death because of their sinne, to teach them to thinke on death, so soone as they were thrust out of Paradise, God clothed them with the skins of dead beasts, which shewed them that now they were clothed with death, and that as the beasts were dead whose skins they wore: so they should die also: therefore *Danid* saith, *Man being in honour became like the beasts that perish*: when he saith that he did become like the beasts which perish, he implieth that man should not perish like the beasts, but when hee did like a beast, he died like a beast. From that day euery man might say with *Iob*, *Corruption was my father, and the worme was my mother*. For the rich glutton is locked in his graue as fast as poore *Lazarus*. Therefore God speaking of kings, saith, *I said ye are Gods, but ye shall die like men*. If kings must die like men, then the expectation of men is dead: therefore when this king was readie to die, he said to *Salomon*, *that he should goe the way of all the earth*, calling death *the way of all the earth*: to which *Esay* beares witnesse, crying, *all flesh is grasse*, that is, it falleth, and is cut downe like grasse. In Paradise wee might liue or die: in the world we liue and must die: in heauen we shall liue and not die. Before sinne nothing could change vs; now euery thing doth change vs: for when winter comes we

1 Pet. 2. 11.
Heb. 13. 19.
Iohn 8. 36.

Gen. 3. 19.
Exod. 33. 7.
Exod. 26. 1.

Psal. 82. 6

Iob 17. 14
Luk. 16. 22

Esay. 40. 6.
Gen. 1. 27.
Gen. 3. 21.
Gen. 47. 9.

are

2. Tim. 4. 7
 Psal. 22. 6.
 2. Cor. 4. 7.

1. Kjn. 19. 9

Iosh. 10. 11

are cold, when age comes wee are withered, when sicknesse comes we are weake, to shew that when death comes we shall die. The clothes which weare vpon our backs, the Sunne which sets ouer our heads, the graues which lie vnder our feet, the meat which goes into our mouthes, crievnto vs that we shall weare, and fade, and die, like the fishes, and foules, and beasts which euen now were living in in their elements, and now are dead in our dishes, Every thing every day suffers some eclipse, and nothing stands at a stay, but one creature calles to another, let vs leaue this world. Our fathers summoned vs, and we shall summon our children to the graue, first wee wax old, then wee wax drie, then wee wax weake, then wee wax sicke, so we melt away by drops; at last as we carried other, so other carrie vs vnto the graue: this is the last bed which every man shall sleepe in: we must returne to our mothers wombe. Therefore *Jacob* calleth his life but a pilgrimage; Therefore *Paul* called his life but a race; Therefore *David* calleth himselfe but a worme; a pilgrimage hath an end, a race hath a stop, a worme is but troden vnder foot and dead straight: so in an houre wee are, and are not: here we are now, and anon we are separated, and to morrow one sickneth, and the next day another sickneth, and all that be here neuer meet againe: we may well be called earthen vessels, for we are soone broken, a spider is able to choake vs, a pin is able to kill vs: all of vs are borne one way, and die a hundred waies. As *Eliab* stood in the dore of the caue when God passed by, so we stand in the passages of this world, ready to goe out whensoever God shall call. We lose first our infancie, and then our childhood, and then our youth, at last as wee came in the roomes of other, so other come into our roomes. If all our daies were as long as the day of *Ioshua*, when the Sunne stood still in the midst of heauen, yet it will be night at last, and our Sunne shall set like other. It is not long that we grow, but when we begin to fall, we are like the ice which thaweth sooner than it froze: so these little worlds are destroyed first, and at last the great world shall be destroyed too, for all which was made for vs, shall perish with vs. What doe you learne when you thinke of this, but that which *Moses* saith, to apply your hearts to wisdom? Death commeth after life, and yet guides to the whole

whole lifelike the sterne of a ship : but for death there would be no rule, but euery mans lust should be his law : hee is like a King which frighteth a farre off, though hee deferre his sessions, and stay the execution, yet the very feare that hee will come, makes the proudest peacocke lay downe his feathers, and is like a dampe which puts out all the lights of pleasure. The second note is, that the time of man is set, and his bounds appointed, which hee cannot passe : and therefore *Moses* prayeth the Lord that hee would teach him to number his dayes ; as though there were a number of our dayes : therefore God is called *Palmoni*, which signifieth a secret number, because hee knoweth the number of our dayes, which is secret to vs. As it was said to *Balthasar*, *God hath numbred thy kingdome* ; so it may be said to all, *God hath numbred thy life*. To this *Iob* beares witness, saying : *Iob 14. 5. Are not his daies determined ? thou hast appointed his bounds, which he cannot passe.* Again, *Jeremy* saith, *they could not stand, 107. 46. 21. because the day of their destruction was come.* As there is a day of destruction, and a day of death ; so there is a day of birth, a day of marriage, a day of honor, a day of deliuerance : according to that, *The determination is made* ; that is, God hath determined all things. As God appointed a time when his Sonne should come into the world, and hee came at the same time, as the Prophets and Euangelists accord : so he hath appointed a time when all his blessings shall come vnto vs, and they come at the same time ; as wee reade of *Ioseph*, when his appointed time came : shewing that God appointed a time when to exalt him, and before that time came, he could not be exalted : therefore *Christ* saith so often, *My time is not yet come* ; shewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his rising, and the time of his ascending. As for that which is objected of *Ezechias*, because *Esay* shewed him that he should die, and after told him that 15. yeares were added to his life : it is like the preaching of *Ionas* to the Niniuites ; *Jonah 3. 3. In 4. daies, and Nininy shall be destroyed* ; & yet Nininy was not destroyed, because they repented : so *Ezechias* was not abridged, because he repented. Therefore you must vnderstand the phrase of God. As when we say that we shall iourney to morrow, we vnderstand, *If God wil* ; so when God saith, *I will destroy*, he vnderstands, if

Deut. 18.

2. Sam. 18. 6.

Acts 27. 21.

wee persist. As all the promises of God are conditionall to take place if wee repent, so all the threatnings of God are conditionall to take place, if wee repent not: and therefore sometime this word *if*, is put in, as where there is no blessing nor cursing without an *if*. I may answer againe, that God is a Iudge, and spake like a Iudge to *Ezechias*: a Iudge doth not condemne all whom he saith he will condemne; nor a schoolemaster beate every one whom hee saith he will beate, to make him learne; yet the Iudge and schoolemaster doe not dissemble but menace: this is not lying but threatning. But you will say, if my time be set, thus long I shall liue, and I cannot passe, then I will take no physicke. You may as well say, I will take no meate. God hath not ordained the end without means, but the meanes as well as the end. If he haue appointed one to die in his youth, hee hath appointed some meanes to shorten his life, as he did *Abshalons*: if he haue appointed one to liue long, hee hath appointed also some meanes to preferue his life, as *Ioseph* cherished *Jacob* in his age. Therefore though God had promised *Paul* that his company should not be drowned, yet hee told the mariners, that vnlesse they kept in the ship they should be drowned: as if their safety should not be without meanes: but a good minde neuer quarrels about these things.

The third point is, that our life is but a short life: as many little sculs are in Golgotha as great sculs: for one apple that falleth from the tree; tenae are pulled before they be ripe: and the parents mourne for the death of their children, as often as the children for the decease of their parents. This is our Aprill and May wherein wee flourish, our Iune and Iuly are next when wee shall be cut downe. What a change is this, that within fourescore yeares not one of this assembly shall bee left aliue? but another Preacher, and other hearers shall fill these roomes, and tread vpon vs where our feet tread now.

The Rauens and the Phoenix, and the Elephant and the Lion, & the Hart fulfill their hundreds; but man dieth when he thinks yet his Sunne riseth: before his eye bee satisfied with seeing, or his eare with hearing, or his heart with lusting, death knocks at his doore, and will not giue him leaue to meditate an excuse before hee come to iudgement. To shew the shortnesse of mans life, *Moses* vsed the shortest diuision in nature to expresse it by, he

he might haue said, Teach me O Lord, to number my moneths, or my yeares, but he speakes of daies: so the Scripture is wont to number our life by dayes, and houres, and minuites, to shew vs that wee shall giue account for houres, as well as for daies, for daies as well as for weekes, for weekes as well as for moneths, for moneths as well as for yeares: which warneth vs to make vse of all our time, and euery day to thinke vpon the last.

This was the Arithmatike of holy men in former times, to reckon their daies, so that their time might seeme short, to make them *apply their hearts to wisdom*. The Hebrewes did number their daies thus: First they did deduct the time of sleepe, so that if our yeares bee threescore and tenne, as the Prophet saith, *Psal. 90. 10.* and thirtie of these yeares are stricken off at one blow, because wee spend halfe our time in sleepe: then they did deduct the time of youth, which *Salomon* calleth *vanitie*, as though it were *Ecc. 11. 10.* not worthie to bee called life but vanitie: then they did deduct the dayes of sorrow, because in sorrow a man had rather dye than liue. So when the houres of sleepe, and the houres of youth, and the houres of sorrow are taken away, what an Epitome is mans life come to? The Fathers vsed another account: first they did deduct all the time which is past: for the time which is past is nothing: then they deduct the time to come, because the time to come is vncertaine, and no man can say that hee shall liue. Now when the time past, and the time to come is set aside, there is nothing left but the time present, that is a moment, which is not so much in respect of eternitie, as a litle mote to the whole earth.

Dauid numbred his dayes by a measure, *My life* (saith he) *is like a span long*, *Psal. 39. 5.* when he measured his life he tooke not a pole, or an ell, nor a yard to measure it by, but a short measure, his short span, *My life is like a spanne long*. Thus you haue learned to number your dayes, or rather the houres of your dayes. As some came into the Vineyard in the morning, and some at noone, and some at night: so some goe out of this Vineyard in the morning, some at noone, and some at night: some mans life hath nothing but a morning, some haue a morning and noone, he which liueth longest, liueth all the day; & therefore the youngest of all pray but for this day: & if he liue till to morrow,

then he praieſh for that day, ſaying ſtill, *Give vs this day our daily bread.* So that a pleaſant life may bee compared but to a glorious day, and a ſorrowfull life to a clowdie day, and a long life to a ſummers day, and a ſhort life to a winters day. How cometh it to paſſe that when a man dies, all his yeares ſeeme but ſomany dayes; and before he dies, all his dayes ſeeme ſo many yeares? *Iob* ſpeaketh of all alike, *Man which is borne of a woman hath but a ſhort time to liue: Iacob* was 130 yeares old; and yet when he came before *Pharaoh*, he ſaid, *Few and euill haue my daies bin.* Though *Pharaoh* did not ſpeake of dayes, but asked him how old he was, yet he answered of daies, to ſhew that not only his yeares, but his *dayes were few.* Our Fathers maruelling to ſee how ſuddenly men are, and are not, compared life to a dreame in the night, to a bubble in the water, to a ſhip on the ſea, to an arrow which neuer reſteth till it fall, to a Player which ſpeaketh his part vpon the ſtage, and ſtraight hee giueth place to another; to a man which cometh to the market to buy one thing and ſell another, and then is gone home againe: ſo the figure of this world paſſeth away. This is our life, while we enioy it we loſe it: as *Iacob* ſaid, that *his dayes had been few*: ſo we may ſay, that our daies ſhall be few.

*Iob 14. 1.**Gen. 47. 9.**Pſal. 90. 10.**Reuel. 12. 13.
Luke 19. 42.*

Now, why hath God appointed ſuch a ſhort time to man in this world? Surely, leſt hee ſhould deferre to doe good; as his manner is: for though his life is ſo ſhort, yet he thinketh it too long to repent. The Prophet ſaith, that *our yeares are but threſcore and tenne*, as though this were but a little time to liue. But why ſhould we liue ſo long? for if our life were but a yeare, yet a yeare is more than we vſe, all the reſt is loſt: for we deferre till that weeke which we thinke will be laſt. It is ſaid of the Deuill, that *he is buſie, becauſe his time is ſhort*: but the time of man is ſhorter: and therefore Chriſt ſaith, *in this thy day*: as though no day could bee called thy day, but this day: and therefore all that thou haſt to doe, thou muſt doe this day. Conſider this, all which trauell toward heauen; had wee not need to make haſte, which muſt goe ſuch a long iourney in ſuch a ſhort time? How can hee chuſe but runne, which remembreth that euery day runneth away with his life?

The fourth point is our aptneſſe to forget death rather than
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any thing else, and therefore *Moses* prayeth the Lord to teach him to number his daies, although they were still slipping out of his minde. Hec which hath numbred our daies, must teach vs to number our daies : for when *Moses* praieyth the Lord to teach him to number his dayes, hee signifieth that he would very faine remember them, but still his minde did turne from them ; and that hee could not thinke vpon them longer than hee thought on the Lord, which taught him to number them : such is the rebellion of our nature, wee cannot remember that which wee should, because we remember so many things which wee should forget. How often doth the Scriptures call death to our mindes? Yet wee reade how they put the day of death from them, and would not remember it. *Salomon* bids vs remember that wee shall come to iudgement; and yet wee reade how they pleade against the day of iudgement, and syllogize to their fins, *That all things shall continue as they be, because there hath been no change yet*: euen so it is with vs, as the fool saith in his heart there is no God; so wee say in our hearts there is no death, or at least death will not come before we be old. Of all numbers we cannot skill to number our dayes : we can number our sheepe, and our oxen, and our coine : but wee thinke that our daies are infinite, and therefore we neuer goe about to number them. Wee can number other mens daies and yeares, and thinke they will die ere it bee long, if we see them sicke, or sore, or cold; but we cannot number our owne. When two ships meet on the sea, they which are in one ship, thinke that the other ship doth saile exceeding fast; but that their ship goeth faire and softly, or rather standeth still, although in truth one ship saileth as fast as the other : so euerie man thinkes, that other poore and runne, and flie to the graue, but that himselfe standeth rocke still, although indeed a yeare with him is no longer than it is with other : besides that, wee are giuen to forget death, we strive to forget it, like them which say, *Wee may not remember.*

Teach me to number my daies : nay, teach me to multiply my daies : teach me to remember death : nay, teach me to prolong death : or if I cannot prolong death, teach me to forget death, that I may sinne without feare : for the remembrance of death maketh a man to sinne fearefully, and takes away the pleasure of sinne,

1. King 22.

fin. Therefore if yee marke, there is a kinde of men which cannot abide to heare of death; they are sicke, of the name of it: the reason is, *Ahab* cannot abide *Micah*, because hee neuer prophesied good vnto him but euill: so death neuer prophesied good to the wicked, but euill: for which they cannot abide it. Therefore as *Pharaoh* bade *Moses* goe out of his sight, so they bid death go out of their sight, and say when he comes, as *Ahab* said to *Elishah*, *Art thou here my enemy?* when they should say, Welcome my friend. For as the deuils thought Christ was come to torment them: so the vngodly thinke that death comes to torment them. Is it peace when they see death? They doubt it is not peace, because they neuer loued the God of peace. O that I could bring you into their hearts, that yee might see more than the tongue can expresse: for I doe not thinke that any Epicure, or worldling, or Non-resident, haue any ioy to thinke of death, or desire to be dissolved, but rather that hee might neuer bee dissolved; because death comes to the wicked like a Iaylor, which comes alwayes to hale vnto prison: therefore their care is not to remember death, that they might apply their hearts to wisdom, but to forget death, lest they should apply their hearts to wisdom, and lose their pleasures before the time; for hee which is not purposed yet to leaue his sins, would not be troubled with any thought that might make him take his pleasure fearefully, lest he should leaue home, before sinne leaue him. Therefore the deuill doth neuer teach a man to number his dayes, because he gaires by the forgetfulness of death: but the Lord, which would haue a man to apply his heart to wisdom, it is he which teacheth vs to number our daies; and therefore *Moses* praieth vnto him: and because we praye vnto him, as he did, to teach vs to number our daies, therefore wee die like wormes before wee be aware. So farre we are from that which he shooteth at, so apply his heart to wisdom, that wee are not in the way vnto it: that is, to remember that we shall die.

The last point is the cause, why *Moses* would learne to number his daies, That he might apply his heart vnto wisdom: as if he should say, vntill men thinke vpon death, they neuer apply their hearts to wisdom, but busie themselves with worldly matters, as though they were feathering a nest that shall neuer be pulled downe. Wisdom hath alwayes carried that shew of excellencie,

lencie, that the very wicked haue laboured to put on this vizor : *Exod. 1. 16.*
 as we reade of *Pharaoh*, who to couer his foolishnes, saith, *Come* *1. Cor. 1. 22.*
let vs doe wisely. And againe, it is said, that the Grecians sought *Deut. 32. 21.*
 after wisdom, euen the nation which God calls the foolish-na- *1. Cor. 2. 31.*
 tion, did seeke after wisdom, that is, they would haue the name
 of wisdom : but this wisdom which *Moses* calls wisdom, is
 counted foolishnes; *the foolishnes of preaching* saith *Paul*, mean-
 ing how the foolish count preaching foolishnes. Again, *fool-*
ishnes to the Gentiles : meaning, that the word of God seemeth *23.*
 like a foolish thing vnto many. For that which Christ said vnto
Peter, hee may say almost to all, *They doe not fauour the things* *Matth. 16. 23.*
of God. As *Anah* deuised a new creature; so they haue found out *Gen. 36. 24.*
 another wisdom, which is called *the wisdom of the flesh.* They *Rom. 8. 7.*
 remember, *Be wise as serpents*; but they forget, *Be simple as doves.* *Matth. 10. 16.*
 Hee which is like to *Achitophel*, is counted a deepe counsellor : *2. Sam. 17. 7.*
 hee which is like *Machibael*, is counted a wise fellow. Alas,
 how easie a matter is it to deceiue, and counterfeit, and play the
 subtil serpent, if a man would set his head vnto it? Could not
David goe as farre as *Achitophel*? Could not *Paul* shew as much
 cunning as *Tertullus*? Yes, yes, if they were not taught to bee *Act. 24. 2.*
 simple as Doves. But this wisdom comes not by the remem- *Matth. 10. 6.*
 brance of death, but by the forgetfulness of death. Men doe not
 vnto thinke of death when they goe about such matters, but
 say like the serpent, *Wee shall not die.* Two things I note in these *Gen. 3. 3.*
 words: first, that if we will finde wisdom, we must applie our
 hearts to seeke her: then, that the remembrance of death makes
 vnto apply our hearts vnto it. Touching the first, *Moses* found
 some fault with himselfe, that for all that hee had heard, and
 seene, and obserued, and was counted wise, yet hee was new to
 begin, and had not applied his heart to learne wisdom; like
 the wiseman, which saith, *I am more foolish than any man, I haue* *Prov. 30. 7.*
not the wisdom of a man in me. So vnforisable and instructiue (as I
 may say) are the seruants of God, the more wisdom, and faith, and
 zeale they haue, the more they desire. *Moses* speaketh of
 wisdom, as if it were physicke, which doth no good before it
 be applied: and the part to apply it to, is the heart, where all mans
 affections are to be found, and cherisht; like a kinde of hostess;
 when the heart seeketh, it findeth; as though it were brought

1st. 29. 13.

vnto her like *Abrahams* Ram. Therefore God saith, *They shall seeke me, and find me, because they shall seeke me with their hearts:* as though they should not finde him with all their seeking, vntlesse they did seeke him with their heart. Therefore the way to get wisdome, is to apply your hearts vnto it, as if it were your calling and liuing, to which you were bound prentises. A man may applie his eares, and his eyes, as many trewans doe to their bookes, and yet neuer proue schollers: but from that day which a man begins to apply his heart vnto wisdome, he learneth more in a moneth after, than hee did in a yeare before; nay, than euer hee did in his life. Euen as you see the wicked, because they apply their hearts to wickednesse, how fast they proceed, how easily and how quickly they become perfect swearers, expert drunkards, cunning deceiuers: so if ye could apply your hearts as thorowly to knowledge and goodnesse, you might become like the Apostle which teacheth you. Therefore when *Salomon* sheweth men the way how to come by wisdome, he speaketh often of the heart: as, *Giue thine heart to wisdome: let wisdom enter into thine heart: get wisdome: keepe wisdome: embrace wisdom:* as

Prou. 2. 10.

Prou. 4. 5. 13. 2.

though a man went a wooing for wisdome. Wisdome is like Gods daughter, that hee giueth to the man that loneth her, and such for her, and meaneth to set her at his heart. Thus wee haue learned how to apply knowledge that it may doe vs good: not to our eares, like them which heare sermons onely; nor to our tongues, like them which make table-talk of religion; but to our hearts, that we may say with the Virgin, *My heart doth magnifie the Lord:* and the heart will apply it to the eare, and to the tongue; as Christ saith, *Out of the abundance of the heart the mouth speaketh.* The last point is, that the remembrance of death makes vs to apply our hearts to wisdome. *Moses* commended not many bookes to a wise man learned: but as *David* commended one booke in stead of many, *Meditate in the law of God day and night: for the reading of many bookes* (saith *Salomon*) *is but wearisome to the flesh:* therefore, as though *Moses* had marked what did moue him most to seeke after God, he prayeth that that thought may run in his mind still, the remembrance of death. As many benefits come vnto vs by death, so many benefits come vnto vs by the remembrance of death: and this is one; It maketh a man

Luk. 1.

Marke 15. 12.

Psal. 1. 2.

Eccles. 12. 12.

to applie his heart to wisdom. For when hee considereth that he hath but a short time to liue, hee is carefull to spend it well; like *Moses* of whom it is said, that when hee considered how hee had but a season to liue, hee chose rather to suffer afflictions *Heb. 11. 26.* with the seruants of God, than to iuioy the pleasures of sin for a season. This is that which makes the old men fast, and watch, and prepare themselves more than young, because they thinke themselves neerer the doore: like old *Isaac*, which when hee was blind for age, said vnto *Esau*, Behold, I am now old, and know *Gen. 27. 2.* the day of my death: that is, because I am old, I looke to die shortly. And therefore as *Esaie* taught *Ezechias* to set all things in order before hee died: so hee called his eldest sonne, to whom hee thought that his inheritance belonged, that hee might blesse him before hee died. This wisdom the Fathers called *the wisdom of the Crosse*, which we call the best, because it was dearest bought. It is hard for a man to thinke of a short life, and thinke euill; or to thinke of a long life, and thinke well. Therefore when *Jeremy* had numbred all the calamities and sinnes of the Iewes; at the last he imputed all to this, *she remembered not her end*: so if *Lam. 1. 9.* I may iudge why naturall men care for nothing but their pomp, why great men care for nothing but their honour and dignity, why couetous worldlings care for nothing but their gaine, why voluptuous Epicures care for nothing but their pleasure; I may say with *Jeremy*, *They remember not their end*. We neuer couet the same things liuing and dying: therefore when *Salomon* had spoken of all the vanities of men, at last hee opposeth this *Memorandum* as a counterpoise against them all; *Remember that for all these things thou shalt come to iudge.* *Eccles. 11. 9.* as if hee should say, Men would neuer speake as they speake, nor doe as they doe, if they did but thinke that these speeches and dooers should come to iudgement. As the blind guideth her sight with her traine: so the life of man is best directed with a continuall recourse vnto his end. The thought of death hath made many sinnes awaie, like *Math. 4.* the Deuill, when Christ alleaged Scripture: it is like a stranger, all the thoughts, and speeches, and actions, which come throughe it, are cleansed and purified like a cloth which cometh out of the water. Seeing then that so much fruit growes of

of one stalke, which is the numbering of our daies: let vs consider what an haruest we haue lost, which hapily before this day neuer praied with *Moses*, that the Lord would teach vs to number our daies. What if wee had died in the daies of our ignorance, like *Indas*, which hanged himselfe before he could see the Passion, or Resurrection, or Ascension of Christ? But God hath cared for vs more than wee haue cared for our selues. We should haue numbered our daies and sinnes too: but alas, how many daies haue wee spent, and yet neuer thought why any day was giuen vs? But as the old yeare went, and a new yeare came, so wee thought that a new would follow that, and so wee thinke that another will come after this; and so they thought which are dead already. This is not to remember our daies, but to prouoke God to shorten our daies: there are few here which haue not seene twentie yeares; now if wee had but euery yeare learned one vertue since we were borne, we might by this time haue been like Saints among men: but the time is yet to come, when wee must applic our hearts to wisdom. To riches and pleasures wee haue applied our hearts, and our eyes, and our eares, and our hands too; but to wisdom wee haue not applied our hearts.

There be many causes, but there should be no cause if wee had numbred our daies. For surely if a man could perswade himselfe that this is his last day, as it may bee, hee would not deferre his repentance vntill to morrow: If hee could thinke that this is his last meale that euer hee shall eat, hee would not sinne: if hee could beleue that the words which hee doth speake today, should be the last that euer hee should speake, hee would not offend with his tongue: if hee could bee perswaded that this sermon should bee the last Sermon that euer hee should heare, hee would heare it better than euer hee heard any yet. Yet breathing in the bodie, and the heart may apply it selfe, and the eye may apply it selfe, and the eare may apply it selfe, and the hand may apply it selfe: *Work while it is light*. I can but teach you with words, as *Iohn* baptized with water. As *Moses* prayed the Lord to teach him to number his daies, so you must pray the Lord to teach you to number your daies. And now I lead you to number your daies. It may bee that thou hast but twentie yeares to

serue God, wilt thou not liue twenty yeares like a Christian, that thou maiest liue a thousand yeares like an Angel? It may be that thou hast but tenne yeares to serue him, wilt thou not serue tenne yeares for heauen, which wouldst serue twenty yeares for a farme? It may be that thou hast but fīue yeares to serue God, wilt thou not spend fīue yeares well, to redeeme all thy yeares for fīue? Yet God doth know whether many here haue so long, to repeat for all the yeares which they haue spent in sin. If thou wert borne but today, thy journey is not an hundred yeares: if thou bee a man, halfe thy time is spent already: if thou be an old man, then thou art drawing to thy Inne, and thy race is but a breath: therefore as Christ said vnto his Disciples when hee found them sleeping, *Could ye not watch one houre?* So I say to my selfe, and to you, can we not pray? can wee not suffer a little while? He which is tired can craule a little way, a little further, one step more for a kingdom. For this cause God would not haue men know when they shall die, because they should make ready at all times, hauing no more certainty of one houre than another. Therefore our Sauour saith, *Watch*, because you know not when the Lord will come to take you, or to iudge you. *Happy are they which heare the word and keepe it.* Thus you see that death is the last vpon earth, that the time of map is set, that his race is short, that hee thinks not of it, that if he did remember it, it would make him apply his mind to good, as he doth to euill: and now I end as I began. The Lord teach vs to number our

dayes, that we may apply our hearts
to wisdom, Amen.

FINIS.

A GLASSE FOR DRUNKARDS.

Gen. 9.

22 And when Cham, the father of Canaan, saw the nakednesse of his father, he told his two brethren without.

23 Then tooke Shem and Iaphet a garment, & put it upon him their shoulders, and went backward, and covered the nakednesse of their father, with their faces backward: so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his younger sonne had done unto him:

25 And said; Cursed bee Canaan: a servant of servants shall he be unto his brethren.

26 Hee said moreover, Blessed be the Lord God of Shem, and let Canaan be his servant.

27 God perswade Iaphet that hee may dwell in the tents of Shem, and let Canaan be his servant, &c.



OU haue here the story of Noah and his sonnes. As Noah did well and euill, so he had good sonnes and euill: but as his vertues were more notorious than his vices, so God blessed him more than hee crossed him: for he had two good sonnes, and but one euill sonne; his good sonnes were Shem and Iaphet; his wicked sonne was Cham: his good sonnes were blessed, his wicked son was cursed. First, of the father, and then of his sons. In Noah, first you see his husbandry; and then his drunkennes; and after his nakednes. In Cham; first, you see his mockery; and after, his curse: in Shem and Iaphet, first you see their reuerence; and after their blessing.

Of Noahs drunkennesse and his husbandry, we haue spoken: now a word of his nakednes. *Drinking of the wine, he was drunke, & was vncouered in the midst of his tent, &c.* It is said that drunken porters keepe open gates: so when Noah was drunken, he let all open; as wine went in, so wit went out; as wit went out, so his clothes went off. Thus Adam which began the world at first, was made naked with sin: and Noah which began the world againe,

is made naked with sinne, to shew that sinne is no shrouder, but a stripper. This is one fruit of the Vine more than *Noah* looked for: in stead of being refreshed and comforted, hee was stripped and scorned.

There is a thing which followeth sinne, which *Iob* calleth a *rob*, which the sinner neuer thinketh of, before hee haue done. *Iob* 9. 34 & 21. 9.
When the childe hath faulted; then hee is beaten: so now *Noah* hath sinned, he must be beaten: first he is stript naked, after he is scourged; wine putteth off his clothes, and then *Cham* commeth and lassaeth him: to shew that wine can both cheere the heart, and grieue the heart. As the forbidden tree when it promised our parents knowledge, tooke their knowledge from them: so euery sinne giueth other wages than it promiseth. Little thought *Noah* that wine would make him naked: but now hee is naked and stripped too, as though hee were first stripped, and then whipped. Hee which beleued the tbrearning (like *Lot*) when others mocked; hee which escaped the flood when others were drowned; hee to whom all the fowles of the aire, and the beasts of the earth flocked in couples, as they did to *Adam*; hee which was referued to declare the iudgements of God, and begin the world againe; *Noah*, the example of temperance, the example of moderation, the example of sobrietie, lieth naked in his Tent for drinking the wine which he himselfe had planted: the operation of wine was drunkenesse, the sequell of drunkenesse, was nakednesse, the effect of nakednes was derision. As the serpents sting is in his taile; so the end of sinne is bitterness. Lest hee should loue the vice wherewith hee was once defiled (as they which are once drunke, hardly get out of the cellar) God giueth him a *Memorandum*, like *Jacobs* limping, that hee was neuer drunken after, but learned temperancie of intemperance: therefore it is good a little to feele the sting of sinne, that wee may handle it like a hornet. *Gen.* 3. 6. *Gen.* 19. *Gen.* 2.

Now when *Noah* the father was drunken, *Cham* the sonne becommeth a scorner; the father deserued to be despised of his sonne, because he had disfigured the image of a father. Therefore it followeth, When *Cham* the father of *Canaan* saw the nakednes of his father, he told his two brethren without, &c. Drunkenesse was his fault, and shame must bee his punishment. Whereby you

you may note, how God doth proportionate and match finnes and punishments together, that a man may looke vpon his punishment like a glasse, and see his sinne. Againe, by this you may see how God doth bring forth the faults of the iust as well as the vniust, or else others would say as Christ saith, Ioh. 8. *Who can accuse me of sinne?* What a griefe was this to *Dauid*, that his sonne should bee his traytor? So to increase the griefe of *Noah*, his sonne was his scorner. He may say as the Psalmist saith, Psal. 54. 12. *It is thou O man euen my companion and familiar, which delighted together.* If mine enemy had defamed mee, I could haue borne it, or I would haue fled from him: but hee whom I haue loued, nay hee whom I brought into the world made mee a shame to the world, like the Viper which killeth the dam that beareth it. So often times the prophecie of *Michiab* proueth true, *A mans enemies are they of his owne house*, chap. 7. 6. As *Indas* betrayed his master.

Who can reclaime a wicked disposition? how deepe was the root of euill hid in his heart, that *Noah* could neuer know it before he shewed it? Vntill now, *Cham* seemed as good as *Shem*; and if *Iaphet* had said, thou shalt bee cursed, he would haue said, thou shalt be cursed. Hypocrisie is spun with such a fine thread, that wee may liue as long with a man, as *Noah* did with *Cham*, and scarce discern him.

Here are two finnes which goe before *Chams* curse: one, that he did see his fathers nakednesse: the other that hee did reueale it vnto his brethren.

2. Sam. 11.

When he saith that *Cham* saw his fathers nakednesse: he meanneth that hee looked vpon it with a pleasure, as *Dauid* vpon the nakednes of *Bathsheba*: for he might haue seene it by chance, and not offended, as a man seeth an image and detesteth it.

Obad. 11.

The Edomites are reprov'd for looking vpon the affliction of their brethren, because they reioyc'd to see it: but the friends of *Iob* looked vpon his afflictions, and are not reprov'd, because they sorrowed to see his sorrowes. Therefore *Cham* did not sinne in seeing, but in gazing and reioycing, like the Edomites.

Eccle. 2. 15.

Prov. 17. 24.

There is a wise eye, and there is a foolish eye. The wise eye is like the Bee which gathereth honey of euery weed: the foolish

His eye is like the Spider which gathereth poyson of euery flower. Therefore God licensed *Abraham* to see the flames of Sodom, which hee forbade *Lot*, because that which teacheth one, tempteth another. It is a true Prouerb, *The eye is a sbrew*; although it shew light, yet it leadeth many into darknesse. If *Eue* had not scene, shee had not lusted: for it is said, *Seeing that the tree was pleasant to the eyes, shee took and eat*. If *Achan* had not scene, hee had not stolne; For hee saith, first I saw, and then I coueted. If *Danid* had not scene, he had not lusted: for it is said first, that hee did see her, and then he sent for her. So when *Cham* had seen the temptation, hee was snared with the sinne: therefore it followeth, *Hee sold his brethren which were without &c.* Thus sinne groweth of sinne, from the eye to the heart, and from the heart to the tongue: a man may goe into a labyrinth easily, but when hee is in hee cannot get out; so *Cham* did see a temptation easily, but when he had scene it, he could not looke from it. Therefore when *Isaiah* speaketh of vanity, hee named *Cart-ropes of vanity*, to shew how one sinne draweth another, as it were with cart-ropes, and one sinner maketh another, as *Eue* did *Adam*. When Satan was cast out himselfe, hee sought euil after whom he might deuoure: so when *Cham* had strained reuerence himselfe, hee laboured to bring his brethren into the same disobedience. All men seeke after fellowes, and we thinke it euill to be euill alone: therefore the theeuers before they goe to steale, call their mates and say; *Come with vs*, Prou. 1. 10. *It is enough* (saith *Peter*) *that we have spent our former time in lust*: so it was enough that *Cham* had faulted himselfe, but when he had scene, hee would haue his brethren see too: when hee was become a scorner, hee would haue his brethren scorne too: therefore as *Andrew* called *Simon*, and *Phillip* called *Nathaniel*, to see the Sonne of God: so *Cham* called his brethren to see the nakednesse of his father. The finnes of men are like a plume of feathers; for itching eares and an euill disposition breedeth an euill suspicion. Therefore *Cham* thinking that his brethren had beene as shamelesse as himselfe, thought this a merry may-game to make them sport. Come with mee (saith he) and I will shew you my father naked. They say, it is an euill bird which will defile his owne nest: so it is an euill sonne that will shame his owne father.

He

Gen. 3. 6.

Ioshua 7. 21.

2. Sam. 11. 2.

Esay 5. 18.

Gen. 3.

1. Pet. 4. 5.

1. Pet. 4. 3.

John 11.

Prov. 30. 1.

Gen. 38.

Hee should haue couered his fathers nakednesse so soone as hee saw it, lest his brethren should see it too; but hee was readie to make it worse, like them which heare a suspicion and make it a report. Hee should haue taken the beame out of his owne eye, when hee spied a mote in his fathers eye: but as the eye seeth all things and cannot see it selfe, so wee can see other mens faults, but not our owne. When *Agar* had considered the follies of others, he considered his owne follies, and said, I am more foolish than any man. When *Judah* had considered *Thamar's* sinnes, he considered his owne and said, *She is more righteous than I.* But when *Cham* did see a fault in his father, all his owne faults were hid vnder a bushell; hee cared not that he was his father, nor that hee was faued for his righteousness, nor that hee had planted a Vineyard for him and his brethren, nor that he was neuer drunken before, nor that hee had committed greater sinnes himselfe; but like them which make their sport of that which should bee their sorrow, so he lauged at that which might make him weepe, Often did I well, might *Noah* say, and thou didst neuer honour mee for that: but once did I euill, and for that thou wouldest shame me.

Titim 2. 8.

There is a kinde of men which are ashamed of other mens faults, but not of their owne: they are like flyes, which alwayes light vpon the sore: if they finde any sinne, thereof they talke, that is their sport, like a Tennis ball, when they come to their Ordinaries; and though they did neuer well in all their life, yet that fault seemeth greater to them than all their owne: these men are so like the deuill, that in the Reuel. 12. 10. the deuill is called by their name, An accuser of the brethren: and that you may know that such tongues shall burne in the fire of hell, Saint *James* saith, *That their tongues are kindled with the flame of bel already.* Iam. 3. 6. This was euer the property of bad men, to seek faults in good men, to obiekt againe, that they may sinne without reproofe of them. Therefore said *Paul*, *So be hane your selues, that they which would slander you, may be ashamed, having nothing to speake euill of you.* If *Noah* had not bene drunken, *Cham* had lost his sport.

Now because this fact of *Cham* was so hainous; when hee is accused of it, he is called the father of *Canann*; as if hee should say,

say, Thinke what hee deserueth, which being a father himselfe, would so dishonour his father. It was meet that hee which had children, should know the dutie of a child; and ever thinke, that as hee behaued himselfe toward his father, so his sonnes would behaue themselves to him againe: but all this did nothing moue him, therefore the greater was his sinne.

To conclude then, as *Cham* was worse than *Noah*, whom he derided: so if you marke, they which are wont to speake hardly of others, haue greater faults themselves, which they cannot tell how to couer but by disgracing others. Thus much of the wicked sonne: now of the good sonnes it followeth.

Then tooke *Shem* and *Iaphet* a garment, and put it upon both their shoulders, and went backward, and covered the nakednesse of their father, &c. *Salomon* saith, If sinners tempt thee, yet consent thou not. So though *Cham* tempted them, they consented not; but when he said, Come and see, they went and hid. *Noah* stripped himselfe, but hee could not couer himselfe: so wee can corrupt our selues, but we cannot amend our selues. As *Cham* is accused of two faults, for beholding his fathers nakednesse, and for revealing it: so *Shem* and *Iaphet* are commended for two things, That they would not see their fathers nakednesse, and that they couered it. All came out of one roote, and all had one dutie, and yet see what difference was betweene them! one was glad of his fathers shame, and the other were sorrie for it; one published it, and the other smothered it. These two (saith *Moses*) saw not their fathers nakednesse.

Once it was no shame to bee naked: for it is said that *Adam* and *Eue* were both naked, and were not ashamed. But as sinne made labour irkesome, which was not irkesome before, & made heat offensiue, which was not offensiue before, and made cold hurtfull, which was not hurtfull before; so it made nakednesse shamefull, which was not shamefull before: that rather than a man would be naked now, he would couer himselfe, as *Adam* did with fig-leaues. Therefore wee neuer reade that *Noah* was naked before hee was drunken; shewing, that a sober man will neuer open that which nature hath hid.

This is the difference betweene men and beasts: men are not only ashamed to bee seene naked themselves, but vnlesse it bee

Note.

some *Cham*, they are ashamed to see another naked. *Shem and Iaphet saw not their fathers nakednes*. Who is so blind as hee which will not see? Nay, who is so blind as he which will see? The sight of the eye often times draweth the soule out of light into darknesse: knowing therefore that it was hard to see like *Cham*, and not to sinne like *Cham*, they would not see, lest they should offend. As they would not see it themselves, so they were carefull that none other should see it, and therefore they couered it with their cloakes. For we must not onely reframe sin, but reframe sinne, according to that, *Leuit. 19. 17. Suffer not thy brother to sin*: so *Shem and Iaphet* seeing how their brother had sinned, stopped the cause that no more might sinne; they were loth that hee should see that which hee would haue them to see; their griefe and modesty was such, that they did not stay to make him any answer, or aske him any question, but straight they thought what was best to be done: and as a Nurse taketh the milke out of her owne mouth to giue to the child; so they tooke off their cloakes from their backes to couer their father. Such a reuerence is in children toward their parents, if they haue but nature, that they will not suffer the maiesty of their father to wax vile, but rather they will heare any reproach against themselves, than abide a word against their father. Now if wee do such reuerence to earthly fathers which bring vs into miserie, that wee had rather shame our selues, than they should beare any shame; why are wee so ashamed and afraid to speake of our Father which calleth vs out of miserie into happinesse? If *Cham* be cursed for dishonouring a man, let them feare which dishonour God.

Marke.

Note well.

You know that the Papists doe couer the spots of their Bishops with this cloake of *Shem and Iaphet*, and not onely they, but others too: for if any speake of corruption in Rulers, or briberie in Iudges, or Simonie in Bishops, or Non-residencie in Pastors, hee is said to discouer his fathers nakednesse like *Cham*: but as wee may not reueale all sinnes, lest the vncircumcised reioyce; so wee may not couer some sinnes, lest the vncircumcised encrease. For if some mens drunkennesse were not reprobued, they would bee drunken still, and make a common weale of drunkards: therefore they which will bee conered, first let them

them prove themselves fathers as *Noah* was, and after let them amended as *Noah* did; and they which couer them, let them distinguish betweene *Noah* and *Cham*: and betweene error and obstinacy. For some, Christ appointed admonition; for others, reprehension; for others excommunication; and for others, correction: therefore euery mans nakednesse must not be couered as *Noahs* was: wee will couer the first drunkenesse, as *Shem* and *Japhet* did, if they will repent as *Noah* did, and bee drunken no more. But shall wee follow them like a blind mans boy, to stay them so often as they fall, when they say that they stumble not, though they lye on the ground? This is not the cloake of reuerence, but the cloake of flattery. Therefore as Christ said, *Let the dead burie the dead*: so I may say, Let the wicked couer the wicked; the Wolves are not the Lambes fathers, but the Lambes butchers: therefore if they would be couered, let them speake to their children to couer them: for this is our rule, *They which sinne openly, reprove openly, that the rest may feare*: 1. Tim. 5. verse 20. Note.

Thus you haue heard what the bad sonne did, and what the good sonnes did: now wee come to *Noah* againe. Then *Noah* awoke, & knew what his younger sonne had done vnto him, and said vnto him, *Cursed be Canaan, a seruant of seruants shall he be vnto his brethren. He said moreover, Blessed be the Lord God of Shem, and let Canaan be his seruant, &c.*

First, he sheweth how *Noah* commeth to himselfe: then, how he knew what his sonnes had done vnto him: then how hee curseth one, and blesseth another. As his sonnes were ashamed of his nakednesse when he was drunken: so now hee is sober, hee is ashamed of it himselfe; therefore hee is said to awake from his wine, as though hee had beene asleepe: for the *Drunkard* (saith *Salomon*) is as one that sleepeth: Prou. 23. 34. When the belly is full, the bones are at rest: so, when *Noah* was full, his thoughts were at rest: therefore being as it were lulled asleepe with ouer much wine, he may be said to awake.

Here *Moses* would exhort all them that sleepe with *Noah*, to awake with *Noah*. *Noah* was once intemperate, and many follow him in that: *Noah* was but once intemperate, and few follow him in that: *Danid* was once incontinent, and many

follow him in that ; *David* was but once incontinent ; and few follow him in that ; *Peter* was once vnfaithfull , and many follow him in that : *Peter* was but once vnfaithfull , and few follow him in that . This is the difference betweene the faithfull and the wicked ; both fall , and but one riseth againe .

It followeth , *He knew what his yonger son had done vnto him* : either by the spirit of God which suggested him , or else by some other that told him ; for a drunken man doth not remember what is said or done : and therefore the drunkard saith , *I was beaten , but when I awaked , I knew it not* : *Prou.* 23.35. Therefore when *Lot* was drunken , his daughters lay with him ; and it is said , *Gen.* 19. 33. *that hee perceined no when they lay downe , nor when they rose vp* : therefore *Noah* knew either by the Spirit which informed him , or by others that told him .

Now , as *Moses* (declaring *Chams* sin) called him the father of *Canaan* : so *Noah* repeating his sinne againe , called him his younger sonne . He disdaineth to name him but calleth him a younger sonne to aggrauate his fault , because wee will suffer our elder sonnes to bee more familiar with vs , but of the younger we looke for more reuerence ; or else because parents are wont to make more of the youngest , and dandle them , as *Iacob* did *Benjamin* ; and so hee might say : My younger sonne , which for his yeares should haue shewed me most duty , and for my affection should haue borne mee most loue : my younger sonne hath sought my dishonour ; and not content to scorne me himselfe , hath published my shame , and as much as in him lay , prouoked his brethren to scorne me too .

Of whom is a man so often deceiued , as of his neereft friend ? Lightly the younger sonne is better than the elder : as *Ioseph* was better than his elder brethren ; *David* was better than his elder brethren ; *Abel* was better than his elder brother ; *Isaac* was better than his elder brother ; *Iacob* was better than his elder brother ; but here the youngest is worst : so neither vertue nor vice goeth by age . Now , as *Christ* , when hee awoke , rebuked the winds , and comforted his Disciples : so *Noah* , when he awoke , cursed the scorner , and blessed the other . *Moses* doth not set downe his words of choler , but bringeth him in speaking by the spirit of prophetic what should come vpon all his sonnes . It

is like that the good Patriarch had bewailed his owne sinne before, and now hauing repented, and got pardon for it, hee cometh forth like a proclaimer of Gods iudgement, and thundereth against this mocker. What a griefe was this to the father, to bee constrained to condemne his owne sonne, and with his owne mouth to pronouce him banished from the Church of God? For though *Cham* had not the nature of a sonne, yet *Noah* had not lost the nature of a father, and hee saw what a small number was left vpon earth, like *Adams* children for to replenish the whole world againe: therefore it grieved him to curse his sonne, as much as it reioyced his sonne to scorne him. Yet as *Abraham* would sacrifice his sonne, rather than displease God; so *Noah* did curse his sonne, rather than he would displease God: shewing that wee should not spare our owne bowels, when God would haue them punished: but doe as the fathers and mothers of idolaters and blasphemers did in the Law, who brought the first stone to presse their sonnes to death: shewing that as the Son of God died for them, so their sonnes should die for God, if they would not serue him. Now the curse goeth forth: *Cursed be Canaan*, that is, cursed be scorners, cursed be all they which dishonour their father and mother, *A seruant of seruants shall he be.* This is the first mention of seruants in all the Scripture. Man was not made to serue, but to rule; but sinne maketh them serue, which should rule: therefore as you saw sinne bring in the first nakednesse, so you see sinne bringing in the first seruant, *A seruant of seruants shall he be.* This curse is denounced with great vehemencie: for hee saith not simply, A seruant shall he be; but, *A seruant of seruants shall he be*: as if he should say, a seruant, and more than a seruant; that is, of a seruile condition, and seruile minde. As the Sabbath of Sabbaths signifieth a high Sabbath; as the Song of Songs signifieth an excellent Song; as the Holy of holies signifieth the holiest place; and as the Lord of Lords signifieth the chiefest Lord: so Vanitie of Vanities signifieth the greatest Vanitie, and *seruants of seruants* signifieth the vilest seruant. Seeing then that the Pope taketh this name vnto him, and writeth himselfe, *The seruant of seruants*, in all his indulgences, as though hee did ground vpon this curse of *Cham*; it seemeth that the Lord would shew

Deut. 13.

Note.

The Pope and *Cham* haue one

shew thereby who is like *Cham*; and who is cursed: therefore let not vs denie him that which the holy Ghost doth giue him; but as hee taketh *Chams* name, so let him take his curse too. *Cursed be Canaan, &c.* It was not *Canaan* which tempted *Shem* and *Japhet* to gaze vpon their fathers nakednesse, but it was *Cham*. How commeth it then that *Noah* doth curse *Canaan*, and not *Cham*? In the 22. verse, *Cham* is called the father of *Canaan*; so that *Canaan* was *Chams* sonne: therefore God not content with the punishment of *Cham* alone, saith, *Cursed be Canaan* also; shewing, that both *Cham* and *Canaan*, the father, and the children, shall bee cursed for this impiety: because *Cham* had shewed himselfe a rebellious child to *Noah*, God sheweth that his children shall doe the like by him. Here is to bee noted, that whereas *Cham* had elder sonnes than *Canaan*, and *Canaan* was his youngest, yet God for a purpose nameth the youngest in the curse; shewing, that his wrath should last euen to the youngest, and bee a great while before it was forgotten. Here is to bee noted againe, that whereas the countrie of *Canaan* was so fruitfull, and so blessed a Countrie, that it was called the land that floweth with milke and hony; yet vnder the name of *Canaan*, *Chams* youngest sonne (of who the Countrey of *Canaan* tooke the name) God sheweth that the *Canaanites* shall be cursed in this blessed land; as *Cain* was a vagabond vpon his owne ground: to shew that the ioy of heart, and peace of conscience commeth from God, and nothing else. Now the issues which followed from this curse, doe shew that *Noah* spake not from the spleene, but from the spirit of God: for first you reade how the *Canaanites*, who came of *Canaan*, were slaine of the *Israelites*; then you reade how the *Gibeonites* which came of *Canaan*, were made slaues to the *Israelites*; then you reade how the *Egyptians* and *Ethiopians* which came of *Canaan*, were taken captiue by the King of *Ashur*: then you reade how *Nemrod* and his complices that came of *Canaan*, were confounded at *Babel*, when they went about to exalt themselves. Beside, whereas length of daies is a blessing to them which honour their father, *Cham* which dishonoured his father, had not one son of his line which liued aboue one hundred yeares. So that as *Isaac* said, *Iacob* haue I blessed, and he shall be blessed: so *Noah* may

Gen. 4.

Isay 20. 4.

Gen. 27.

may say, *Cham* haue I cursed, and he shall be cursed, for he was *Gen. 13.* cursed indeed; cursed in himselfe, and cursed in his children; cursed in heauen, and cursed in earth; cursed with God, and cursed with men: for after this hee began to bee abhorred, and they that came of him. Therefore *Abraham* commanded his seruant that hee should not chuse a wife for his sonne of the *Canaanites*. *Isaac* giueth the like commandement to his sonne *Jacob*, because they were a cursed nation, and hated of God euer since *Noah* said, *Cursed be Canaan*. Thus when *Cham* said vnto his brethren, *Come and I will shew you my father naked*: hee might haue said, *Come, and I will shew you my selfe accursed*. If God haue such wrath against a scorner, thinke whether thou followest not some sinne worse than scorning.

Now after *Noah* had cursed *Cham*, hee blessed his brethren, *Blessed be the Lord God of Shem, &c.* Of *Shem* came the Iewes, which had the first blessing; and therefore *Shem* is blessed first: of *Japhet* came the Gentiles, which had the later blessing, and therefore *Japhet* is blessed after: the forme of *Shems* blessing is, *Blessed be the Lord God of Shem, &c.* One which heareth this blessing, would thinke that *Noah* did not blesse *Shem*, but that he blessed God: for he saith not, blessed be *Shem*, but *Blessed be the Lord God of Shem*. This is to signifie that as cursed *Canaan* came of *Cham*, so the blessed *Messias* should come of *Shem*, which though he were *Shems* sonne, yet here he is called *Shems* Lord, as hee was called *Dauids* sonne, and *Dauids* Lord. Then, to shew that *Noah* doth not blesse *Shem*, but God doth blesse him, and *Noah* prayed that he might be blessed, as *Christ* gaue the spirit, and *John* ministred but the water. Thirdly, to shew that God for blessing vs, should be blessed of vs; and therefore, *Noah* said, *Blessed be the Lord of Shem, &c.* as if he should say, *Blessed be the Lord which blesseth Shem*. Further, this sheweth the difference betweene *Shems* blessing, and *Japhets* blessing; that is, the Iewes and the Gentiles: for hee saith, *God perswade Japhet to dwell in the tents of Shem*, as though *Japhet* were not blessed yet, but should be blessed; but he saith of *Shem*, *Blessed be the Lord God of Shem*: as if he should giue him possession, &c. say, take thy blessing: for to assure him of Gods blessing, hee calleth

God *Shems* God. As wee say, my lands are my goods, so hee might say, my God, and my Lord : such a property the faithfull haue in God. As *Paul* saith, *God is not the God of the dead, but of the living* : so I may say, God is not the God of the wicked, but of the righteous ; and therefore hee is called, *The God of Abraham, the God of Isaac, and the God of Jacob*, which were all good, and righteous, and holy men. The next blessing is *Iaphets*, the forme of his blessing is, *God perswade Iaphet to dwell in the tents of Shem* : that is, God perswade the Gentiles which come of *Iaphet*, to embrace the religion of the Iewes, which come of *Shem*. See how God counteth it for a blessing : to bee in the true religion, and how men should bee perswaded vnto it, because it is lone which cannot bee forced : this is the first prophecie in Scripture of the calling of the Gentiles : that is, of our calling to Christ. And to put vs in minde that we were once out of the Couenant, and but added to the Couenant, the name of *Iaphet*, which was the father of the Gentiles, doth signifie, *perswaded*, or *enlarged*, as it were added to the Church, as though the time were, when we were out of the Church : therefore first we are indebted to our good Mediator, which added vs to the kingdome, when wee are out of the kingdome ; and then, that hee did it by perswasion, not by compulsion. As *Noah* prayed to God to perswade *Iaphet*, so he hath perswaded vs by his *Word*, and not forced vs by his rods : shewing how wee should perswade one another to the truth, in the spirit of mildnesse, remembring that wee come of *Iaphet*, which signifieth *perswaded*.

Gen. 41. 32.

Now after *Shems* blessing, and after *Iaphets* blessing likewise, he saith, *Let Canaan be his seruant* ; this is thrice repeated in three verses together, as if God had ratified it, and sworne it with a treble Verity. For when *Ioseph* told *Pharaoh* why his dreame was doubled, hee gaue this reason, Because it should surely come to passe : so *Cham* might bee sure his curse would come to passe. Here is a sweet obseruation beside, how *Shem* and *Iaphet* are blessed in *Chams* curse, and how *Cham* is cursed in their blessing : for when he saith, *Let Canaan be Shem and Iaphets seruant* ; hee implieth this, that beside they were blessed in their owne children (because they were obedient to them) they should

should bee blessed in *Chams* children, because they were servants to them: so *Shem* and *Iaphet* were blessed in *Chams* curse. Againe, beside that *Cham* was cursed in his owne children, because they were rebellious to him, he is cursed also in *Shems* and *Iaphets* children, because they were Lords ouer him; according to this saying, *Let Canaan bee their seruant*: so *Cham* is cursed in *Shem* and *Iaphets* blessing, as the Egyptians were drowned in the waters which saued the Israelites. These are the notes which I could picke out of this storie: here you see how *Cham* was cursed, but for doing euill; and how *Shem* and *Iaphet* were blessed, but for doing well: therefore as the Angell said to them which sought Christ at the sepulcher, *Feare not you*, so I may say to all which seeke Christ, *Feare not you*: for when *Cham* is cursed, *Shem* and *Iaphet* are blessed; so when the wicked are cursed, the godly shall bee blessed, as the sheepe went to the right hand, when the goates went to the left hand. This is enough to shew what wee are, that when God saued but eight persons in the flood; yet you see one of them drinke vntill he be drunken; and another scorne vntill hee bee cursed. If two among so few did so, when the flood was by them, what maruell though so many doe so now the flood is gone, and the weather calme? As there was a *Cham* in the Arke, so looke alwayes to haue a *Cham* Note. in the Church. *Shem* did not goe out of the Arke, because *Cham* was in the Arke; neither let the faithfull goe out of the Church, because the wicked are in the Church. As *Cham* scorned, and *Noah* was scorned; so there shall be alwaies one that persecuteth, and one which is persecuted: if the sonne persecute the father, thinke it not strange to bee persecuted of any; for they which are not persecuted, likely are persecutors themselves. Thus you haue scene *Noah* drunken and scorned, *Cham* scorning and cursed, *Shem* and *Iaphet* reuerencing and blessed. In this story is the first mention of planting Vineyards, the first speech of drinking of wine, the first example of drunkenness, the first blessing and cursing of parents, the first name of seruant, and the first prophecie of the calling of the Gentiles. *Noah* is a warning to all drunkards; *Cham* is a warning to all scorners; *Shem* and *Iaphet* are an example for all subiects to reuerence their Rulers, and for all children to reuerence their parents.

rents. Now as Noah prayed, God perswade Iaphet to dwell with Shem; so God perswade vs to dwell with Christ.

FINIS.

THE ART OF HEARING, IN TWO SERMONS.

Teaching a way to remember Sermons or counsell afterward, as well as presently, and how euery Sermon shall take away some corruption from the hearer.

TO THE READER.



I the care commeth knowledge, and therefore it is likely that many would profit by Sermons, if they were taught to heare. But before they can tell how to heare, that is, what things to obserue, and the way to remember them, it is not possible that they should learne much, though they heare often: for this I know by triall, euen of those which are accounted among the best and ancientest hearers in London, that they might learne more in a month, than they haue gathered in twentie yeares. For they vnderstand neither the Lords prayer, nor the Creed, nor the tenne Commandements: but haue a few notes in their heads of some Sermons that they haue heard, and that is all their knowledge: except some few, which haue kept the order laid downe in this booke. Therefore that euery man may be able not only to make a confession of his faith, but to giue a reason of his faith too: that which I haue preached, here I haue written, as a Chatechisme for hearers to begin at: desiring all my brethren, that they would tell their flockes at the first, that they shall neuer profit much, unless they record their Sermons so soone as they are gone, and that they as teachers, would studie to deliver that which is worthy to be recorded.

THE

THE FIRST SERMON.

Luke 8. 18.

Take heed how you heare.

THis is the warning of Christ to his Disciples, after they had heard the parable of the seed, how it fell in foure grounds, and but one of the foure brought forth fruit. Here Christ exhorteth his disciples to be that ground; and we exhort you. As God sent his Prophets and Teachers to Ierusalem, that was the chiefe City of the Jewes, where the Temple was built, and where the Pricfts, and the Leuites, and the Doctors dwelt, like an Vniuersity, that from it all the Townes and Villages about, might receiue instruction and light, like a Beacon which standeth vpon a hill, and is seene ouer all the Countrey: so God hath done to this Ierusalem of yours. The City of Ierusalem had neuer so many Prophets crying at once in her streets, as this City wherein wee dwell; though the Oxe which treadeth out the corne, hath often bene attempted to bee smuzled, euen of those which tread nor at all. Yet as the Lambs breed in the winter, and Quailes come with the wind: so Preachers spring in the time of discouragement, more than when nothing hindreth them: and whether it bee our ambition (as the kindred of Christ said, *They which will bee famous, goe to great places,*) or whether God would make this Citie a spring and fountaine to water the Land, as hee did Ierusalem; here is the Colledge of the Prophets, here is the voyce of a Crier; here dwels the Seer, though he bee hated, and scorned, and contemned for his paines. When I consider how many labourers God hath sent to this Vineyard, and yet how little fruit it yeeldeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing*: neither so much to the want of *hearing*, as to a kinde of negligent *hearing*; like the high way which receiued the seed, but did not couer it. Therefore when this sentence came to my minde, mee thought I should goe no further, vntill I had taught you how to *heare*, I stood in doubt a while, whether I should take such a short text: but when I looked into longer than it, mee thought this seemed

A note for London.

seemed longer than they, and as I iudge, a text which should bee preached before all texts ; which because it was not taught and learned at the first, a thousand Sermons haue beene lost and forgotten, as though they had neuer beene preached at all : therefore let mee say as my text saith, before I expound it, *Take heed how you heare*, while I teach you how to *heare*.

There is no sentence in Scripture which the deuill had rather you should not regard than this lesson of *hearing* : for if you *take heed how you heare*, you shall not onely profit by this Sermon, but euery Sermon after this shall leaue such instruction, and peace, and comfort with you, as you neuer thought the *Word* contained for you : therefore no maruell if the Tempter doe trouble you when you should *heare*, as the foules combred *Abraham* when he should offer sacrifice. For bee yee well assured, that this is an ynfalliable signe, that some excellent and notable good is toward you, when the deuill is so busie to hinder your *hearing* of the *Word*, which of all other things he doth most enuie vnto you : therefore as hee pointed *Adam* to another tree, lest hee should goe to the tree of life : so, knowing the *Word* to bee like vnto the tree of life, hee appointeth you to other businesse, to other exercises, to other workes, and to other studies, lest you should heare it, and bee conuerted to God, whereby the tribute and reueneue of his kingdome should be impaired : therefore marke how many forces hee hath bent against one little Scripture, to frustrate this counsell of Christ, *Take heed how you heare*. First, hee labours all that hee can to stay vs from *hearing* : to effect this, hee keepes vs at tauernes, at plaies, in our shops, and appoints vs some other businesse at the same time, that when the bell calls to the Sermon, we say like the churlish guests, we cannot come. If he cannot stay vs away with any businesse or exercise, then hee casts fantasies into our mindes, and drowsinesse into our heads, and sounds into our eares, and sets temptations before our eyes ; that though we *heare*, yet wee should not marke, like the birds which flie about the Church. If hee cannot stay our eares, nor slacke our attention as he would, then hee tickleth vs to mislike some thing which was said, and by that makes vs reiect all the rest. If wee cannot mislike any thing which is said, then hee infecteth vs with some prejudice

Gen. 3.

The deuils
fleights against
hearing.

Matth. 22.

of the Preacher, hee doth not as hee teacheth, and therefore wee lesse regard what hee saith. If there bee no fault in the man, nor in the doctrine, then lest it would conuert vs and reclaime vs, hee couerseth all meanes to keepe vs from the consideration of it, vntill we haue forgot it. To compasse this, so soone as wee haue heard, he takes vs to dinner, or to company, or to pastime, to remove our mindes, that we should thinke no more of it. If it stay *Note.* in our thoughts, and like vs well, then he hath this trick, in stead of applying the doctrine which we should follow, he turnes vs to praise and extoll the preacher: hee made an excellent Sermon, hee hath a notable gift, I neuer heard any like him. Hee which can say so, hath heard enough: this is the repetition which you make of our Sermons when you come home, and so to your businesse againe till the next Sermon come: a breath goeth from vs, and a sound commeth to you, and so the matter is ended. If all these commers heare in vaine, and the Tempter bee so busie to hinder this worke more than any other, Christs warning may serue for you, as well as his Disciples, *Take heed how Marke 4. 24.*
you heare. There is a hearing, and a preparatiue before hearing; *Eccles. 2. 7.*
there is a praying, and a preparatiue before praying; there is a receiuing, and a preparatiue before receiuing. As I called examination the fore-runner, which prepareth the way to the receiver; so I may call attention the fore-runner, which prepareth the way to the Preacher: like the plough, which cutteth vp the ground, that it may receiue the seed. As there is a foundation, vpon which the stones, and lime and timber are laid, which holdeth the building together; so, where this foundation of *hearing* is laid; there the instructions, and lessons, and comforts doe stay and are remembred: but hee which leaneth his eares on his pillow, goeth home againe like the childe which he leaeth in his hand, and scarce remembreth the Preachers text. A diuine tongue, and a holy eare make sweet musicke; but a deaf eare makes a dumbe tongue. There is nothing so easie, as to *heare*, and yet there is nothing so hard, as to *heare well*. You come not hither to learne how to *heare*, but you come hither to *heare* as you were wont: for there is none but thinkes before hee comes to *heare*, that he knowes how to *heare* already. But when I haue shewed you Christs meaning in this caveat, you shall iudge whether

Gen. 5.

Matth. 17. 5.

whether you haue *heard*, or not *heard*, before you learned how to *heare*. In the ſeuenteenth chapter, and the 5. verſe of *S. Matthews* Goſpell, the Father teacheth you how to *heare*: now the Sonne teacheth you how to *heare*: ſhewing (as *Iames* ſaith) that *heaters onely* are not bleſſed, for many ſhall ſay vnto Chriſt, *Haue we not heard thee in our Synagogues?* whom he will anſwer with, *I know you not*: and therefore it is not enough to *heare*, but you muſt care *how you heare*: it is not enough to *pray*, but you muſt care *how you pray*: it is not enough to *receiue*, but you muſt care *how you receiue*: it is not enough to *suffer*, but you muſt care *how you ſuffer*: it is not enough to *giue*, but you muſt care *how you giue*: it is not enough to *beleene*, but you muſt care *how you beleene*: for God hath appointed *the way*, as well as *the end*. Because *Cain* regarded not the *manner*, God regarded not *his ſacrifice*. It is better to *do well*, than to *doe good*: for a man cannot offend in doing well, but he may offend in doing good, if he doe not well. Therefore Chriſt (whom the Father bade vs *heare*) teacheth vs not onely to *heare*, but *how to heare*: in the fourteenth chapter of *Saint Marke*, and the 14. verſe, teacheth vs not onely to *reade*, but *how to reade*: in the foure and twentieth of *Saint Matthew*, and the fifteenth verſe, teacheth not onely to *suffer*, but *how to ſuffer*: in the fifth of *Matthew*, and the tenth verſe, teacheth vs not onely to *receiue*, but *how to receiue*: *Luke* 11. verſe 19. teacheth vs not onely to *pray*, but *how to pray*: *Luke* 11. verſe 1. ſignifying, that there is more ſin in *hearing*, and *reading*, and *praying*, and *suffering*, and *receiuing amiſſe*, than in *not hearing*, *reading*, *praying*, *suffering*, or *receiuing* at all. Therefore *Paul* takes the Chriſtian before his race, and gives him this watch-word: *So runne that thou maiſt obtaine*: 1. Cor. 9. 24. that is, ſo ſeek, that thou maiſt finde; ſo aſke, that thou maiſt obtaine; ſo knocke, that it may bee opened; ſo giue that thou maiſt doe good; ſo ſuffer, that thou maiſt haue comfort; ſo heare, that thou maiſt profit. How many haue faſted, and watched, and prayed more than wee, and yet loſt all their deuotion; becauſe they thought not of this rule, *to doe good, in a good ſort*? The Papiſts, ſo they pray, care not how they pray; for they thinke it enough to pray: and therefore when they haue gone ouer their beads, their prayer is done, although they neuer thought what they asked.

asked. But *Jeremy saith, Cursed be he that doth the busines of the Lord negligently, whether hee heare negligently, or pray negligently, or resesue negligently, or preach negligently.* The Scribes and Pharises did fast, and watch, and pray, and heare and reade, and giue, and doe all that wee can doe, and yet Christ rewarded all their workes with a woe: *Woe bee vnto you Scribes and Pharises.* The Disciple which betrayed Christ, heard so much as the Disciples that loued Christ; yet he had no feeling nor comfort, nor profit with all his company with Christ, because hee did not vse it as the rest did. The Iewes did heare more than all the world beside, yet because they tooke no heed to that which they heard, therefore they crucified him which came to saue them, and became the cursedst people vpon the earth, which were the blessedst Nation before: therefore the A. b. c. of a Christian, is to learne the art of *hearing*. Wee care how wee sow, lest our seed should bee lost: so let vs care how wee *heare*, lest Gods seed bee lost. There is no seed which groweth so fast as Gods seed if it bee sowne well: therefore that I may shew you that method of *hearing*, which Christ commendeth here to his Disciples, it is necessary to obserue fiew things. First, *the necessity of hearing*: secondly, *the fruit which cometh by hearing*: thirdly, *the kinds of hearers*: fourthly, *the danger of hearing amisse*: fifthly, *that manner of hearing which will make you remember that which is said, and teach you more in a yeare, than you haue learned all your life.* Five parts of this treatise.

Touching *the necessity of hearing*. When Christ saith; *Take heed how you heare*: hee implyeth that all his Disciples should heare: nay, they which were excommunicate from the prayers, and from the Councils, and from the Sacraments for their finnes, yet were not excommunicate from *hearing*, because they should learne to repent.

Here that large commandement of our Sauour Christ standeth, *That which I say vnto you, I say vnto all*: therefore it is a general proclamation, *Whosoener hath an eare to heare let him heare*: the place implyeth that *all should heare*, though it importeth that *all cannot heare*. When the voyce spake from heaven, it said nothing, but *This is my beloned Sonne, heare him*: as *Matth. 17. 3.* though all the duties of man were comprised in *hearing*. When

Christ

Christ spake but of one thing which is necessary, hee spake of *hearing*, Luk. 10. 30. As though it were so necessary to *heare*, that all necessities should giue place vnto it. When men would not *heare*, God spake to the ground; *O earth, earth, earth, heare the Word of the Lord*, Ier. 22. 29. shewing that God so contemneth them which will not *heare*, that hee regards the earth, and the trees, and the stones, being senselesse creatures, aboue them.

Luke 15.

Acts 9. 3.

2. Sam. 4. 4.

Note.

When God strooke *Zacharias*, hee made him dumbe, but not deafe: when God strooke *Saul*, hee made him blinde, but not deafe: when God strooke *Mephiboseth*, hee made him lame, but not deafe. Thus God would haue them *heare*, which cannot see, nor speake, nor goe. But there is a deuill which is called the deafe deuill, Marke 9. 25. shewing, that the deuill would haue vs deafe, because hee that heareth instruction, is in the way to life; but, *He which heares not instruction, geth out of the way*, Prou. 10. 17. To shew the necessity of *hearing*, the *Word* which we should *heare*, is called *meat* in the fifth chapter and the eleuenth verse of the Epistle to the Hebrewes: and the want of the *Word* is called a *famine* in the eight chapter of *Amos* propheticie, and the eleuenth verse; as though it were as necessary for vs to *heare*, as it is to eat.

Although our hearts are contrary to the *Word* more than to any thing beside, yet no man can thinke that this is the *Word* of God, but hee thinkes it necessary to be heard. Besides, if Christ bee the *Word* (as S. *Iohn* calleth him in the first chapter and 14. verse) and the *Word* is receiued by no other meanes but by *hearing* onely, can any man receiue Christ without *hearing*? Let not any bee thus fond so vainely to dreame, for that wee were to receiue the *Word* without the *Word*.

Therefore as *Iohn* wept vntill the booke was opened, and so soone as it was opened, all the elders sung: so we should count it the greatest cause of weeping, when the *Word* is taken from vs that wee cannot heare it, and the greatest cause of reioycing, when it is open to vs, that we may heare without let. Thus much of the necessity of *hearing*.

Secondly, touching the fruit that cometh by *hearing*. Of all our senses, *hearing* is the sence of learning: and therefore *Solomon* begins his *Wisdom*, with *Hearken, my sonne*, Prou. 1. 8. opening

opening as it were the doore where Wisdom must enter. Therefore, except in *Praying*, temptations neuer trouble a man so much as in *hearing*; which sheweth that these two are the destroyers of the destroyer: therefore as the tempter himselfe could not abide to heare the *Word*, when Christ spake, so he cannot abide that we should heare the *Word*. It must needs bee good for vs, which our enemies would keepe from vs.

Matth. 23.

Many hearing the *Word*, haue met with knowledge, haue met with comfort, haue met with saluation; but without the *Word* neuer any was conuerted to God. Therefore whensoever the *Word* is preached, euery one may say to himselfe, as the Disciples said to the blinde man, *Bee of good comfort, he calleth thee: bee of good comfort, the Lord calleth thee.* When Christ heard a woman say, *Blessed are the breasts which gaue thee sucke,* Christ re-

Mark. 10. 49.

plied, *Blessed are they which heare the Word of God:* shewing that his Disciples were more blessed for hearing him, than his mother for bearing him. As Isaac gaue Jacob a double blessing, so Christ blessed them againe: for in *Matth. 16. 17.* hee saith, *Blessed are*

Luke 11. 28.

the eares which heare the things which you heare: shewing that the Iewes were more blessed than all the world, because they had this one blessing, to heare the truth. If they be blessed which heare, then you come hither for a blessing, and he which is blessed wanteth nothing. Euery priuilege doth import some speciall good to him which hath it: but it is the priuilege of man to heare the *Word*, and therefore the *Word* became man, because it belongeth

Matth. 16. 17.

onely to man. God hath giuen life, and light, and food, to fowles, and fishes, and beasts; but his *Word* is the prerogative of man.

Iohn 1. 14.

As to speake, is the property of man; so to heare is the property of man. To shew the fruit which commeth by hearing, Christ calleth the *Word* which wee should heare, *Verbum Regni, The Word of the Kingdome*, as though it brought a Kingdome with it: to shew the fruit which commeth by hearing, the Disciples call the *Word* which wee should heare *Verbum vite, The Word of life*, as though it brought life with it: to shew the fruit

The fruits of hearing.

Matth. 13. 14.

that commeth by hearing, Christ compareth the good hearers to the fruitfull ground: to shew the fruit that commeth by hearing, Paul saith, *Faith commeth by hearing*, in the tenth chapter to the Romans, there is one fruit: *Knowledge commeth by hearing,*

Iohn 6. 18.

Vers 15.

Acts 2.

Acts 2. 41.

Acts 26. 27.

Acts 8. 38.

Iosh. 6.

1. Sam. 11.

Matth. 3. 15.

Matth. 15. 10. There is another fruit: *Comfort commeth by hearing.* Psal. 119. there is another fruit: the sense of sin commeth by *hearing*, there is another fruit. As Christ with five loaves and two fishes, fed five thousand men; so Peter with one Sermon conuerted three thousand soules. Agrippa hearing Paul but once, almost became a Christian: the Eunuch hearing Philip but once, *frailt receined the faith*: Zacheus hearing Christ but once, *gane halfe his goods to the poore*: so I doubt not but some goe from our Sermons almost Christians, like Agrippa; some whole Christians, like the Eunuch, expressing their faith like Zacheus. Now a litle, and then a litle, the soule groweth like the body. If you heare well, our voyce is like the sound of the Rams-hornes, that made the wals of Iericho to reele; nay it will make the wals of hell to reele: for the same word made the Prince of hell giue backe: *Matth. 4. 7.* Although at all other times we are as plaine and simple as Jacob, yet at this time wee haue a promise, and it is giuen to vs (for your sake) to speake sometime that which wee conceiue not our selues, because the houre is come wherein God hath appointed to call some of you, as he hath done some of you before. Therefore as the princely spirit came vpon Saul when he should reigne, to teach him how he should rule; so the Propheticall spirit cometh vpon Preachers when they should teach, to teach them how they should speake. Therefore as Christ was contented to bee baptized of Iohn, so be you content to be instructed of vs, that if we be more simple than you, the glory of God may appeare more in conuerting you by vs.

Thirdly, touching the *kinds of hearers*: If all which come to heare, did heare as they should, Christ need not warne vs, *Take heed how you heare*. But as wee pray, so wee heare; the one is lip-labour, and the other is an eare-labour. As children play the trewants in the Schoole, so men play the trewants in the Church: how many come to heare me, and yet (peraduenture) some doe not heare, while I speake of *hearing*? One hath no piteher, another hath left his piteher behinde him, another hath brought a broken piteher which will hold no water: therefore Christ calleth vs *Fishers*: for as a Fisher taketh but a few in respect of those which goe by, so wee reforme but a few in respect

of them which goe as they came. First, of *Pauls hearers*, and then of *Christs hearers*, and after of *our hearers*. When the Athenians heard *Paul* preach of the resurrection, it is said, that *some* *Psal. 1.* *mocked*; there is one sort, *the chaire of scorn*: some said, *We will* *Acts 17. 32.* *heare thee of this againe*; there is another sort, which are not yet resolved, but desire to bee better instructed: some did assent vnto him, and receiued his doctrine; as *Diogenes Arcopagita*, and *Damaris*, a woman; there is the best sort: we neuer preach but wee haue all these *hearers*; some mocke, some wauer, and some beleue.

Now of *Christs hearers*, wee finde in the Gospell that Christ had *four sorts of hearers*: while I count them to you, thinke of what sort you are, for I doubt not but that there bee here of all sorts. Some heard him to *wonder at him*, like *Herod*, which was moued with the fame that went of him. Some came to heare, *because they would know all things, that they might be able to talke of them*. It seemes that *Indas* was such a scholler, for he had learned to preach, but not to follow: some came to *canill and to scrip him in his speeches*; of these *hearers* were the Scribes and Pharisees, which would make him an enemy to *Cesar*: some were like to the good ground, *which came to know what they might doe, and how they should beleue*; like the humble Scribe, which inquired the way to heauen.

Now to our *hearers*. As there were *wise Virgins*, and *foolish* *Note.* *Virgins*; so there are *wise hearers* and *foolish hearers*. Some are so nice, that they had rather pine than take their foode of any which is licensed by a Bishop: as if *Elias* should refuse this food, because a Rauen brought it to him, and not an Angell: some come vnto the seruice to saue forfeiture, and then they stay the Sermon for shame: some come because they would not be counted Atheists: some come because they would auoyd the name of Papists: some come to please their friends. One hath a good man to his friend, and lest hee should offend him, hee frequents the Preachers, that his friend may thinke well of him: some come with their masters and mistresses for attendance: some come with a shame: they haue heard great speech of the man, and therefore they will spend one houre to heare him once, but to see whether it be so as they say: some come because they be idle, to passe the

the time they goe to a Sermon, lest they would bee wearie of doing nothing : some come with their fellows ; one saith, let vs goe to the Sermon ; content saith hee, and hee goeth for companie : some heare the sound of a voyce as they passe by the Church, and step in before they bee aware : another hath some occasion of businesse, and hee appoints his friends to meet him at such a Sermon, as they doe at *Pauls* : all these are accidentall hearers, like children which sit in the market, and neither buy nor sell. But as many Foxes haue bene taken when they came to take ; so they which come to spie, or wonder, or gaze, or scoffe, haue changed their minds before they went home, like one which findes when he doth not seeke.

As yee come with diuers motions, so ye heare in diuers manners : one is like an Athenian, and hee hearkneth after newes : if the Preacher saie any thing of our armies beyond the sea, or Councell at home, or matters of Court, that is his lure : another is like the Pharisee, and hee watcheth if any thing bee said that may bee wrested to bee spoken against persons in high place, that hee may play the deuill in accusing of his brethren ; let him write that in his Tables too : another smackes of eloquence, and hee gapes for a phrase, that when hee commeth to his Ordinarie, he may haue one figure more to grace and worship his tale : another is male-content, and hee neuer pricketh vp his eares till the Preacher come to gird against some whom hee spitteth, and when the Sermon is done, hee remembreth nothing which was said to him, but that which was spoken against other : another commeth to gaze about the Church, he hath an euill eye, which is still looking vpon that from which hee did auert his eye : another commeth to muze, so soone as hee is set, hee falleth into a browne study, sometime his minde runnes on his market, sometime on his iourney, sometimes of his filth, sometimes of his dinner, sometimes of his sport after dinner, and the Sermon is done before the man thinke where hee is : another commeth to heare, but so soone as the Preacher hath said his prayer, hee falls fast asleepe, as though hee had bene brought in for a corps, and the Preacher should preach at his funerall.

This is the generation of hearers. Is not the saying of Christ fulfilled

fulfilled now, *Hearing you heare not?* because wee heare and heare not; like a couctous Churle which goeth by a begger, when he cryeth in Christs name for reliefe, and heareth him cry, but will not heare him, because hee craueth that which hee will not part with. May we not say againe with Christ, *What went ye out to see*, rather then, *What went ye out to heare?* seeing yee remember that which yee see, and forget all which yee heare. So Note. you depart from our Sermons like a slide-thrifts purse, which will hold no money; and as you goe home one saith, hee doth not edifie: another saith, I cannot profit by him: another saith, hee keeps not to his text: another saith, hee speaks not to the heart: as if the ground should complaint of the seed, which will not receiue the seede. Is not this the cause why your Preachers about the City care not how they preach, because their flockes haue no care to heare? Is not this the cause why God doth not heare vs, because we will not heare him? Is not this the cause why ye are such Doctors in the world, and such Infants in the Church? Yee learned your trade in seuen yeares, but you haue not learned Religion in all your yeares. Can you giue any reason for it but this? you marked when your Master taught you your trade, because you should liue by it: but you marked not the Preacher when he taught you religion, because you doe not liue by it.

Come now to the danger by hearing amisse, Christ saith, *Take heed how you heare*: In the fourth Chapter of *Deuteronomie* it is said, *Take heed how ye forget that which yee heare*. This *Take heed*, alwaies goeth before some danger: therefore as *Paul* saith, that men receive the Sacrament to their saluation, or to their damnation, *1. Cor. 11.* so Christ saith, that men heare the word to their saluation, or to their damnation, *The word which I haue spoken shal iudge you in the latter day, Ioh. 12.* It is called *the fauour of life*, because it saueth: and it is called *the fauour of death*, *1 Cor. 2. 16.* because it condemneth. An euill eye ingendreth lust; and an euill tongue ingendreth strife: but an euill eare maketh an Hereticke, and a Scismaticke, and an Idolater. This carelesse hearing made God take away his word from the Iewes: Therefore you may heare the word so, as it may be taken from you, as the talent was from him that hid it: for God will not leaue his

Matth. 23.

pearles with swine; but as he saith, *What hast thou to doe to take my words in thy mouth, seeing thou hatest to be reformed?* so hee will say, *What hast thou to doe to take my word in thy care, seeing thou hatest to be reformed?* If any of you goe away no better than you came, you are not like hearers, but like cyphers, which supply a place, but signifie nothing: so you take a roome, but learne nothing: and they which are cyphers in the house of God, shall bee cyphers in the kingdome of God. Therefore if thou haue an euill eye, and an euill tongue, and an euill hand, and an euill foot, yet haue not an euill care too; for then all is euill, because the care must teach all: if the care hearken to euill, then the heart must learne euill. Therefore an euill care is compared to a bad Porter, which lets in euery one in a gay coat, though hee bee neuer so bad; and keepe out him that goes bare, though hee bee neuer so good: so an euill care lets all that is euill enter into the heart, but all that is good it shuts the doore against, lest it should set the spirit and the flesh at variance. Oh, if the Adder had not stopped his care, how long since had hee bene charmed! But the shortest time in Gods seruice, is the longest time in all the day. The beasts came to the Arke to saue themselves; and men will not come to the Church to saue themselves. *It is too farre*, saith *Ieroboam*: but it were not too farre if *Ieroboam* were not vnwilling: One thing is necessary, and all vnneccessaries are preferred before it. The greatest treasure in the world is most despised, the *Starre* which should leade vs to Christ, the *Ladder* which should mount vs to heauen, the *Water* that should cleanse our leprosie, the *Manna* that should refresh our hunger, and the *Booke* that we should meditate on day and night, lyeth in our windowes, no man readeth it, no man regardeth it; the loue of God, and the loue of knowledge, and the loue of saluation is so cold, that wee will not reade ouer one booke for it, for all wee spend so many idle times while wee liue. If *Samuel* had thought that God had spoken to him, hee would not haue slept; but because hee thought it was not God, but *El*, therefore hee slept; so, because you remember not that it is God which speakes, therefore you marke not. But if you remember Christs saying, *He which heareth you, heareth me, and he which despiseth you, despiseth me*, you would heare the voice

Note.
Luke 10.

Note.

Psal. 1. 2.

of the Preacher, as you would heare the voyce of God. Surely (beloved) wee know no other way to saue you nor your selues: if we did, how wretched were wee to keepe it from you, which haue no other calling, but to shew you the way of saluation? If this bee the way and no other, if this bee shewed you and no other, and yet you will not take it, but chuse another; then are you not condemned by any other, but you condemne your selues. He which will not heare, is worse than *Herod*: for as bad as hee was, yet it is said of him, that hee heard *Iohn*. Nay, euen those whom our Sauour Christ in the Parable before this Text, compareth to the barren, the stony, and the thornie ground, were all hearers: and therefore hee which will not heare, is worse than any ground. It is said of *Saul*, that though he were haunted with an euill spirit, yet when he heard *Dauid* play vpon the Harpe, the euill spirit departed from him: so they which heare, haue some ease of their sinnes, some peace of conscience, some intermission of their feare, as *Saul* had when hee heard the Harpe; but they which will not heare, haue no intermission of their feare, nor of their grieffe, nor of their sinnes, because the euill spirit neuer departeth from them. Therefore as all the beasts tremble when the Lion roareth, so let all men hearken when GOD teacheth.

The end of the first Sermon.

THE SECOND SERMON.

IN the end hereof is proued that none should preach without due meditation: which is a common presumption in these dayes, and makes the Word and Ministerie despised.

Now it remaineth that I should teach you so to heare, that you may remember that which is said, and learn more by one Sermon than you reape by tenne. Christ calleth none vnto him but them which hunger and thirst: as if none were fit to heare the Word, but they which hunger after it, and bring a

Stomacke with them. It is written of the Hart, that when he liſteth vp his eares, hee is quicke of hearing, and heareth every noiſe : but when he layeth downe his eares, he is deafe, and heareth nothing : So it is, when you mark, and when you mark not. They which are quicke of hearing, are ſure of remembrance; but they which are dull of hearing, are ſhort in keeping : therefore, before I teach you how to heare, giue mee leave to ſay againe as my text ſaith; *Take heed how yee heare* : that both our labours be not loſt.

Note.

Mark. 10.

Prov. 16. 27.

As there be two ſpirits, ſo there be two doctrines, two wiſdomes, and two counſels. In 1. *Timoth.* 4. 1. there is a doctrine of diuels : if you heare that doctrine, you hearken to the Deuill, as *Saul* did to a Witch. In the fifteenth of *Mathew*, there is a doctrine of men, which Chriſt called *Leauen* : if you hearken to that, you ſhall erre like men; becauſe the blinde leade the blinde. In *Genefis* 3. there is a counſell of the Serpent : if you hearken to that, you ſhall periſh like *Eue*. In the 2. of *Samuel* 18. there is a wiſdome of *Achitophel* : if you hearken to that, you ſhall ſpeed like *Absolon*. Of all theſe *Salomon* ſaith, *Hearken up more to the words which make thee erre*. But there is another doctrine, *Acts* 12. 1 2. which is called, *The doctrine of the Lord* : of this it is ſaid, *Luke* 8. *whoſoener hath an eare to heare, let him heare*.

Al. 3.

Now to ſhew you how you ſhould heare ; when *Peter* and *John* would make the Cripple attentiu, they ſaid vnto him, *Looke vpon vs* ; ſo, many to ſharpen their attention, deſire to ſtand before the Preacher, that they may looke him in the face. By this little helpe *Peter* ſheweth, that wee had need to vie many helps to make vs heare well. In the thirteenth Chapter, and fifteenth verſe of the Prophecie of *Jeremie*, when the Lord ſpeaketh, it is ſaid ; *Heare and giue eare* : as though we ſhould heare, and more then heare. This *more then heare*, iſto marke and vnderſtand, and remember, and belecue, and follow that which we heare : like the Iewes which ſaid, *All which thou ſpeakeſt from the Lord, we will doe it*, *Exod.* 24. So, all that which wee ſpeake vnto you from the Lord, you ſhould doe it : Therefore all the Commandements but the laſt, are commandements of doing. And *Salomon* in the twelfth Chapter of *Eccleſi-*

Ecclesiastes, and thirteenth verse, concludes his doctrine with this, which he called the summe of all: *Feare the Lord; and keepe his Commandements.*

In the 3. Chapter of *Exodus*, and the 5. verse, God teacheth vs how to heare, when he speaketh to *Moses*, and bids him put off his shoes: so we should put off our lusts, and our thoughts, and our cares, and our fancies, and all our businesse, when God speakes: for he which thinkes or doth any thing else, when hee should doe that which is better, though it bee good which hee doth, yet he doth sinne in doing it. In the tenth of the *Revelation*, an Angell teacheth vs how to heare, when hee willed *John* to eat the booke: shewing that wee should hunger after the word, and digest it into euery part as wee digest meate.

Paternes of
hearing well.

In *Matthew* 15. Christ teacheth vs how to heare, when hee saith, *Heare and vnderstand.* And againe, in *Marke* 4. when he saith, *Take heed what you heare.* And *Esay* teacheth you how to heare, when he saith; *Heare for afterwards:* shewing that more doe heare for the present, than for afterward, because they forget it againe, and after a while are neuer the better. In 1. *Cor.* 6. 1. *Paul* teacheth vs how to heare, when he saith, *Receive not the grace of God in vaine:* shewing that many heare comfort, and are not comforted; many heare instruction, and are not instructed. *Iames* teacheth vs how to heare, Chap. 1. 22. when he saith; *Be not hearers only, but doers:* shewing that you should doe as you heare, as you would haue vs to doe as wee teach. In the 10. of *Luke*, *Mary* teacheth vs how to heare, when she leaues all to sit at Christs feet and marke his doctrine: shewing that we should not say like the churlish guests, we haue other businesse: but that this our businesse, as Christ answered his parents, *I must goe about my Fathers businesse.*

Isay 42. 23.

Matth. 22.

In *Luke* 2. the Virgin teacheth vs how to heare; when shee heard the sayings of *Anna*, and *Simeon*, and Christ; it is said, that shee pondered them, and layd them up in her heart: shewing that our eares should bee but messengers to the heart: for our treasure should be where the heart is, as the heart is where the treasure is. In the 17. of the *Acts*, the men of Berea teach vs how to heare, when they went home and searched the Scriptures, so soone as they had heard *Paul* preach, to see whether

Moses

Moses and the Prophets did teach the same, shewing, that the Word is our Touchstone to trie the doctrines.

In the 8. of *Luke*, all the Disciples teach vs how to *heare* when they noted Christs parable, and repeated it againe vnto him to know the meaning: shewing that wee should not onely heare, and the Preacher onely preach: but if you doubt of any thing, you should inquire, and they should instruct you againe.

In the 3. of *Luke*, the Souldiers and the Harlots, and the Publicanes teach vs how to heare, when they come to inquire, and aske, *Master what shall wee doe?* shewing that wee should come to heare something which may incourage vs to this vertue, or arme vs against that vice, that wee goe from hearing to doing, as *John* taught them; all these are glasses in the Scripture for the hearer to addresse himselfe by, before hee come to the Sermon.

Beside these, other things doe teach vs too. As *Salomon* saith, *Goe to the Pismire, and learne to labour*: so Christ in the beginning of this Chapter, sends vs to the Husbandman to learne to heare. As hee prepareth the ground before hee sowerth his seed, lest his seed should bee lost: so wee should prepare our hearts before wee heare, lest Gods seed bee lost. In the tenth of *John*, he sends vs to the Sheepe: as they know the voice of their shepherd, and will not heare a stranger; so wee should know the voyce of Christ from the voyce of Popes, or Doctors, or Councels, or Traditions, lest we goe like *Samuel*, from God to *Eli*. When you haue been in the sheep-folds, goe to the woods, and learne of the Birds; for they will listen to him which teacheth them to sing, that they may learne to sing the same note after him; so we should learne to sing the tune of the Spirit: for they which heare the Word aright, learne to speake euen as the Word speaketh.

Beside these Schoolemasters, we haue other teachers too: all the titles which are giuen to the Word, doe teach vs how we should heare the Word. The Apostle calls their writings, *Epistles*; *The Epistle to the Romanes*, *The Epistle to the Corinthians*, &c. shewing that the Word is like an Epistle sent from God to man, wherein he writes his minde familiarly vnto vs, and therefore we should read it, heare it, marke it, and scanne it, as we would

scanne

scanne a letter which comes from some of our familiar and deare friends.

In *Marke 14.* the Gospell of Christ is called his Testament or Will, shewing that our Legacies are written in it and that wee should heare it, and marke it, and plic it, till wee bee as cunning in Gods will, as we are in our fathers will. In the first Epistle of *Saint Paul to Timothy*, the sixth Chapter, the Word is called a charge; and in the second to *Timothy*, the fourth Chapter, God is called a *Judge*, shewing that wee should heare the Word of God, as we hearken to a Judge, when hee giues a charge, or pronounceth a sentence: for euery sentence in this booke is a charge to the King, or the Counsellor, or the Lawyer, or the Preacher, or one, or other; let euery one heare his charge.

In the fifth Chapter of the Epistle to the *Hebrewes*, vers. 14. the Word is called *meat*, shewing that we should desire and hunger to heare it. And as the stomacke sends the strength of the meat into euery member of the body: so wee should send to the eye, that which is spoken to the eye: and to the eare, that which is spoken to the eare: and to the tongue, that which is spoken to the tongue: and to the hand that which is spoken to the hand. If thou heare comfort, apply that to feare; If thou heare a promise, apply that to thy distrust. If thou heare a threatening, apply that to thy presumption, and fill vp the gap still where the Deuill entreth.

In the Parable before my Text, the Word is compared to seed, the Preachers to sowers, and the hearers to the ground; shewing that yee come hither to be watered and dressed, and manured: therefore if Gods seed bee sown, and the Devils fruit come vp, you are like the Iewes which brought Christ vinegar when hee thirsted for wine.

As the little birds pirke vp their heads when their damme comes with meat, and prepare their beakes to take it, struing who shall catch most (now this lookes to bee serued, and now that lookes for a bit, so euery mouth is open till it bee filled:) so you are here like birds, and we the damme, and the Word the food; therefore you must prepare a mouth to take it. They which are hungry will strue for the bread which is cast amongst them, and thinke this is spoken to mee, this is spoken

A good Simile.

to me, I haue need of this, and I haue need of this: *comfort*, go thou to my feare; *promise*, go thou to my distrust; *threatning*, go thou to my securitie, and the Word shall bee like a perfume, which hath odour for every one.

Note.

These are good remembrances for all hearers, to thinke that the Word is an epistle from God vnto them; that it is the Will wherein their Legacies are written; that it is a charge from the Iudge of life and death; that it is the meat whereby they live; that it is the seed, which if it grow they are fruitfull, if it grow not they haue no fruit: but these are generall matters, my desire is to teach you a compendious way of hearing, which you haue not heard before; that as the Word is called a *briefe Word*, so you may learne it briefly: for it is not gainefull vnto vs, as it is to Lawyers, Physicians, and Chirurgions, to keepe you long in hand; but to heale you, and dispatch you quickly, as Christ healed the Lepers.

This age hath deuised diuers methods to learne many things in shorter time then they were learned of old: A man may spend seuen yeares in learning to write, and hee may meete with a Scribe which will teach him as much in a moneth. A prentise may spend nine yeares in learning a trade, and some master (if hee were disposed) would teach him as much in a twelue moneth. A man may fetch such a compasse, that he may be a whole moneth in going to Barwicke, and another which knoweth the way will go it in lesse than a weeke: so to euery thing there is a further way, and a neerer way, and so there is to knowledge. You doe not remember the hundreth part of that which you haue heard, and to morrow you will not remember the tenth note which you heare this day. It may bee that some will remember more: and why not thou as well as he? because one useth an helpe of his memorie, which the other useth not. If you will vse his policie, you shall remember as well as hee: for let him neglect his helpe, and the best memory heere shall not carry away halfe which he marketh now, vntill it bee night. When the woman of Samaria heard Christ speake of a water, *of which he that drinketh shall thirst no more*; Oh (saith she) *give me of that water*: so, now you heare of such a way, you would faine know it: but will you vse it? I wish that I were such a messenger.

that

that I could compell you vnto it : for truly vntill you vse it, you shall neuer learne faster than you doe. Now I thinke you haue a desire to heare it, I will shew it vnto you : first, in mine opinion two things out of euery Sermon are specially to be noted ; that which thou didest not know before, and that which speaketh to thine owne sinne : for so thou shalt increase thy knowledge, and lessen thy vices, *Math. 22.*

Now if thou wouldest remember both these a yeare hence as fresh as now, this is the best policie that euery thou shalt learne, to put them presently in practice : that is, to send them abroad to all the parts of thy soule and members of thy body, and reforme thy selfe seembably to them, and thou shalt neuer forget them, for thy practice remembreth them. But before this you must vse another helpe, that is, record euery note in thy minde as the Preacher goeth : and after, before thou doest eat, or drinke, or talke, or doe any thing else, repeat all to thy selfe. I doe know some in the Vniuersity, which did neuer heare good Sermon, but as soone as they were gone they rehearsed it thus, and learned more by this (as they said) than by their reading and study : for recording that which they had heard when it was fresh, they could remember all, and hereby got a better facilitie, in preaching, than they could learne in bookes. The like profit I remember I gained when I was a scholler by the like practice.

The Philosophers and Orators that haue written such volumes, haue left in their writings, that this was the keeper of their learning, like the bag which beareth the treasures. Therefore I may say with Christ, that the wicked are wiser than Christians : for the Orators and Philosophers vsed this helpe in hearing of earthly things, and wee will not vse it in hearing of heavenly things. The onely cause why you forget so fast as you heare, and of all the Sermons which you haue heard, haue scarce the substance of one in your hearts, to comfort or counsell you when you haue need, is because you went from Sermon to dinner, and neuer thought any more of the matter : as though it were enough to heare, like sieues, which hold water no longer than they are in a river.

What a shame is this to remember euery clause in your lease, and euery point in your fathers will : nay, to remember *Note this well.*

an

Luke 2.

Luke 1.
Mat. 17.Gen. 37. 11.
Note.

1. Tim. 3. 7.

Esay 36.

1. King. 16. 34.

Of negligent
preaching.

2. Tim. 4. 13.

an old tale so long as you live, though it bee long since you heard it, and the lessons which ye heare now, will be gone with in this houre, that you may aske, what hath stollen my Sermon from me? Therefore that you may not heare vs in vaine, as you haue heard others, my exhortation to you is, to record when you are gone, that which you haue heard. If I could teach you a better way, I would : but Christs Disciples vsed this way when their thoughts ranne vpon this speech, and made them come againe to him to aske the meaning : the Virgin his Mother vsed this way when shee pondered his sayings, and laid them vp in her heart : the good hearers of Bercea vsed this way, when they carried *Pauls* Sermon home with them, that they might examine it by the Scripture. This difference is noted betweene *Iacob* and his sonnes, when *Ioseph* vttered his dreame, his brethren gaue no regard to it : but it is said that Father *Iacob* noted the saying. Therefore this must needs be an excellent way. For if *Ioseph* and *Mary*, and Christs Disciples should speake vnto you as I doe, and shew you a way to *heare*, they would shew you the same way that they vsed themselves. You cannot tell how much it will profit you vntill you practise it ; doe but trie it one moneth, and if you loue knowledge, I am sure you will vse it while you live : but if you will not vse it for all that can be said, truly you shall be like the old women which *S. Paul* speakes of, which were *alwayes learning, and neuer the wiser*.

This is our first lesson vnto you, *Take heed how you heare* : I may say now, take heed how you reade too. For there are bookes abroad like *Ismaels* scoffes, like *Rabshakehs* his railings, like the songs which were made against *Dauid*, which may write for the title of their bookes, *Fooles in print*. If *Hiel* had not built Iericho againe, these might be fit worke men for such a frame.

If you must *Take heed how you heare*, then we must take heed *how we preach* : for you heare that which we preach. Therefore *Paul* putteth none among the number of Preachers, but they which *cut the word aright* : that is, in right words, in right sense, and in right method : and because none can doe this without studie and meditation, therefore hee teacheth *Timothie* to *give attendance to doctrine* : that is, to make a studie and labour of

it: for as Saint Peter saith, that in Pauls Epistles there be many things hard to vnderstand: so in Peters Epistles, and Iohns Epistles, and Iames Epistle, there bee many things too, which David before called, *The wonders of the Law*, and Paul calleth *The mysterie of saluation*; and Christ calleth, *A treasure hid in the ground*. Therefore Salomon confesseth, that hee studied for his doctrines, *Ecclesiastes* 12. vers. 10. Although he was the wisest and learnedst man that euer was, yet he thought, that without studie he could not doe so much good. Daniel was a Prophet, and yet he desired respite to interpret *Nebuchadnezars* dreame. Is the Scripture lighter than a dreame, that wee should interpret it without meditation? It seemes then that Salomon and Daniel would not count them Sermons, which come forth like vntimely births, from vncircumcised lips, and vnwashed hands, as though they had the spirit of commandement. Wheat is good, but they which sell the refuse thereof, are reprov'd: *Amos* 8. 6. So preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vaine, and the other takes the word of God in vaine. As euery sound is not musicke, so euery Sermon is not preaching, but worse than if hee should read an Homile. For if Iames would haue vs consider what we aske before we come to pray, much more should we consider before wee come to preach; for it is harder to speake Gods word, than to speake to God: yet there are Preachers risen lately vp, which shroud euery absurd Sermon vnder the name of the simple kinde of teaching, like the Popish Priests, which made ignorance the mother of deuotion: but indeed to preach simply, is not to preach vlearnedly nor confusedly; but plainly, and perspicuously, that the simplest which doth heare, may vnderstand what is taught, as if he did heare his name.

But if you will know why many Preachers preach so barely, loosely, and simply, it is your owne simplicity which makes them thinke that if they goe on and say something, all is one, and no fault will bee found; because you are not able to iudge in or out: and so because they *give no attendance to Doctrine*, as Paul teacheth them, it is almost come to passe, that in a whole Sermon, the hearer cannot picke out one note more than hee could gather himselfe: and many loath preaching, as the Iewes abhorred

2. Pet. 3. 16.

Psal. 119.

Ephes. 3.

Dan. 6. 16.

Note ye Preachers.

Note.

Bad Hearers
make bad
Preachers.

Note ye
Preachers.

abhorred the Sacrifice for the flubbering Priests, which cared not what they offered : and the greater sort imagine that there is no more wisdom in the Word of God, than their teachers shew out of it. What a shame is this, that the Preachers should make preaching bee despised ? In the 48. of *Jeremiah*, there is a curse vpon them which doe the businesse of the Lord negligently: if this curse doe not touch them which doe the chiefest businesse of the Lord negligently, it cannot take hold of any other. Therefore let every Preacher first see how his notes doe moue himselfe, and then hee shall haue comfort to deliuer them to other, like an experienced medicine, which himselfe hath proued.

Thus much of preaching : now to you which *heare*. Think that you are gathering Manna, and that it is God which speaks vnto you, and that you shall giue account for every lesson which you *heare* : and therefore record like *Mary* when you are gone, and the seed which we sow, shall grow faster than the seed which you sow.

FINIS.

THE HEAVENLY THIRST.

Luke 8. verse 18.

Whofoener hath, to him shall be giuen: and whofoener hath not, from him shall be taken, euen that which it seemeth that he hath.



He next Words before are, *Take heed how you heare* : the reason followes : to make vs take heed how wee heare, he saith, *Whofoener hath &c.* This sentence hath two hands (as it were;) one giueth, and the other taketh : therefore one calleth it a comfortable saying, and a dreadfull saying : for it blesteth some, and curseth other; like *Moses* which saved the Israelites, and slew the Egyptians. *Whofoener hath, to him shall be giuen* : there goeth the blessing : *Whofoener hath not, from him shall be taken* : there runneth the curse. Thus looking backe to the words before, viz. *Take heed how you heare*; this

Doctrin

Doctrine commeth vnto vs : That he which taketh heed how he beareth, sprouteth and flourisheth like a twigge which hath life in it, till it come to a tree : but he which taketh no heed how he beareth, fadeth and withereth like a stocke which is dead, vntill he hath not onely lost the gifts which hee had, but till the Spirit doe leaue him too, and hee seeme as naked to men, as *Adam* did to God. The like sentence is in the 21. of Saint *Matthew*, where it is said, *The Kingdome of heauen shall be taken from you, and shall bee giuen to a Nation which will bring forth the fruits thereof*: there is a taking from them which bring no fruits, and a giuing to them which bring fruits. The like is in the 21. of the *Reuelation*, where it is said, *Let him which is iust, be iust still, and let him which is filthy, be filthy still*: whereby it is meant, that the iust shall be more iust, and the filthy shall be more filthy. The like is in the fifteenth of *Iohn*, verse 2. where it is said ; *Every branch which bringeth no fruit, he taketh away : but every branch which bringeth forth fruit, hee purgeth, that it may bring forth more fruit*. The like is in the five and twentieth of *Matthew*, where this sentence is repeated againe after the parable of the Talents : as to one seruant were committed five Talents, and to another two, and to another one, to increase and multiply ; and he which vsed his Talent, doubled it ; and hee which hid his Talent, lost it : euen so to every man God hath giuen some gift, of iudgement, of tongues, or interpretation, or counsell to imploy and doe good ; and hee which vseth that gift which God hath giuen him to the profit of others, and Gods glory, shall receive more gifts of God, as the seruant which vsed two Talents, receiued two more : but hee which vseth it not, but abuseth it, as many doe, that gift which hee hath, shall bee taken from him, as the odde Talent was from the seruant which had but one : shewing, that one gift is too much for the wicked, and therefore it shall not stay with him. One would thinke it should bee said, Whosoever hath not, to him shall bee giuen : and whosoever hath, from him shall bee taken : for God bid- deth vs giue to them which want. But this is contrary : for he taketh from them which want, and giueth to them which haue. It is said, that our thoughts are not like Gods thoughts : and so our gifts are not like Gods gifts : for he giueth spirituall things,

and wee giue temporall things. Temporall things are to bee giuen to them which haue not, but spirituall things to them which haue. Therefore Christ calleth none to receiue his Word, and Spirit, and grace, but them which hunger and thirst, which is the first possession of heauen. When it is said, *It shall be giuen*: God sheweth himselfe rich and bountifull, because hee giueth to them which haue: that is, hee giueth after he hath giuen: for *What hath any that hee hath not receiued?* Therefore none can say as *Esaue* said to *Isaac*? *Hast thou but one blessing, my father?* For hee blesteth when hee hath blessed, as a spring runneth when it hath runne. First, marke the growth of Gods gifts in them which vse them, how hee watereth his seed like a Gardener, vntill it spring in the earth: and after, hee watereth it againe, vntill it spring aboue the earth: and after he watereth it againe, vntill it bring forth fruit vpon the earth: therefore God is called, *The Lord of the harvest*; because the seed, and the blade, and the eare, and the corne, and all doe come from him. After, you shall see the want and the eclipse of their gifts which vse them nor, how their learning, and knowledge, and iudgement doth betray them, as strength went from *Sampson* when hee had lost his haire: till at last they may say like *Zidkijah*, *When did the Spirit depart from me?* When did loue depart from me? When did knowlege depart from me? When did my Zeale depart from me?

Matth. 9. 18.

1. King. 22.

The first part of this sentence is like the gratulation to him which vsed his Talent, in the 25. of *Matth.* *Good and faithful seruants, I will make thee Lord ouer much.*

The second part is like the Obiurgation to him which hid his Talent, *Naughtie and slothfull seruant, take his Talent from him.* So God beginneth here to separate betweene the sheepe and the goates. *Iacob* shall not bee cursed, because *Esaue* is cursed: neither shall *Esaue* be blessed, because *Iacob* is blessed; but the Lord knoweth who are his, and who are not: and therefore hee saith, *Whosoener hath*, and *Whosoener hath not*: as though hee knew them all, whosoener they be.

This Scripture was performed before it was written. For when *Adam* serued God, God serued him; hee consulted for a Mansion for him; hee consulted for meat for him: hee consulted

red for a companion for him : vntill *Adam* rebelled against God, we reade of nothing that God did, but his workes for *Adam* six daies together ; as though hee had bene hired to labour for him. But when hee left his innocencie, then God began to take againe that which he had giuen : he lost his wisdom, he lost his quietnesse, hee lost his liberty, hee lost his glory, hee lost his dwelling, like the man which fell among thornes. Thus while *Adam* had righteousnesse, it might bee said of him : *Who seuer bath, to him shall be giuen.* And when he had not righteousness, it might be said of him too : *From him which bath not, shall be taken.* God is called a *Father*, because he is like a father, which taketh a pleasure to see his sonne thrive, and griueth to see him an vnchrist. First, hee giueth vs a stocke, to proue our husbandrie : and then if wee thrive with that, hee doth adde more vnto it, now a little, and then a little, vntill at last the inheritance come too. As they which trie a vessell, first put water into it, to see whether it will hold water, then they commit wine into it : so, first, God giueth vs one grace ; if wee vse that well, then hee giueth another, and another, and another ; according to that, *Hee which is found faithfull in a little, shall be made Lord ouer much.* My Father (saith Christ) is an Husbandman : John 15. shewing that as wee dresse the ground, that it may bring forth fruit : so God dresseth vs, that wee may bring forth fruit. All cometh not at once : but as the body groweth, so the Spirit groweth : first, good thoughts, and then good speeches, and then good works : as the blade followeth the seed, and the eare the blade, and the corne the eare. Looke how in our first generation onething comes after another : so it is in our second generation : As the childe springeth in the mothers wombe, from a gelly vnto milke, and from milke to bloud, and from bloud to flesh, and theee knoweth not how it groweth, till it come forth : so the Spirit groweth in vs : and we see not how it groweth, but that it is growne. Faith calleth to loue, and loue calleth to obedience, and obedience calleth to constancie, and one grace is the foundation of another. Therefore Paul saith, *Whom hee predestinated, them he called : whom hee called, them he iustificed, and whom he iustificed, them hee glorified :* Thus as the rich easily grow richer : so the good easily

easily grow better: hee which hath power to aske, hath power to receiue; for it is said, *Aske, and ye shall receiue*: he which hath power to seeke, hath power to finde; for it is said, *Seeke, and ye shall finde*: hee which hath power to knocke, hath power to enter; for it is said, *Knocke, and it shall be opened vnto you*. As Gods riches are infinite, so hee is neuer wearie of giuing: when a man serueth God, at last it cometh to this, that God delighteth (as it were) to doe him good; as it is said, *Ier. 32. and Mich. 7. I will delight to doe them good.*

1. King. 2. 20.

Now when it cometh to this passe, that God hath a delight to do a man good; then *aske what thou wilt* (saith Salomon to his mother) *and I will not say thee nay*: so aske what thou wilt, and God will not say thee nay. He which hath the Sonne, may haue the Father; hee that hath the *Wedding garment*, may haue the wedding feast; hee which hath the spirit of *Elisha*, may haue the spirit of *Elijah*; he which cometh vnto Christ, may make Christ come vnto him: as when the sonne came toward the father, the father met him in the way; shewing that God is as ready to giue, as we to aske. When *Dauid* did well, *Nathan* said vnto him, *The Lord hath giuen thee this, and this, and this*: and if that had not bene enough, he would haue giuen thee such and such things: shewing vs, that the cause why wee haue not such and such things, is, for that we are not thankfull for the se and these things. When the Eunuch beleued, he said, *What letteth me to be baptized*? So when thou beleuest, thou maist say, *What letteth me to be loued*? what letteth me to be blessed? what letteth mee to be saued? and as *Philip* said, *Nothing*: so Christ saith, *Nothing*, but *Bee it vnto thee as thou beleuest*. From that day, righteousness standeth ouer their heads, as the Sunne did ouer *Ioshua*; and they renew their vertues, as the Eagle reneweth her youth. Therefore when *Isaac* had said, *Iacob haue I blessed*: he addeth, *and he shall be blessed*: as if hee should say, He beginneth to be blessed now, but hee shall be more blessed: so they which are blessed of God, shall be more blessed; rising and rising like the Sunne, vntill it come to the height.

Act. 8.

When God had begun to blesse, he saith as he said to *Abraham*, *What shall I hide from him? what shall I keepe from him?* Although one of his gifts did bind him to giue another: therefore

fore

felt his mercies are called *everlasting mercies*, because when
 they begin, they have no end. So soone as hee had moued *Salomon*
 to pray for *Wisdome*, hee gaue him *Wisdome*: so soone
 as hee had moued *Abraham* to goe from his countrey, he began
 to guide him: so soone as hee had moued *Godolus* to fight, hee
 began to strengthen him. Gods mercies are resembled to
 raine, first it raines small drops, and after fall great drops, and
 the small are signes of the great. First, you see *Elisha* with a single
 spirit, and after you see him with a double spirit: first you see
Paul sitting at *Gamaeliels* feet, and afterward you see him prea-
 ching in *Athens* chaire: first you see *Timothies* student, and af-
 ter you see him an *Euangelist*: first you see *Cornelius* praying,
 and after you see *Peter* instructing: first you see *David* repen-
 ting, and after you see *Nathan* comforting: first you see the
 Disciples worshipping, after you see the holy Ghost descen-
 ding: first you see the wisemen seeking Christ, and after you
 see them together with Christ: first you see the Sonne coming
 toward the Father, and after you see the Father coming to-
 ward the Sonne: first you see the Eunuch reading, and after you
 see him vnderstanding, and after you see him beleeuing, and af-
 ter you see him baptized. Most notable is the example of *Nathaniel*,
 so soone as hee beleued, Christ remembered this prom-
 ise and said, *Belouest thou for this, thou shalt see greater things*
than these? so hee gaue more to him which had some. That
 which he said to *Nathaniel*, he saith to all which are like *Nathaniel*,
 beleuest thou this Sermon, thou shalt heare other Sermons
 than this? repentest thou for this example, thou shalt see other
 examples than this? louest thou for one benefite, thou shalt re-
 ceiuemoe benefites than one? honourest thou God for his gifts
 vpon others, thou shalt feele his gifts vpon thy selfe? for, *Hee*
which keepeth Israel doth not sleepe, but watch. What doth hee
 watch? He watcheth who seeketh for comfort, and who looketh
 for *Wisdome*, and who prayeth for faith, and who increaseth
 for patience, that he may giue abundantly to him which desireth
 fruenly.

If hee see one pray like *Cornelius*, hee sendeth another to
 strengthen him like *Peter*: if he see one studie like the Eunuch,
 hee sendeth another to instruct him like *Philip*: if hee see one

1, Sam. 3.

mourne like *David*, hee sendeth another to comfort him like *Nathan* : if hee see one willing like *Esay*, he sendeth another to enable him like the Seraphin : if he see one that thinketh well, hee teacheth him to speake well : if hee see one that speakech well, hee teacheth him to doe well : if see one doe well, hee teacheth him to continue well : if he see one meeke like *Moses*, hee maketh him wise like *Salomon* : if hee see one wise like *Salomon*, he maketh him righteous like *Abraham* : if hee see one righteous like *Abraham*, he maketh him patient like *Iob* : if hee see one patient like *Iob*, he maketh him penitent like *Peter* : if hee see one loue one vertue, he maketh him loue another vertue : if hee see one hate one vice, he maketh him hate another vice : if hee see one like one Sermon, he maketh him like another Sermon : when hee hath him in his schoole, and he cometh once to this, to say like *Sauuel*, *Speake Lord, for thy seruants heareth*, then hee taketh him vp to the mount like *Moses*, and openeth his heart vnto him, teaching him a way to make vse of all that he seeth, and of all that he heareth, and of all that he readeth, and of all that hee feeleth. Thus when God hath strained and fined him, hee is apt to euerie good worke, and takes all occasions to doe them. If he but see one pray, his heart burneth to pray too : if he see one reading, hee hath a minde to read too : if he see one meditating, hee hath a zeale to meditate too : if hee see one sorrowing, he hath a desire to sorrow too : like the Disciples, which when they heard *Peter* say, wee goe a fishing, they said, we will goe a fishing too. After this, euery benefite maketh him thankfull, euery instruction maketh him fearefull, and he is neuer well, but when he is walking with God like *Enoch*, or when Christ is speaking to him, or when hee is speaking to Christ : for when God meeteth with his children, like a nurse, hee emptieth himselfe of his milke, according to this text which we now handle, *To him which hath shall be given.*

Thus when you vse those gifts well which you haue, the Lord will come vnto you, and say that your heart may heare him, *Good seruant and faithfull, I will make thee Lord over much* : thy seed shall become a tree, thy spirit shall bee doubled. First, thou shalt haue a loue to heare, reade and meditate ; after thou shalt haue a little knowledge to iudge and speake of Gods Word,

of

of the spirit, and of doctrines: then thou shalt ascend to faith, which will bring thee vnto peace of conscience: then thou shalt meet with good bookes, and God will send thee Teachers to instruct thee, and incourage thee, like the Angels which came to Christ when hee hungred. Thus a Traveller passeth from towne vnto towne, vntill hee come to his Inne: so a Christian passeth from vertue to vertue, vntill he come to heaven: which is the iourney that euery man must endeouour to goe till death.

It followeth: *And whosoever hath not, from him shall be taken, even that which it seemeth that he hath.*

As the Lord saith to his faithfull seruant, *Thou shalt be Ruler over much*: so he saith of his sloathfull seruant, *Take his Talent from him*. Here is one like *Jacob* whom God loueth, *to him* (he saith) *shall be giuen*: here is another like *Esau* whom God hateth, *from him* (he saith) *shall be taken*: so one may say like *Iob*, *The Lord hath giuen*: and the other may say like *Iob*, *The Lord hath taken*. But from whom doth he take? *From him which hath not*. And to whom doth hee giue? *To him which hath*. In this God seemeth not to deale his gifts charitably: for hee should giue to them which want. *Ioseph* marvelled to see *Jacob* lay his left hand vpon *Manasses*, and his right hand vpon *Ephraim*, as though the younger should bee more blessed than the elder. *Isaac* marvelled to see *Samuel* chuse the least of his sonnes before the tallest, as though the vnfittest were the fittest: so it is maruell that he which comandeth vs to giue vnto them which want, should take from them which want, and giue to them which haue. *Isaac* would not haue blessed *Jacob* but *Esau*, but God would haue him blesse *Jacob* and not *Esau*: *Ioseph* would that *Manasseh* should haue more than *Ephraim*, but God would that *Ephraim* should haue more than *Manasseh*. As God loueth not as man loueth, so he giueth not as man giueth. Why should *Abraham* haue three Angels, and *Lot* but two, and *Balaam* but one, and *Balaac* none? Why should not *Philip* goe vp the mount, as well as *James*? Why should not *Aaron* behold God as well as *Moses*? Why should not *Moses* goe to Canaan, as well as *Caleb*?

According to our loue is Gods loue, and according to our hatred

Gen. 49. 4.

John 1. 16.

2. Chro. 24.

hated is Gods hated. *Ruben* should haue had as good a blessing as *Judah*, but when *Jacob* blessed him (*Gen. 29. verse 22.*) he remembered his sinne with *Bilhah*, and therefore curbed his blessing: for when he blessed him, he said, *Thou shalt not be excellent*: as if hee should say, *Ruben* thou shalt haue something, but thou shalt not haue so much as thou shouldst haue had, because of thy uncleansse with *Bilhah*. So *Moses* should haue gone to *Canaan* as well as *Caleb*: but God remembered his murmuring at the waters of bitternesse, And when he desired to go vnto it, God would not heare him, but let him see it from an hill, and so hee died. So the third seruant should haue receiued as many Talents as his fellowes: but the Lord remembered how hee hid the Talent which he had, and therefore would giue him no more, lest hee should hide them too: so wee should haue more vnderstanding, more iudgement and more knowledge, but God seeth what wee doe with this, and therefore stayeth his hand lest wee should abuse any more. This is *S. Johns* meaning when he saith, *God giveth grace for grace*: that is, where he findes one grace, there hee giueth another. This is *S. Pauls* meaning, *Rom. 1.* where he saith, *The righteousness of God is revealed from faith to faith*: signifying that they which haue faith shall haue more faith. Therefore this is the fearefullest signe, that wee haue no faith nor grace, if God doe not increase our faith and his graces in vs: for to him which hath shall bee giuen. Therefore if we had faith, wee should haue loue: if we had loue, wee should haue knowledge: if we had knowledge, we should haue zeale: if wee had zeale, wee should haue holinesse: As hee which hath broken one commandement, is made guilty of all: so hee which hath one vertue, is made partaker of all. It is said to loue as *Isaiah* did, *Isaiah* prospered and did well, because *Isaiah* instructed and guided him: but when *Isaiah* died, *Isaiah* goodnesse died with him, and hee was neuer like himselfe after, but turned like his fathers: So there is a seed in the heart, which while it lurch and is coltred, weesprout and prosper as *Isaiah* did: but when that seed dieth for want of cherishing, then wee begin to droope and fade, and decay againe as *Isaiah* did. If one vertue be offended, shee lureth all her fellowes from vs, as many of *Isaiah* friends shrunke with *Achan*.

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David

David setteth forth the godly man like a tree planted by the waters side, which sprouteth and groweth, and bringeth forth fruit. Straight upon this, he saith, It is not so with the wicked, when he spake of growing, and flourishing, and fructifying, he saith, It is not so with the wicked. That is, it is contrary with the wicked: therefore their gifts are not like the tree planted by the waters side, but like the chaffe which the wind bloweth away. Nay, saith David, themselves are like chaffe which the wind bloweth away. If they be chaffe, then their fruit is chaffe. The Gluttons table was for the ungodly, but the Lords table was for the holy; therefore he which had not the *Wedding Garment*, had not the wedding feast. For if the Lord would call pearles into Swine, why doth he forbid us to doe so? Therefore it is said, *Bee it unto thee as thou desirest*, lest all should looke to receive: but, *Bee it unto thee as thou believest*, that all might care to believe. It is not said to them that see k not, ye shall finde but Sacke, & you shall finde. How should they enter which have not a hand to knocke at the doore? How should they receive, which have not a tongue to aske the giver? How should they have Wisdome, which have not the feare of the Lord, which is the beginning of wisdome? Thus saith Iames saith, *Shew me thy faith, & I will shew thee my faith*. To God saith, thew me thy love, and I will shew thee my love. Christ was known at Emaus by breaking of bread, so you may know him here by dealing his gift. It is said when Joseph feasted his brethren, Benjamin had five times more than any of his brethren, because Joseph loved him more than the rest: so the mercie and graces of God will shew to whom his affection standeth. If you be Christ leaning on a mans breast, as Iohn did on Christs breast, then may you say, this is a beloved Disciple: for as Lydia persuaded Paul and Silas to come to her house, saying, *If you iudge me to be faithfull, come to my house*: so you may iudge them to be faithfull, to whose house the Lord cometh.

Psal. 1. 3.

Psal. 1. 5.

Luke 16.

Matth. 22.

Prov. 1.

Gen. 43.

Acts 16. 13.

Eccles. 2. 26.

If you see Solomon to whom the Lord giveth Wisdome and knowledge, hee answereth, *To a man which is good in his sight*: shewing that those men are gracious in Gods sight, as Joseph was in Pharaohs. Contrariwise, if you see God flying from a man, as David fled from Saul, that is, withdrawing his spirit as the candle did his Talent, then you may say, this is not a faith-

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full seruant to his master : for if he had vsed his Talent well, the Lord would increase it as hee promised ; but because hee doth abuse it, therefore the Lord doth withdraw it againe as hee threatned.

To some God giueth, and neuer recalleth againe ; to some he giueth and after taketh it from them : As some Angels went vp the ladder, and some went downe ; so some mens gifts increase and some decrease. To the Ephesians the 4. chapter you haue God giuing : In Matthew 21. you haue him taking. In Gen. 1. you haue God blessing ; In Gen. 4. you haue God cursing : In Act. 26. you haue God opening eyes ; In Esay you haue God shutting eyes. In Dan. 2. you haue God making wise : In Esay 44. you haue God making fooles. In Iohn 15. you haue God dressing trees : in Matthew. 3. you haue God hewing downe trees. When one sea floweth, another ebbeth. When one starre riseth, another setteth. When light is in Goshen, darkenesse is in Egypt, When *Mordechai* groweth into fauour, *Hamon* groweth out of fauour. When *Beniamin* beginneth, *Rachel* endeth. Thus wee are rising or setting : getting or spending : winning or losing : growing or fading, vntill wee arriue at Heauen or Hell. As *Elisba* his spirit was doubled : so *Sauls* spirit departed. As the Gentiles become beleuers, so the Iewes become Infidels. As *Saul* becommeth an Apostle, so *Indas* becommeth an Apostata. As *Iohn* groweth in the spirit, so *Isaiah* decayeth in the spirit. As *Zachari* turneth from the world, so *Demas* turneth to the world. As *Lydias* heart is opened, so *Pharaohs* heart is hardened : euen as the thornes burne while the Vine fructifie. When *Isabosheth* was asleepe vpon his bed, *Baal* and *Rehab* came and tooke away his life : so while men sleepe and doe no good, God commeth and taketh away their gifts. It was neuer said *Sampson* hath lost his strength, vntill hee had kned vnto *Dalila*. It was neuer said, *Saul* hath lost his spirit, vntill hee hearkened not to *Samuel*. It was neuer said, *Take his Talent from him*, vntill hee hid it in the ground. One stone openeth the doore for many vertues to goe out. While *Jacob* stayed with *Laban*, *Labans* cattell increased, because God blessed him for *Jacobs* sake : but when *Jacob* went from him, many of *Labans* sheepe went with him, and hee grew poore againe : so while the

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loue of righteousness is with thee, to husband thy knowledge and wisdom like *Jacob*, thou shalt thrive in graces, and one day shall teach another; but when that steward departeth from thee, then looke that thy wisdom, and knowledge, and iudgement should decrease, as fast as the widowers oyle increased: the world will winne the flesh, and the flesh will winne the spirit, and one fire will cry to another, as the Moabites did at the river, *Now Moab to the spoyle*, now sinnes to your spoyle: then thy knowledge shall flie as though it were afraid to bee taken captiue of ignorance; thy loue shall not abide thy hatred; thy humilitie shall not abide thy pride; thy temperance shall not abide thy concupiscence. As thou seest the leaues fall from the trees in a boisterous winde; so thy graces shall drop away one after another, as though thou wert in a consumption. As the Arke would not stay with the Philistims, so the grace of God will not stay with sinners, but flieth from them like persecutors. *David* was not so readie to flie from *Saul*, but the spirit was as readie to flie from him too. This must come vpon all which sinne like *Sampson*, their strength must depart from them vntill they learne like *Nebuchadnezzar* from whence it came. This sentence is such a meditation, that hee which would preach it to the quicke, had need to haue an eye in all mens hearts, to see how one vertue dieth after another, vntill the soule die too.

As there is a fall of leaues, and an Eclipse of the Sunne, and a consumption of the body: so there is a fall of gifts, and an eclipse of knowledge, and a consumption of the spirit. It is strange to see, how wisdom, and knowledge, and iudgement do shun the wicked, as though they were afraid to bee defiled. As *Barak* would not goe vntill *Deborah* would goe with him: so knowledge will not stay, vntill vertue will stay with her. To this *Jeremy* pointed when hee mocked the Iewes for saying, *Knowledge shall not depart from the Priest, nor counsell from the wise, nor the word from the Prophet*: To this *Esay* pointed when he saith; *The wisdom of the wise men shall perish, & the understanding of the prudent shall be hid*: as if he should say, one day Christ will tell you, that *Who seuer hath not, from him &c.* And when you heare that saying, then remember these examples how hee hath fulfilled it before. After come the Apostles, and

and they shew some *hardened*, some *bewitched*, some *blinded*, *Paul* tells how *Demas* fell away, and *Iohn* sheweth how many fell away. Thus the Prophets and Apostles on either side, and Christ in the midst, hold vp this threatning as if it were a pit, which all are falling into. The soule of man is called *the Temple of the holy Ghost*. As God pulled downe his Temple when it became a denne of *theeuers*: so he forsaketh *the Temple of the soule*, and taketh his graces from her (as from a diuorced spouse) when it lusteth after other loues. With any Talent he giueth this charge, *Vse and increase it vntill I come*: being left, atlast hee cometh againe to see what wee haue done. The seed was sowne; this yeare the Lord calls for fruit and none will come; the next yeare, and the next after, and none comes: at last the curse goeth forth, *Neuer fruit grow vpon thee more*. Then as the fig-tree began to wither: so his gifts begin to paine, as if a worme were still gnawing at them: his knowledge leeseeth his relish like the *Iewes Manna*: his iudgement rusts like a sword which is not vsed: his Zeale trembleth as though it were in a palse: his faith withereth as though it were blasted; and the image of death vpon all his Religion. After this he thinketh like *Samson* to pray as he did, and speake as he did, and hath no power, but wondereth like *Zidkijah* how the spirit is gone from him. Now when the good spirit is gone, then cometh the spirit of blindness, and the spirit of errour, and the spirit of feare, and all to seduce the spirit of man. After this, by little and little first he falls into errour, then hee comes vnto heresie, at last hee plungeth into despaire: after this if he inquire, God will not suffer him to learne: if he read, God will not suffer him to vnderstand: if hee heare, God will not suffer him to remember: if hee pray, God seemeth vnto him like *Baal*, which could not heare: at last he beholdeth his wretchednesse, as *Adam* looked vpon his nakednesse, and mourneth for his gifts as *Rachel* wept for her children, *because they were not*. All this cometh to passe, that the Scripture might be fulfilled, *Whosoever hath not, from him shall be taken that which hee seemeth to haue*. As the ship sinketh vpon the sea while the Merchant sporteth vpon the land, and makes him a banqurupt when he thinketh that his goods are coming in; so while wee are secure, and the heart spendeth, and the eare bringeth

not in, by little and little the stocke decayeth, and more become bankrupts in Religion, than in all trades beside. When a man sinneth, he thinketh with himselfe, I will doe this no more : after, another sinne promiseth as much profit as that, and hee saith againe, I will doe this no more : presently another sinne promiseth as much profit as that, and hee saith againe, I will doe this, and no more. There goeth strength, and there cometh a wound : so the soule bleedeth to death, and knoweth not her sicknesse till shee bee at the last gaspe. Euen as a man yndresseth himselfe to bed, first, hee casteth off his cloake, and then his coat, and then his doublet : so when God rifleth our hearts, he pulleth away one feather after another : first, he wounds his faith, after hee strikes his loue, then he blindeth his knowledge ; then, hee shall have no delight to heare the Word : after, he shall grow to hate the Preachers of the Word : at last, hee shall euen hate the Word it selfe. This is the bleeding of the soule, or the spirituall consumption, when graces drop away, as the haire fall from an hoarie head before death. Let *Achitophel* be a spectacle for all to feare, he was counted a wise man, and a deepe Counsellor : yet because it was the wisdom of the flesh, the story saith, that God turned his wisdom into folly : and that hee might seeme foolish (as hee was indeed) God made him to hang himselfe, whereby his folly was more notorious than his wisdom. But most notable is the example of persecuting *Saul* : when hee began to fall, he ran headlong : First, he fell in hatred of *Dauid*, then he fell in hatred of God, after, God fell in hatred of him : anon the Spirit departed from him : at last he sought for help at Witches, which he had condemned before. This is the property of sinne, to spur a man forward, vntill hee commit that which he condemneth himselfe, that hee may bee tormented of his owne conscience. Now if I might apply this Scripture, as Christ saith, Are there no moe sinners but they, vpon whom the Tower of Shilo fell ? so I may say, Is the Talent taken from none but from him which hid it in the ground ? Nay, *Saul* was but a type of many which should lose the Spirit ; *Sampson* was but a type of many which should lose their strength : *Demas* was but a type of many which should imbrace the world. As *Dauid* crieth, *Howe as the mighty ouerthrowen!* so we may mourne and say, How are the

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the zealous cooled, how are the diligent tired? They which should season others, are become like the white of an egg, which hath no taste: once they seemed to haue fruit, but now they are not hanged with leaues. As God cried vnto *Adam*, *Adam, where art thou?* so they may cry, Zeale, where art thou? Learning, where art thou? Conscience, where art thou? Love, where art thou? they which shined like the Sunne when they rose, seems now to be ecclipsed of their light. The World hath wonne the flesh, the flesh hath wonne the spirit, and *Jordan is turned backe*. As God tooke heat from the fire when it would burne his children, so hee taketh knowledge from the learned, when they turne it to euill. Now, when they see such ruines of their gifts, with what heart can they thinke, I am the tree whom Christ accurseth, or am I the seruant of whom it is said, *Take his talent from him?* Therefore I say to you, as Christ said, *Remember Lots wife*: as her body was turned into salt; so your Wisdom may turne into folly, your knowledge may turne into ignorance, your vnderstanding may turne into blindness, your zeale may turne into coldnesse: therefore let all which haue Talent take heed how they vse it. Three things I note in these words, and then I end. First, Christ saith not, It shall be taken from them which haue, but from them which *seeme to haue*. Lest they which stand, should feare to fall, *Paul* saith not, Let him which standeth, take heed lest hee fall; but, *let him which thinketh he standeth*: so, lest they which haue the Spirit should feare, Christ saith, *It shall be taken from them which seeme to haue*. Marke how warily the Scripture speaketh; for this speech doth shew that many shall fall, and yet it doth shew that none shall fall, but they which *seeme* to stand; that none shall lose the Spirit, but they which *seeme* to haue it. For if Christ would take from them which haue, as hee giueth to them which haue, hee would not say, they which *seeme to haue* at his taking, no more than he said at his giuing. So wee haue a comfort in this terror, like the hony which *Sampson* found in the Lyons iawes: for if God will take from none but them which *seeme to haue*, then wee need not feare, vlesse wee be Hypocrites: for the threatening is made to none but them which *seeme*. Secondly, this speech doth shew, that many haue that shew of holinesse which *Paul* speaketh

Note.

speakeſt of, wherewith they would deceiue God, and deceiue themſelues: you haue *Palato* waſhing his hands in hypocriſie, as well as you haue *David* waſhing his hands in innocencie: you haue the *Sichemites* with their Circumciſion, as well as the *Hi-* *rathites* with their Circumciſion: you haue the *Saduces* with their Doctrin, as well as the *Apoſtles* with their Doctrin: you haue the *Phariſie* with his prayer, as well as the *publicane* with his prayer: you haue the *Pythoniſt* with her confeſſion, as well as *Peter* with his confeſſion: you haue the *Exorcists* with their *Al. 10.* *Ieſus*, as well as *Paul* with his *Ieſus*: you haue *Satan* with his *Mat. 4.* *Scripture*, as well as *Chriſt* with his *Scripture*: you haue *Indas* with his kiſſe, as well as *Ionathau* with his kiſſe: you haue *Cain* with his ſacrifice, as well as *Abel* with his ſacrifice: you haue *Eſau* with his teares, as well as *Mary* with her teares: you haue *Achitophel* with his wiſdome, as well as *Salomon* with his wiſdome: you haue *Zidkejah* with his ſpirit, as well as *Eliſh* with his ſpirit: you haue *Iezabel* with her faſts, as well as *Anna* with her faſts: you haue the *Harlot* with her vowes, as well as *Iacob* with his vow. Of all theſe the *Scripture* is fulfilled, *That which they ſeemed to haue, was taken from them.*

This is the firſt note, The very ſhew of goodneſſe ſhall be taken from them which haue not goodneſſe it ſelfe: leſt men ſhould content themſelues with ſhewes and ſhadowes, Chriſt ſaith, *That which he ſeemes to haue, ſhall be taken from him:* as if he ſhould ſay, Take away his Talent, and his napkin too, that he may not ſeeme to haue a Talent; as *Moses* ſaith, *I will not leaue a hoſe behind.* Thou ſhalt not ſeeme iuſt, nor wiſe, nor honeſt, but I will make thee as naked to men, as *Adam* was to mee. Euen as the fig-tree, becauſe it had no fruit, was ſpoyled of his leaues, which ſhewed like fruit: ſo they which haue made ſhipwracke of honeſtie, ſhall make ſhipwracke of credit too. Their name ſhall goe with a brand vpon it, like *Cain* the murderer, *Abſalon* the theefe, *Abſalom* the rebell, *Magus* the forcerer. *Indas* had for his title, *Indas which betrayed the Lord, Al. 1.* *Ieroboam* had for his title, *Ieroboam which made Iſrael to ſinne.* *Dennis* had for his title, *Dennis which embraced the world.* Marke how ſinners perſecute and vex the ſinner. Indeed, *Dennis* had embraced the world, but hee would not haue the world to know it: but

but see first how God makes *Paul* to know it, and after, hee makes him so proclaime it, that now *Demas* is not onely an hypocrite, but knowen to bee an hypocrite, like a rogue which is burned in the eare. When *Ieroboams* wife came to the Prophet to enquire of her sonne, she disguised her selfe, because she would not be knowen; yet the Prophet knew her: for so soone as she knockt at the doore, hee called, *Come in, Ieroboams wife*: though men disguise themselves with sober countenances, and holy speeches, and honest company, because they would not be knowen; yet when God seeth an hypocrite, hee will pull his vizor from his face, as *Adam* was stript of his fig-leaves, and shew the Anatomie of his heart, as though his life were written in his forehead, and he shall maruell how men know that, which he scarce thought had bene knowen to God.

Thus hee which hath made the day, can bring forth thy righteousness like the light: he which hath made the night can bring forth thy wickednesse like the darke. Therefore *Salomon* saith, *The candle of the wicked shall bee put out*: that is, the least light that he hath shall be quenched, *Prou. 15.*

Thus you see how God will increase your gifts, if you vse them; and how God will decrease them, if you vse them not. Now let vs pray that he will teach vs this vse, that wee may receive his blessing.

FINIS.

THE MAGISTRATES SCRIPTURE.

Psal. 82. 6, 7.

I haue said, Ye are Gods, and ye are all the children of the most High.

But ye shall die as a man, and ye Princes shall die like others.



May call this text, *The Magistrates Scripture*. Considering the state of Kings and Countenours, how much good they might doe, and how little they performe, GOD becomes a remembrancer vnto them. And first, shewes what a high calling Princes and Rulers haue, and then

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lest they should bee proud of it; and make their magistracie a chaire of ease, hee turnes vpon them againe, as though he had an other message vnto them, and tels them, that though they bee aboute other, yet they shall die like other; and though they iudge here, yet they shall be iudged hereafter, and giue account of their Stewardship, how they haue governed, and strait, as their subiects, how they haue obeyed. A good *Memorandum* for all in authoritie, so to deale in this kingdome, that they lose not the kingdome to come.

I haue said ye are Gods, &c. How can hee call them Gods, which calls himselfe *the onely God*? and saith, *There are no more Gods but he*, Esay 44. 5. & 45. 21. *I haue made thee Pharaoh his God*, saith God to Moses, Exod. 7. 1. because hee had giuen him power to speake vnto Pharaoh in his name, and to execute his iudgements vpon him: so hee calleth Magistrates Gods, because he hath giuen them power to speake to the people in his name, and to execute his iudgements vpon them. Out of this name, Rulers may learne how to gouerne, and subiects how to obey. As the inferiour Magistrates doe nothing but as the superiour Magistrate prescribeth: so they which rule vnder God, for God, *1. Sam. 3.* must rule by the prescript of God, and doe nothing but as their conscience tels them that God would doe himselfe. Therefore they which vse their power against God, which beare the person of God, and execute the will of the deuill; which make Lawes against Gods Law, and be enemies to his seruants, are worse than *Balaam*, which would not curse whom God blessed: and so much as in them lyeth, make God a lyer, because they cannot so well bee called Gods, as deuils: such Gods goe to hell. *Numb. 22. 18.*

I haue said ye are Gods, &c. First, this name informes vs what kinde of Rulers and Magistrates we should chuse: those which excell all other men like Gods among men. For a King should be a man after Gods owne heart, like *David*, as appeareth in the first booke of *Samuel*, the thirteenth Chapter, and fourteenth verse. As all those whom God set ouer his people in his mercie, and not in his anger, had some more of excellencie aboute the rest, which God chose them by, as it werethe Magistrates marke: *the mildest man*, Num. 12. 3. or *the wisest man*, *1 Reg. 4. 31.*

on the iustest man: Heb. 7. 2. as though all these had met in one, the inquisition should haue stayed there, and all giue place to him; but our vertues are so singled, that he which was called the mildest, is not called the wisest; and he which was called the wisest, is not called the iustest: as though God found some defect in his owne election. For when he chose one milde, another wise, and another iust, hee shewed that hee would haue one which is milde, and wise, and iust like himselfe: that is. (as I may say) a man made euen in print.

As Paul biddeth to chuse widowes which were widowes indeed: 1. Timoth. 5. 3. so we should chuse Magistrates which are Magistrates indeed; that is, such as seeme to be sent of God for that purpose, as Pharaoh chose Ioseph, because hee was the first in all the land, Gen. 41. 38. Elisha thought that the single spirit was not enough, but required that the spirit of Elisha might bee doubled vpon him, because hee was a Prophet which should teach others: so wee should picke out them which haue a double spirit to bee Magistrates, because they must gouerne others; as God picked forth Ioshua in Moses roome: he might haue chosen many out of all Israel, which had the spirit of wisdom; but he chose Ioshua, of whom hee saith, that he was full of the spirit of wisdom: Deut. 34. 9. shewing, that if one bee better than another, hee should bee chosen before the rest, because the best haue said, Send another, Exodus 4. 14. as though none were fit: but for want of Angels, wee are faine to make Magistrates of men. Therefore as Samuel went ouer all the sonnes of Isbais, to annoint a successour to Saul, and put backe one after another which thought themselues fit, yet there was but one amongst them which pleased God, and the Prophet could scarce discern him: so necessary it is that this choice bee committed to none but to the godly, because hee which would haue chosen the best, yet liked another before him. Therefore there was such a scrutiny amongst the Tribes to finde out the man whom God had chosen, as Iethro taught Moses to cull out of all the people, those which had best courage, and feared God, and dealt truly, and hated conetousnesse. Therefore a wicked man may not supply the place of God, as the Scribes and Pharises saie in Moses chaire: but as it is said of Iudas, Let another take his place:

Esay 30. 33.

Deut. 34. 9.

1. Sam. 16. 5.

Exod. 18. 21.

Matth. 23. 2.

place: so let better take their place, for they which are called *Gods*, must bee like God. If all should be *holy as he is holy*; how much more should they bee pure as hee is pure, wise as hee is wise, iust as hee is iust, which beare his name, which supply his person, and guide the world vnto good or euill? If the race should bee to the swift, and the battell to the strong; then as *Saul* did exceed all the men of Israel from the shoulders vpward, so hee which commands others, should exceed other in gifts of grace, that they may know him from the rest, and say, This is hee, for hee exceeds the rest in vertue as *Saul* did in stature, like the King of Bees, which is fairest of all the hiue. Therefore if *Pharaoh* would let none but *Ioseph* gouerne Egypt, *Pharaoh* shall rise vp against those Kings, which care not whom they place ouer their people, imitating *Rehoboam*, which made them his companions, whom hee should haue expelled from his Court, 1. *King*. 12. 8.

Acts 1. 10.

1. *Iohn* 3. 3.

Eccles 9. 11.

2. *Sam*. 8. 2.

Gen. 43. 13.

Gen. 43. 16.

Prou. 24. 23.

Exod. 31. 3. &

35. 41.

1. *Sam*. 16. 13.

1. *Sam*. 28. 26.

2. *Cor*. 9. 6.

Numb. 9. 8.

Psal. 2. 6.

Secondly, this extolleth the calling of Magistrates. As *Iacob* honoured *Iosephs* children, when hee said, they should be called after his name, so God honoureth the Magistrates, when hee giues them his owne name, calling them *Gods*, as though there were a kind of Godhead in them. These things pertain to the wise, and they themselues doe not alwayes see it; yet hee which hath a spirituall eye, and carries the paterne of God in his heart, may see another likenesse of God in Magistrates, than in common persons. As the builders of the Temple had a speciall wisdom and spirit, which God gauethem for that worke which they were chosen to: so when *Samuel* had anointed *David* hee saith. *That the spirit of the Lord came vpon David from that day forward*: as though hee had another spirit after, than hee had before. There is a difference betweene Kings and inferiour Magistrates: for the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make Lawes for God, to reward for God, to punish for God, to speake for God, to fight for God, to reforme for God: and therefore their battels are called *the Lords battels*, and their iudgements *the Lords iudgements*, and their throne *the Lords throne*, and the Kings themselues *his Kings*: to shew that they are all for God, like his hands: by some hee teacheth

mercies, by some iustice, by some peace, by some counsell, as
Matth. 14. 18. Christ distributed the loaves and the fishes by the hands of his
 Disciples. This God requires of all when hee calls them *Gods*,
 to rule as he would rule, iudge as he would iudge, correct as hee
 would correct, reward as hee would reward, because it is said,
2. Cor. 9. 1. *that they are in stead of the Lord Gods*: that is, to doe as he would
 doe, as a scholler writes by a copie. This is a good study for
 Magistrates in all their iudgements, to consider what God
 would doe, because they are in stead of God; I rule for God, I
 speake for God, I iudge for God, I reward for God, I correct for
 God: then as he would doe and determine, so must be my sen-
Matth. 13. 29. tence. As wee should thinke how Christ prayed before we pray,
 and how hee spake before we speake, because his actions are our
 instructions: so they should thinke how Christ would iudge, be-
Deut. 17. 10. fore they iudge, because Gods Law is appointed for their Law.
 Such a thought must needs leuell the way before them, and put
 them in minde of a good, and iust, and holy iudgement, because
 God is good, and iust, and holy.

Thirdly, they are called *Gods*, to teach them how they should
 gouerne. Howsoever other care for the glory of God, the per-
 formance of his will, the reformation of his Church: Princes and
 Rulers which are Gods themselves, are to doe the businesse of
 God as their owne businesse, because they are Gods. Gods bu-
 sinesse is their businesse, Gods Law is their Law, Gods honour is
 their honour. When the King, or iudge, or Magistrate, doth seeke
 the kingdome and glory of God, hee should thinke hee seeketh
 his owne kingdome and glory, and therefore seeke it, and further
 it as earnestly and diligently as he would his owne; and rule, and
 iudge, and speake, and punish, and counsaile, as hee would for
 himselfe; even as *David* counted Gods foes his foes, and Gods
 friends his friends; And *Moses* persecuted them that were Ido-
Psal. 139. 21. laters against God, as hee did them which were traitors to him-
Exod. 42. 27. selfe.
Numb. 16. 16.

If this were obserued, wee should see such a change, that di-
 uers which take, should giue; and they which giue, should take;
 they which labour should rest; and they which rest, should la-
 bour. How can they pray to God, which know that the Lawes
 of God are not obeyed? that his will is not regarded? but the
 poore

poore vnpartied, because of their remissnesse in not bridling the insolent? It may seeme that in *Eliab* his answer to *Achab*, it was prophesied who should trouble Israell, to the worlds end: for speaking to the wicked Magistrate, hee said, *It is thou which troublest it.* So the vngodly Rulers and gracelesse Striuers against lawfull rule, in their owne hearts calling themselves *Gods*, not being so called of God, are cause of all disorder in euery Common-weale.

1. King. 18. 10.

Fourthly, they are called *Gods*, to encourage them in their office, and to teach them that they need not dread the persons of men: but as God doeth that which is iust and good without the ieaousie of men, so they, vpon the Bench, and in all causes of iustice, should forget themselves to be men, which are led by the armes betweene fauour and feare, and thinke themselves *Gods* which feare nothing. This boldnesse is so necessary in them which should iudge all alike, that in Deut. 3. 28. *Moses* encouraged *Ioshua*; in *Iosh.* 1. 18. the people encourage him, in verse 9. God doth encourage him, saying, that he will be with him: but here he is with him: for hearing God call them *Gods*, shewes that God is there, nay, that they are hee; which should strike a wonderfull minde in them. As a princely spirit came vpon *Saul* so soone as he was a King, so hearing that they are *Gods*, it should change them, and make them excell the order of men, vntill they resemble God, after whom they are named; as *Salomon* studied and prayed till hee was wiser than all that hee gouerned: then they need not blush to reade this testimony, *I haue said, Ye are Gods*: or else it will seeme a checke vnto them, like the mocke which God gaue vnto *Adam* when hee said, that *hee was become like himselfe*. As many sit in Gods place, and yet neuer knew that the Scripture called them *Gods*, nor why they haue this name, no more than *Nabal*: so many play *Nabal* in their offices, and are readier to aske, *Who is Danid? Who is Christ?* than (when his cause comes before them) speake or doe any thing for him, but the women goe before them againe like *Abigail*, as though God would shame them with the weaker vessel: I cannot compare them fitter than with King *Agrippa*, who thought it better to be a Christian almost, than altogether. This is the Religion of these times, they feare nothing more than to

1. King. 3. 6.

1. King. 4. 33.

Gen. 3. 22.

1. Sam. 25. 26.

Matth. 5.

1. Sam. 18. 23.

2. Thess. 2. 4.

1. Cor. 4. 4.

Dan. 4.

Nehem. 6. 11.

bee counted too precise : but God doth call them more than precise : for hee calls them *Gods* ; of all men they should not forget his name. Princes and Rulers haue many names of honour, but this is the honourablest name in their titles, that they are called *Gods* : other names haue beene giuen them of men for reuerence, or flatterie, but no man could giue them this name but God himselfe. Therefore their name is a glasse wherein they may see their dutie, how God doth honour them, and how they should honour him. What am I more than hee, that God should set mee in his owne Chaire, and giue me his owne name, and more than others ? hee hath not done so to all : but if they which are called his *Children* are *happie*, they which are called his *Disciples* are *happie* : they which are called his *Servants* are *happie* : how *happie* are they whom he calleth *Gods* ? It seemes, that if God could haue called them by a higher name than his owne, he would haue called them by some other name : but this word is enough to put them in minde of all that they should doe. Thinkethat *ye are Gods*, and it will make you ashamed to obey the Deuill ; for then ye are like *Gods* no more, but like sinfull men : and the poorest vassall which serues God in a cottage, is liker God than you. Are they *Gods* which oppresse *Gods* children ? nay, doth hee not lie which calls them worshipfull, or noble ? If such deserue not their titles, how can Antichrist of Rome thinke of his vsurped names, and not be abolished ? Can hee sit downe in *Gods* place and speake against him, iudge against him, decree against him, euen in the Temple of God resisting God ?

Againe, or another sort of *Gods* : Doth iniquitie become *Gods* ? Doth partialitie become *Gods* ? Doe bribes become *Gods* ? They are greedy *Gods*, Idoll *Gods*, belly *Gods*, and may be termed *Gods*, because they are like *the God of this world*, which doe but stay (like *Nebuchadnezzar*) vntill their iniquitie bee full, that they may bee cast out like beasts, as a derision, to them that gouerne. But they which regard this honourable testimony of God, as *Nehemiah* said when hee was tempted to flie, *Should such a man as I flie* ? So when they are tempted with bribes, should such a man as I take bribes ? should such a man as I doe wrong ? should such a man as I be a liar, or a swearer, or a scof-

fer,

fer, or a drunkard, or a gamester, or an vsurer, or a profaner, vpon whom all eyes are set to take their example, and to whom they would hearken sooner than to God himselfe? Then he resolue to rule according to his name; knowing that all the soules which might be wonne by him, shall be required of him, as the finnes of Israel were imputed to *Ieroboam*.

1. King. 15. 30.

Thus God doth catechize them in their owne names, and calls them *Gods*, to teach them their dutie to God. All should be godly, but they should be like God: that is, (as I may say) more than godly, or the next to God in godlinesse. If any come betweene them, they lose all their honour, and would thinke themselves put downe, like a guest which is set lower, or a Justice which is turned out of office. For so God doth humble them and disgrace them, which dishonour their calling, as hee did *Saul* when the princely spirit departed from him; his sonnes and his daughters, and his subiects did fauour *Dauid* more than him, that hee could doe nothing with them: because God did not loue him, hee would not let his seruants loue him. But when *Dauid* came to the Crowne, because hee had grace with God, hee prospered in all that he went about, and euer reformed what he would: for the Lord (as he said) *subdued the people vnto him*: that is, made them incline to his will: as we reade of *Saul* in the beginning of his reigne before he had rebelled, *a band of men did releaue to him*, of whom it is said, *whose hearts God had touched*: as though while the Rulers hearts doe stand toward God, the peoples heart should stand towards them, and they should carry them like God to all their desires: as it is said of *Dauid*, *Whatsoeuer the King did, pleased all the people*.

1. Sam. 23. 7.

2. Sam. 19. 4.

1. Sam. 18. 7.

1. Sam. 22. 27.

2. Sam. 5. 10.

Psal. 18. 43.

1. Sam. 10. 16.

1. Sam. 32. 6.

Therefore looking into this diuine ordinance, what a power they haue ouer the people, which they should neuer haue got from men, if God had not giuen it them; I haue thought it an easie matter to redresse an hundred things which trouble Christendome without reason, and none would kicke against it, if these *Gods* would cast downe their Crownes, and begin to the rest: for all stay vpon them, like the alarme which soundeth first to the battell: for our experience shewes, that there will be no great good done, if the example of the best giue not light vnto the rest.

Numb. 27. 17.

Math. 2. 8.

Iohn 3. 1.

Pron. 24. 21.

1. Pet. 2. 17.

Rom. 13. 5.

Iob. 19. 11.

Heb. 5. 4.

A. 8. 9.

Rom. 13. 2.

1. Pet. 2. 13.

Jer. 27. 12.

2. Chron. 9. 3.

Gen. 2.

Oh, would that princely spirit would once come vpon them to goe before the people, which *Moses* appointed for the Kings place, and not lagge after them like *Herod*, which said he would come after the Wisemen to Christ: for if *Nicodemus* came by night, no maruell though the rest come not at all. Thus their name tells them how they should rule, and by consequence teacheth how we should obey: God calls them *Gods*, therefore hee which contemneth them, contemneth God: God calls them *Fathers*, therefore we must reuerence them like *Fathers*: God calls them *Kings*, *Princes*, *Lords*, *Iudges*, *Powers*, *Rulers*, *Gouernours*, which are names of honour; and shall wee dishonour them whom God doth honour? Our first lesson is, *Fear God*: the next is, *Honour the King*: that is, (as *Paul* interpreteth) *wee must obey for conscience*: not against conscience: for that were to put a stranger before the King, and the King before God, which Christ saith, *Haue no power but from God*: and therefore cannot make themselues Magistrates, no more than they can make themselues *Gods*. As none could giue this name but God, so no man which exalteth himselfe, can challenge this honour, no more than *Simon Magus* was great, because hee called himselfe *a great man*. But they to whom God saith, *I haue called ye Gods*, as if hee had the naming and appointing of them. *Euery power is from God*: for by nature no man can challenge power ouer other, but by the *Word*: and therefore *euery soule which is subiect to God, must be subiect to them*: for he which calls them *Kings*, calls vs *subiects*: this is their patent (as the *Queene of Sheba* said to *Salomon*) that *God had chosen them Kings*, and set them vpon the throne. As hee said, and all things were made; so as he saith, all things should bee. Therefore vlesse ye heare this, *I say*, ye that are *Lords*, *Iudges*, and *Magistrates*, ye are no *Lords*, no *Iudges*, no *Magistrates* of God. And therefore the *Pope* and his *Clergie*, to whom God neuer said, *Ye are Lords*, or *Iudges*, or *Magistrates*; are no *Lords*, no *Iudges*, no *Magistrates* of God: but that which the Lord saith they are, that they are, and no more, though they put on a triple crowne. If they were worthy to bee called as others, *Pastors*, *Doctors*, and *Teachers*, wee would giue them those titles. They which giue them more than the Lord giues them, make them proud;

and

and insolent, and tyrannous, more than they which are Lords, Judges and Magistrates indeed. But for these vsurped titles, and base borne honours which they haue encroched from men (which puffe them vp, and trouble them like *Sauls* armour) they would haue intended the duty of Ministers and Teachers, as the Apokles did : whereas now they are so cumbred and mingled, by their vsurping ouer Princes, that they are neither good Ministers, nor good Magistrates ; but linie wolfe, a mingle man- gle betweene both, nay, utterly false from both, being no shep- herds but wolues ; of whose slaughters, all Christian king- domes haue beene the shambles; who seeking a superfluous title, they haue forgone all necessary duties : and but for their forma- lities, a man could not know of what profession they are ; for they neuer preach, nor write, but to maintaine their Kingdome, which fals (like the tower of Babel) faster than they build. Therefore as *Naomi* said ; *Call me no more Naomi, which signifi- eth beautifull : but call me Mara, which signifieth bitter* : so they may say, Call vs no more Bishops, or Pastors, or Doctors, or Preachers : but call vs robbers, and sleepers, and giants, and Pha- rises, whom wee succeed. For why should they bee called Bi- shops which doe not watch ; or Pastors, which doe not feed : or Doctors, which doe not teach : or Iustices, which do not iustice? except this be the reason : The Idols were called Gods, though they were vnlike God. If their bodies had growne as farre out of square since Christs ascension, as their titles, pompe, and ho- nour, they might stand in the maine seas, and not bee drowned : for their heads would crow about the water.

1. Sam. 17. 39.

Gen. 11.

Ruth. 1. 10.

Exod. 20. 13.

It followeth : *But ye shall die as a man*. Here he distinguisheth betweene mortall Gods, and the immortall God, Yee haue scene their glory, now behold their end : *They shall all die like asheres*. Though they be neuer so rich, so godly, so mighty, so honoura- ble while their date lasteth, yet they may as truly as *Iob*, call cor- ruption their father, and the worme their mother : for the grave shall be the last bed of all flesh. As they were borne like men, so they shall die like men, the same coming in, and going out, is to all, nay, if ye respect but the body, he might say, Ye shall die like beasts : for *Man being in honour* (saith *Dauid*) *may well be compa- red vnto beasts that perish* : though hee be in honour, yet hee pe- risheth.

Iob 17. 3.

Psal. 49.

Esa. 40.

riseth like the beasts which haue no honour ; and Death will not take his kingdome for a ranfome, when God doth but say, his time is come. When *Esa* had said, that *All flesh was grasse* : as though hee would correct his speech, hee addes ; *and the glory of it is as the flower of the field*. As if hee should say ; Some men haue more glory than other, and they are like *flowers* ; the other are like *grasse* : no great difference, the *flower* shewes fairer, but *grasse* stands longer ; one sicke cuts both downe, like the fat sheepe and the leane, that feed in two pastures, but are killed in one slaughter. So though the great man liue in his Palace, and the poore man dwels in his cottage, yet both shall meet at the graue, and vanish together. Euen they which are Lords, and Iudges, and Counsellors now, are but successours to them which are dead : and are neerer to death now, than when I began to preach of this theme. It had bene a great Sessions for all other to *die* : but for Magistrates, Princes, for Kings, for Emperors to *die* as they *die* ; what a battell is this, that leaues no man aliu? Shall the Gods *die* too ? Hee giues them their title ; but he tells them their lot. Though their power, though their wealth, though their honour, though their titles, though their traine, though their friends, though their ease, though their pleasures, though their diet, though their clothing be not like other, yet their end shall be like other : nay, their ends are like to bee more fearefull than other : for God makes them examples of great men, as he did of *Pharaoh* ; and therefore we see so many strange and sudden deaths of Princes more than of other. Therefore he spake here with the least, when he said, *Ye shall die like vber* : for very few of them escape the sword, or knife, or poyson ; which other neuer, or very seldome feare. But if all your subjects were your friends, yet *you shall die like them* : for are ye not cold when winter comes ? are ye not withered when age comes ? are yee not weake when sicknesse comes ? and shall ye not goe (as well as the meanest) when death comes ? Therefore bee not proud of thine honour, as though it would last alwayes, for thou shalt *die*, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou : and when his glasse is runne, another shall follow him, and so another, till death haue all.

Exod. 9. 16.

Benot cruell in thine Authoritie, as though it would last alwayes, for thou shalt *die*, and then thy authority shall *die* with thee; and they which remaine aliue, will send infinite curses after thee, because thy life was a scourge vnto them.

Benot secure for thy wealth, as though it would last alwayes: for thou shalt *die*, and then other shall take thy riches, and thou shalt goe to giue account how thou camest by them. How many things doth he imply, when hee saith, *Yee shall die*? This is a barre in their armes, which makes the proudest Peacocke lay downe his feathers when hee thinkes vpon it, though hee pricke them vp againe; whereby the holy Ghost would haue them learne, that nothing will make them liue, and rule, and deale so well in their thrones, as to remember that *they shall die*, and shortly giue account for all: signifying, that prosperitie makes vs forgetfull of our ends, and that these mortall *Gods* liue as though they were immortall. A hard thing for Princes to remember death: they haue no leifure to thinke of it, but chop into the earth before they bee aware; like a man which walketh ouer a field couered with snow, and sees not his way, but when hee thinketh to ruine on, suddently falls into a pit: euen so they which haue all things at will, and swimme in pleasure, which as a snow couereth their way, and dazleth their sight; while they thinke to liue on, and reioyce still, suddenly rush vpon death, and make shipwracke in the calme sea.

Therefore as it is good for them to heare they are *Gods*; so it is meet to know they shall *die*. Wherefore *ye shall die*, saith he, in the next words; as if he would preuent some conceit, that they would take of the words which hee catt out before, hee cooles them quickly before they swell, and deferres not to another time, but where hee calls them *Gods*, there hee calls them wormes-mear, lest they should crow betweene the praise and the checke, *I haue said ye are Gods, but ye shall die like other men*. But for this *die*, many would liue a merry life, and feast, and sport, and let the world slide: but the remembrance of death is like a dampe, which puts out all the lights of pleasure, and makes him rubbe, and frounce, and whine which thinkes vpon it, as if a moat were in his eye. O how heauie tidings.

ridings is this to heare thou shalt *die*, from him which hath life and dearch in his owne hands, when the message is sent to them which reigned like *Gods*: as if he should say, Euen you which glister like Angels, whom all the world admires, and sues, & bowes to, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shall come: first, ye shall wax old *like others*; then, ye shall fall sick *like other*; then, *To shall die like other*; then ye shall be buried *like other*; then ye shall be consumed *like other*; then ye shall be iudged *like other*, euen like the beggers which crie at you gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots: looke in the graue, and shew me which was *Dives*, and which was *Lazarus*. This is some comfort to the poore, that once he shall be like the rich; one day he shall be as wealthy, as mighty, and as glorious as a King; one houre of death will make all alike: they which crowed ouer other, and looked downe vpon them like Oakes, other shall walke vpon them like wormes, and they shall be gone as if they had neuer beene.

Gen. 11. 4.
Judg. 15. 15.

Where is *Alexander* that conquered all the world, and after sought for another, because one would not satisfie him? Where is *Xerxes*, which could not number his Armie for multitude? Where is *Nemrod*, which built his nest in the cloudes? Where is *Sampson*, which slew an armie with the iaw of an Assie? Where is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespasian*, *Domitian*, thunderbolts in their times? A hundred Princes of England are dead, and but one aliue; the rest are gone to giue account how they ruled here, when they sustained the person of God.

Lam. 4. 11.

Who would haue thought (saith *Jeremy*) that the enemy should haue entred into *Ierusalem*, and spoyled that faire *Citie*? Yet hee brake into it, and *Ierusalem* was ransackt *like other*. Who would haue thought that *Herod*, which was honoured like a GOD, should haue been deuoured with wormes, and fauoured that none could abide him? Yet while hee was in his pompe like an Idoll, suddenly hee was stricken, and all his glory like the snuffe of a candle, which all men looked vpon euen now when it shined, and now it so fauours, that they tread it vnder foot.

Acts 12. 13.
Job 12. 5.

Who would haue thought *Iezabel* that beautifull temptation,

tion should haue beene gnawed with dogges? Yet she was cast
vnto dogges, and not an eare left to season the graue. What
would hee thinke, that had seene *Salomon* in his royaltie, and af-
ter seene him in the clay? O world vnworthie to bee beloued!
who hath made this proud slaughter? *Age, Sicknesse, and Death*,
the three Sunners, who haue no respect of persons, made
them pay the ranfome themselues, and bow to the earth from
whence they came: there lie the men that were called *Gods*.
How soone the flower of this world is faded! Yesterday the ta-
lest Cedar in *Lybanus*, to day like a broken stick troden vnder
foot, yesterday the state liued vpon earth, to day throwded in
earth, forsaken, forgotten, that the poorest wretch would not
be like vnto him, which yesterday crouched and bowed to his
knees. Then woe to them which had the name of God, and sins
of men, *for the mighty shall bee mightilie tormented*. All their
friends and subiects, and seruants forsake them, because they goe
to prison to trie the mercie of hell; and take what the spirits of
darkenesse will heape vpon them: there lie many of the men
which were called *Gods*; and thus ends the pilgrimage of Kings,
Princes, and Rulers. This is our life while wee enioy it; we lose
it like the Sunne which flies swifter than an arrow, and yet no
man perceiues what it moues. Hee which lasted nine hundred
yeares, could not hold out one houre longer; and what hath he
now more than a child which liued but a yeare? Where are they
which founded this goodly Citie; which possessed these faire
houses, and walked these pleasant fields; which erected these
statelie Temples; which kneeled in these seates; which preached
out of this place but thirty yeares agoe? Is not earth turned to
earth? and shall not our Sunne set like theirs when the night
comes? yet wee cannot beleue that death will finde out vs, as
hee hath found out them: though all men die, yet euery man
dreames, I shall escape: or at the least I shall liue till I bee old.
This is strange, men cannot thinke that God will doe againe
that which hee doth daylie, or that hee will deale with them
as hee deales with other: tell one of vs that all other shall
dye, wee beleue it: till one of vs wee shall die, and wee be-
leue it sooner of all than of one: though wee bee sore, though
wee bee weake, though wee bee sicke, though wee bee elder
than

2. King. 9. 36.

Gen. 5. 27.

than those whom wee follow to the ground. So they thought which lye in this mould vnder your feet, as you doe. If wisdom, or riches, or fauour, could haue intreated Death, those which haue liued before vs would haue kept our possessions from vs; but Death would take no baile, wee are all tenants at will, and wee must leaue this cottage whensoever the Landlord will put another in our roome, at a yeares, at a moneths, at a weekes, at a dayes, at an houres warning, or lesse: the clothes which wee weare vpon our backes, the graues which are vnder our feet, the Sunne which sets ouer our heads, and the meate which goe into our mouths doe crie vnto vs, that we shall weare, and set, and die like the beasts, and fowles, and fishes which now are dead in our dishes, and but even now were liuing in the Elements. Our fathers haue summoned vs, and wee must summon our children to the graue. Every thing every day suffers some eclipse, nothing standeth at a stay, but one creature cald to another, *Let vs leaue this world.* While we play our pageants vpon this stage of short continuance, every man hath a part, some longer, and some shorter: and while the Actors are at it, suddenly Death steps vpon the stage, like a Hawke which separates one of the doves from the flight; hee shoots his dart; where it lights, there falls one of the Actors dead before them, and makes all the rest agast, they muse, and mourne, and bury him, and then to the sport againe. While they sing, play, and dance, Death comes againe and strikes another; there hee lies, they mourne him, and bury him, as they did the former, and play againe: so one after another, till the players be vanished like the accusers which came before Christ, and Death is the last vpon the stage, *so the figure of this world passeth away.* Many which stand here, may lye here, or elsewhere within this twelue-moneth. But thou thinkest, it is not I, and he thinketh it is not he: but he which thinkes so commeth soonest to it. If I could make you beleue that you haue but a yeare to liue, and that all which heare mee this day shall come to the Barre before this day twelue-moneth returne againe, yee would prepare your selues to die and leaue your sins behind you, and depart Christians out of the Church, with a mind to do all that God would haue you; that when the twelue-moneth is ended, yee might liue with the Angels

Angels in heaven, and escape that fiery lake, wherethe Glutton
begs but a drop of water to coole the tip of his tongue, and
it will not be granted him, lest it should ease him. But now wee
know not whether wee shall liue a weeke to an end, we will doe
nothing that hee bids vs, but abide the venture, and try the mar-
ket what God will giue for sinne: so one is taken after another,
and because we are not ready, we goe against our will, like *Lots* Gen. 19. 26.
wife out of Sodome. This is our fashion to set the best last, till
we can neither forsake our sinne, nor hope of mercie: Thus I haue
proclaimed to all Kings, Princes, Iudges, Counsellors, and Ma-
gistrates, that which *Esay* foretold to one, *Set thy things in or- 1. King. 20.*
der, for thou shalt die: yet fifteene yeares were behinde when
the Prophet warned him to set all things in order. But I cannot
promise you fifteene yeares: for many Princes doe not reigne so
long, for one that doth. That which *Esay* spake to one, God here
pronounceth to all, *ye shall die:* therefore the message is sent to
you; and when yee thinke of your *honour*, thinke of your *end*.
These two notes, *that ye are Gods*, and *that yee shall die*, the holy
Ghost thought enough, to teach you how to liue, and how to
rule. And that wee may be all like Gods hereafter, let vs prepare
before the account: for none are in heaven, but they that left the
world, before it left them.

Therefore let vs pray, that God would keepe vs in remem-
brance of his iudgements, that the subtilty of sinne neuer steale
our hearts from him, but that wee may count this life a respite
to repent, before the Iudge sit to diuide betweene the Sheepe
and the Goats, when we shall giue account of all his instru-

ctions, corrections, and benefits, euen of this seed.

which hath beene sowne since ye came in,

how you haue receiued his Word.

this houre.

FINIS.

THE

THE TRIALL OF VANITIE.

Ecclef. 1. 2.

Vanitie of vanities, saith the Preacher, Vanitie of vanities: All is vanitie.

Ecclef. 12. 3.



His booke begins with, *All is vanity*: and ends with, *Feare God and keepe his Commandments*. If that sentence were knit to this which *Salomon* keepeth to the end, as the haue of rest, after the tumultu- moiles of *vanitie*: it is like that which *Christ* said

Luke 10. 40.

to *Martha*; *Then art troubled about many things, but one thing is necessary*. That which troubleth vs, *Salomon* calls *vanitie*; that which is necessary, hee calls the *Feare of God*: from that to this, should be euery mans pilgrimage in this world: we begin at *Vanitie*, and neuer know perfectly that wee are vaine, vntill we repent with *Salomon*. Therefore this is his first greeting and lesson to all after his conuersion, to warne them that *All is vanitie*: as if

Ezech. 16. 1.

God had said to him as hee said to *Ezechiel*; *Cause Ierusalem to know her abominations*: as though men did not know then signes

Iob 15. 31.

how vaine they are, as *Eliphaz* saith, *He beleeneth not that he is vaine*: which makes euery man deferre his repentance vntill the very houre commeth that sin maketh preparation to leaue him; and then fainting, hee is vnwilling to depart, because hee is not ready. Therefore I haue chosen this sentence, which speakes of nothing but *vanitie*, to shew how wee take the way to misery, for the way to happinesse, and turne the *day of Salvation*, to the *day of vanitie*. Let euery man thinke as I goe in this matter, why he should loue that which *Salomon* repented, if he thinke *Salomon* happier after hee repented, than hee was before. This verse is the summe or contents of all this booke, and therefore *Salomon* begins with it, and ends with it: as if hee should say; first, this is the matter which I will proue; and after, this is the matter which I haue proued: now you see whether I told you true, that *All is vanitie*. I may call it *Salomons* theame, or the fardle of *vanities*, which when hee hath bound in a bundle, he bids vs cast

cast it into the fire: for after hee hath done with them in his last Chapter and thirteenth verse, as though he would haue no more thought of them, he turnes away from them, as if he had buried them, and goes to another matter, saying; *Now let vs heare the end of all, Feare God, and keepe his Commandements: for this is the whole duty of man:* as though hee were exceeding glad, that after so many dangers through the rout of *vainity*, yet God let him see the haue of rest, and brought him to the right end, and set him vpon shoare, where hee might see his *vainties*, as *Melchisedech* looked backe vpon his enemies, and saw them drowned be- hind him.

Exod. 14. 30.

The whole narration doth shew, that *Salomon* wrote this booke after his fall; When hee had the experience of *vainties*, and seeing the folly of the world, what euill comes of pleasure, and what fruit groweth of sinne, hee was bold to say, *Vainie of vainties, &c.* Which hee auoucheth with such protestation, as though he would iustifie it against many aduersaries: for all the world is in loue with that which hee calls *vainity*. Therefore hee puts to his name in the midst of his sentence, as if hee would defend it against all commers: if any man aske, who broached this strange doctrine? the Preacher (saith *Salomon*.) To testifie his heartie conuersion vnto God, hee calls himselfe a *Preacher*, in the witnesse of his vnfeined repentance; as if God had said vnto him, *Thou being conuerted, conuert thy brethren*, and be a *Preacher*, as thou art a *King*: so when wee are conuerted, we should become Preachers vnto others, and shew some fruits of our calling, as *Salomon* left this booke for a monument to all ages of his conuersion. Therefore they which write that *Salomon* dyed in his sinne, and that such a famous instrument of God went to the damned, doe great wrong to the worthy King, which giues them such an example to repent, and would correct their rash iudgement, if they considered; first, that he was the clearest figure of Christ (except *Melchisedech*) which passed all Kings in prosperity, and all men in wisdom. Secondly, that hee was inspired by the holy Ghost like the Prophets, to be one of pens of God to write his holy Word, the word of Saluation, which was not fit for a Reprobate. Thirdly, that God promised to his father, that hee would not take his spirit

Psal. 45. 7.

1. Chro. 17. 13.

2. Sam. 7. 13.

2. Sam. 12.

Nehem. 3. 6.

Rom. 9.

Gen. 27.

1. King. 11. 45.

2. Cor. 9. 31.

1. King. 11. 45.

1. Cor. 10. 12.

Eccles. 1. 11.

and his mercy from him as he did from *Saul*, not forsake him as he did *Saul*, but correct him in another sort. Fourthly, that God is said to loue him : therefore as *Paul* concludes, that *Iacob* was elected, because God saith, *Iacob haue I loued* : so we may conclude, that *Salomon* was elected, because God saith, *Salomon haue I loued*. Fifthly, that in Luk. 13. 28. all the Prophets of God are said to bee in heauen : and therefore *Salomon* being an holy Prophet, must be holden to bee in heauen. To shew that he was a holy Prophet, in the 2. *Pet.* chap. 3. verse 2. *Peter* calleth all the Prophets which wrote in the Scripture, *Holy Prophets*. Lastly, wee may gather out of the seuenth chapter of this booke, and the thirteenth verse, and out of the fifth of the Prouerbs, and the fourteenth verse, that *Salomon* had left his concubines and vanities, before he wrote this booke. Therefore to say that the figure of Christ, the pen of the holy Scripture, the man whom God loued, the wisest man that euer was, and one of the holy Prophets died a Repobate, is presumption against the Word, impie against God, and wrong to the dead : although because of his grieuous fall into Idolatrie and vncleanesse, God left him in disgrace, and makes no mention of his repentance, where hee speakes of his death, that *they which stand, may take heed lest they fall*, and see how easie it is to slip, by the example of him which was wiser than they. *Salomon* being wicked, and yet saued, was a figure of the Church, whose sinnes are forgiven.

Thus hauing found as it were the Mine, now let vs digge for the treasure, *Vanitie of vanities, &c.* This is *Salomon*s conclusion, when hee had gone thorow the whole world, and tried all things, like a spie sent into a strange countrie, as if hee were now come home from his pilgrimage, they gather about him to inquire what he hath heard and scene abroad, and what he thinkes of the world, and these things which are so loued among men; like a man in admiration of that which hee had scene, and not able to expresse particularly one after another, hee contracts his newes into a word : you aske mee what I haue scene, and what I haue heard : *Vanitie*, saith *Salomon* : and what else? *Vanitie of vanities* : and what else? *All is vanitie*. This is the history of my voyage. I haue scene nothing but *Vanitie* ouer the world. Carrie this for the newes from the Preacher : *Vanitie of vanities, al*

it *vanitie* : as if he should say, *Vanitie*, and greater *Vanitie*; and more than *Vanitie* : so the further hee did goe, the more *Vanity* hee did see, and the neerer hee looked, the greater it seemed : till at the last he could see nothing but *vanity*. When hee was come to this, that hee did see all things *vaine*, vpon which men set their hearts, he was moued with compassion and could bee silent no longer, but needs hee must writ to them which seeke felicity (as hee did) in transitory thinggs; to warne them that they seeke ie not any longer in these foolish things, which haue no stabilitie nor contentation, but flie from them to *The feare of God*, 2. Tim. 3. 8. which hath the promises of this life & the life to come. Therefore he begins with *All is vanitie*, as if hee should say, *Love not the world, nor the things of the world*. For I haue tried that there is no certainty in them. Thus he withdraweth them: first, from the wrong way, and then setsthem in the right way to happinesse, which he defineth at last, to *Feare God and keepe his commandments*. When he had gone through a thousand *vanities*, then that comes in at the end, even like our repentance which staies till death : so his drift is to shew that mans happinesse is not in these things which we count of, but in those which wee deferre: his reason is, they are all *vainitie* : his prooffe is, because there is no stabilitie in them, nor contentation of minde : his conclusion is, therefore condemne the world, and looke vp to heauen from whence ye came, and whither ye shall goe. 1. Cor. 2. 15.

This is the scope which *Salomon* aimes at, as though wee did all seeke happinesse; but we goe a wrong way vnto it : therefore he sonnds a retire, shewing, that if wee hold on our course, and goe forwards as we haue begun, wee shall not finde hapinesse, but great miserie, because we goe by *vanitie*. Therefore to fright us out of this way, he breakes forth into an exclamation, *Vanitie of vanities, All is ievanitie*. Eccles. 12. 13.

Now, *Salomon* full of wisdom, and schooled with experience, is licensed to giue his sentence of the whole world. For the spirit uall man iudgeth all things, his iudgement is so certaine 1. Cor. 2. 15. that it runnes before the Euidence; and condemnes all for *Vanitie*, before hee conuince them to bee *vaine* : whereas wee proue first and condemne after, because our words are no authorities; he concludes first, and proues after : neuer any Iudge did con-

2. Chro. 9. 2.

Lukē 12. 14.

Gen. 2.

Rom. 8. 20.

deme so many together. *Salomon* resolved all the questions of the *Queene of Sheba*, yet *Salomon* neuer answered so many questions at once, as now: for what can you inquire, but here you haue an answer? Aske him as the Souldiers, and Harlots, and Publicans asked *Iohn*: What is sinne? *Vanity*, saith *Salomon*. What is pleasure? *Vanity* too. What is beautie? *Vanity* too. What is riches? *Vanity* too. What is honour? *Vanity* too. What is long life? *Vanity* too. This is the state of all things after the fall, all turne to *vanity*. This is no reproach to the things, but shame to him which so abused them, that all things should bee called *Vanity* for him. What a testimony is this of him which should bee the onely seruant of God on earth, whom hee created in holinesse and righteousnesse, whom hee framed to his owne image, whom hee placed in Paradise, and would haue raised to heauen, to heare that hee hath so polluted his life with euery sinne, that now there is nothing but *Vanity*? That is a lamentable song which will make him wepe that tunes it, if hee thinke what hee saith, how his state is changed since *Adam* his father died. Once God said, that *all was good*, and now he saith, that all is naught and *vaine*, as though hee forbade man that which he created for man. That is not *Salomons* meaning, to debarre men from the vse of creatures: although all things changed with man, and became worse than they were: yet he doth here rather shew, that man reapes nothing but *vanity* out of these things by reason of his corruption; that, that the things themselves are *vaine*, if they were well vsed. For euer since the creation, *Paul* saith, 1. *Timoth. 4.* That every creature of God is good, and nothing is to bee reiected, if it be receined, or vsed with thanksgiving: for it is sanctified by the word of God and prayer. That is it which maketh them profitable to vs: which because it is wanting for the most part, therefore *Salomon* saith, that all are *vaine* to vs; not *vaine* of themselves, but because they are not sanctified as they should be; therefore in the 2. 24. the 3. 14. and 2. the 5. 17. the 8. and 15. he shewes a way how wee may make profit of all and reioyce in our labours, and finde a lawfull pleasure in earthly things. So often he calls to the vs, lest wee should erre as the Monkes and Eremites haue done before, mistaking these words, when hee saith, that *All is vanity* they haue

haue forsaken all companie, and government, and office, and trade, and got themselves into the wildernesse among beasts, to liue in quiet and silence, saying that men could not liue in the world, and please God, because *all is vanitie*. So while they counted all things vaine, they became vaine themselves, and left those blessings which *Salomon* enioyed after his knowledge, more than he did before. Therefore it is vaine man which *Salomon* reproveth; which is not onely called *vanity*, but *lighter than vanity*. If he did not things vainely, nothing should be vaine in the world: whereas now by abuse, wee may see sometime as great *vanity* in the best things as in the worst. For are not many vaine in their knowledge, vaine in their policies, vanie in their learning, as other are vaine in their ignorance? Was not the wisdom of *Achuzophel* a vaine thing? The swiftnesse of *Hazael* a vaine thing? The strength of *Goliath* a vaine thing? The treasures of *Nebuchadnezzar* a vaine thing? the honour of *Haman* a vaine thing? The beaurie of *Absalom* a vaine thing? The knowledge of the Scribes a vaine thing? The deuotion of the Pharises a vaine thing? And so is the learning of all those a vaine thing, that doe no good with it, but either it lies vnder a bushell and moulds, or else it prattles like *Tertullus*, alwayes against *Paul*, struiuing to make warre betweene them, which loue dearer than any brethren. psal. 62. 9.

By this you may see that *vanity* is bold, when shee breaks into houses and Churches and Palaces: and sometime *vanitie* may come to infect, where truth may not come to reprove. Is it not high time then to sound this alarme againe, *Vanitie of vanities, &c.* Aks. 24. 5.

If wee would heare how vehemently, and how pitifully *Salomon* pronounceth this out cry, happily it would moue vs a little to heare how hee did exclaime of his owne life, and condemned himselfe, as it were by the sound of a Trumpet, that all might heare. For we are all by nature such deafe Adders, that whether the Prophets come piping, or mourning, or crying; they goe away from vs againe mourning like *Jeremy*. *We would haue cured Babel, but she would not bee cured.* Nay, the Citie of *Ierusalem* would not, saith our Saujour Christ, when he wept for his Israelites. Therefore *Salomon* speaks thrice, like a Crier, Ier. 5. 9.

Prou. 31. 1.

Icy. 22.

Iohn 21. 16.

Gen. 41. 32.

Esay 6.

Iohn 15. 31.

Rom. 8. 20.

Luke 22. 5.

Matth. 24. 1.

Vanitie of vanities: as the mother which would faine make her sonne to heare, shee doubles and trebles her words; *What my sonne*, and *what the sonne of my wombe*, and *what the sonne of my desire*! So when God would stir vs vp to heare, he cryeth thrice to the earth, and saith, *Earth, earth, earth, heare the word of the Lord*: so when *Salomon* would dissuade from the companie of the wicked (read Prou. 4. 14.) how often he repeats the charge; *Enter not into the way of the wicked, walke not in it, auoyd it, goe not by it, turne from it, and passe by*, as though he would neuer haue done, or as though he would neuer heare. So Christ when hee taught *Peter* what was his dutie, rehearsed it thrice; *Feed, feed, feed*. *Ioseph* sheweth the reason of these repetitions, when he tels *Pharaoh* why his dreame was doubled; because the matter was important and certaine. Therefore when *Salomon* repeats this saying so often, he calls for audience, as though hee had some waightie and great matter to vtter. Such a point of wisdom it is for euery man to know that *All is vanitie*, if wee direct not things to their right end. As when the holy Ghost would signifie that God is all holy, hee repeated thrice, *Holy, holy, holy*: so when he would shew how man is all vaine, thrice he repeateth *vanity*: to shew how hardly man beleeueth that he is vaine: therefore he brings in three assertions, as it were three witnessies to proue it. All agree vpon the same words, but that the last is more plaine, and saith, that *All is vanitie*: that is, that man is not onely changed and become vaine; but for the vanitie of man, as the Apostle saith, *The creatures are subiect to vanity, and haue not the glory and liberty which they should haue, for the sinne of man*.

A spirituall eye doth see some vanitie or other in euery thing, as appeareth betwixt Christ and his disciples at Ierusalem. They gazed vpon the building of the Temple as a braue thing, and would haue Christ to behold it with them: but hee did see that it was but *vanity*, and therefore said, *Are these the things that yee looke vpon?* as if he should say; How vaine are you to gaze vpon this? If Christ thought the beauty of his Temple a vaine thing, and not worth the sight, which yet was beautified and built by his owne prescription; how should *Salomon* expresse all the vanitie of the world, to which all men haue added more and

and more since the beginning? Therefore as if he wanted words to expresse it, as he did see it, he breakes forth into an exclamation, and repeats the same often, *Vanitie of vanities*: as if he should say, I cannot speake how vaine the world is, but vaine it is, and very vaine, and nought but vaine; speaking as if he had the feeling and sense of it: as though the world stood naked before him, and it grieved him to see, he cuts his words in chiding manner, and makes short riddance, as if it irked him to speake all that he knew: therefore that which he speakes, he speakes roundly, that if they read no more, but sleepe all the Seimon after, yet the first sentence shall strike a sting into their hearts, and leaue a sound behind to waken them when they are gone; as many (you know) remember this sentence, which remember no sentence in all this booke beside. Who hath not heard *Vanitie of vanities*, &c. though few haue conceiued it? This is the phrased of Scripture; when the holy Ghost would commend the song of *Salomon* aboue all other songs, he calles it *The song of songs*, so called in the Hebrew, and mentioned in the first booke of *Kings*, the fourth chapter, and 32. verse. When he would exalt the heauenly King aboue all, he calles him *the King of Kings*: so when he would note a great vanitie, and yet a greater, and a greater than that, which is the greatest of all, he calles it *Vanitie of vanities*; as when we would note a great foole, we will say a foole of fooles, a sinne of sinnes, a seruant of seruants. These are scornefull names to the World, and homely titles to giue our pleasures, to call them *Vanitie of vanities*, and againe *Vanitie of vanities*, and yet againe *Vanitie*; as though we would prouoke them to fall out with vs, like a man which sharpens his enimie with taunts, when he would egge him to fight. He might haue mollified his tearmes, before he condemned the world thrice: but the World is no changeling, that *Salomon* should change his judgement: but vaine it was, vaine it is, and vaine it will bee; and therefore a thrice vaine world he may call it: first, *Vanitie*, straight *Vanitie of vanities*, and suddenly *All is vanitie*. What a transcendent is this? as though it increased while he spake: so fast groweth this weed to worfe and worfe, like the Image which appeared to *Nebuchadrezzar*, the first part was of gold, the second of fil-

Dan. 2.

1. King. 11. 3.

uer, the third of brasse, the fourth of iron, the fifth of clay : so by many changes the world growes worse and worse, and all they which follow it. When a man begins to like of pleasure, and opens the doore to one *vanitie* which hee loues, straight as many *vanities* flocke to him as *Salomon* had concubines, till the Temple of God be like a denne of sheeues. Therefore when *Salomon* beheld such a pluralitie, and *Tor quot*, of *vanities*, like surges comming one vpon another in pleits and in folds, hee spake as though he would shew vs *vanitie* hatching *vanities*: *Vanitie of vanitie : all is vanitie*. The first saying doth passe without let : but the last rubs, and sinks not into the hearts of men so easily as it is spoken. Mee thinkes I heare some men dispute for *Baal*, and bid *Salomon* stay before hee comes to *All is vanitie*. It may be that sinne is *vanitie*, and pleasure is *vanitie* ; but shall wee condemne all, for sinne and pleasure ? What say you to beautie which is natures dowrie, and cheareth the eye, as sweet meat doth the taste ? Beautie is like a faire picture, take away the colour and there is nothing left. Beautie indeed is both a colour and a temptation : the colour fadeth, and the temptation snareth. But what say you to riches, which make men Lords ouer the rest, and allow them to goe braue, and lie soft, and fare daintily, and haue what they list ? riches are like painted grapes, which looke as though they would satisfie a man, but doe not slacke his hunger, nor quench his thirst. Riches indeed doth make a man couet more, and get enuie, and keepe the minde in care. But what say you to Honour, which sets a man aloft, and makes the knee bow, and the tongue soothe, and the head stand bare, as though they were other kinde of creatures about them ? Honour is like a King in a play : when his part is done, his ornaments are taken from him, and hee which held the bason to him it as good as hee : Honour indeed may command all but life : hee makes a faire shew now : but when death comes, all is one. But what say you to profound knowlege in deepe mysteries, which makes men sought vnto, and called deepe Clerkes, and great Doctors ? Knowlege is like the letters which *Uriah* carried against himselfe : so Knowlege drawes on a greater iudgement, and oftentimes condemnes the bearer. Knowlege without vertue, leaues a man without excuse

2. Sam. 11.

cuse, and is a witnesse against him, because he vnderstands what is good, and will not doe it. Yet there is another darling of account behind : what say you to long life, which causeth a man to see his childrens children, and makes him reuerent before the people ? Long life is like a long night, when a man cannot sleepe : so age is wearisome with sicknesse, and striues with it selfe, because it cannot walke, nor talke, nor heare, nor see, nor taste, nor sleepe as it was wont : therefore wissheth often the night were gone, that the paine were past. Indeed hee that sees many daies, sees many miseries ; and therefore what is not *vaine* in life, sith life it selfe is *vaine* ? Shew me the light which will not darken, shew mee the flower which will not fade, shew me the fruit which will not corrupt, shew mee the garment which will not weare, shew mee the beautie which will not wither, shew mee the strength which will not weaken, shew mee the time which will not passe, and I will recall that *All is vanity* : but if all things vanish, then all things are *vaine* : yet this will not go for truth, before men haue smarted for the triall. Some are so *vaine* that they count nothing *vanitie* : but that which is vainer than the rest, delights them most ; for there is as it were a common-weale of vaine persons, and hee which can bee vaineest, is like a King of the rest. Some are of this mind, that they thinke *All is vanity* but that which they loue : & therefore they call them *vaine*, and curious, and fantastickall, which speake against their *vanities*, and say, that it is necessary to be *vaine* : for they cannot liue vnlesse they deceiue, they cannot please vnlesse they flatter, they cannot be beleeued vnlesse they swear, they cannot be esteemed vnlesse they royst, as *Demetrius* thought that hee should begge vnlesse he might sell Images. There is another sort, like the buyer in *Prov. 20.* which saith, *It is naught, it is naught, but when hee is gone apart, hee boasteth.* So they will say of the world, It is naught, it is naught, before men, and swear that all is *vanity* : but when they are gone apart, they reconcile themselues vnto it and kisse it, and promise to be vaine still, but they cannot abide to be counted vaine, the vaineest man that is. This shewes that the folly of the world is so open and shamefull, that her louers must needs condemne her. You shall heare them say oftentimes, It is a vaine world, a wicked world, a naughty world, yet they will not for-

Prov. 12. 12.

Prov. 14. 9.

Prov. 28. 4.

Acts 16. 24.

1. Iob. 3. 20.

for sake it, to die; like dastard souldiers, who raile against the Enemy, but dare not fight against him: *All is vanitie*: but this is *Vanitie of vanities*, that men will follow that which they condemne. But this is, that euery sinner might condemne himselfe: for the conscience must judge first, and then God; as our Saviour saith, *Out of thine owne mouth*, and so, *out of thine owne heart I will condemne thee, naughty servant*; shewing that the wicked condemne themselves, before they are condemned of GOD. These are the worlds fooles, which care not what be their end, so that their way be pleasant.

Oh that here were a full end or conclusion of vanities; but behold a greater vanitie is behinde: for our Religion is vanitie, *Math. 23. 27.* like the Scribes and Pharisies, as *Mathew* saith in the 23. chapter, and 27. verse, hauing a bare *shew of holinesse*, as hee saith: he could call it but a *shew of holinesse*, and scarce that: our *Vanitie is vanitie*, but our holinesse is but a *shew of holinesse*, not worthy to be called *holinesse*, but like *holinesse*: yet the most part haue not so much as the *shew of holinesse*, as the Pharisies had, but are vaine in shew, inside and outside too. Thus we finde nothing yet but vanitie. I cannot leade you from one vnto another, to shew you the seuerall vanities of euery person, or euery thing; because *Salomon* saith, *All is vanitie*. How many sinnes then haue we to condemne vs, whose vanities are sprinkled in euery thing? Which haue not onely so many vanities as there be things, but many vanities in euery thing. As in our fare, how many vanities be there, which makes vs rise sometimes sicke, sometime sleepe, sometime drunken? Yet are there more vanities; in our sports, our laughing, and swearing, and jesting, and scoffing, and dallying, and playing with the Scriptures; which oftentimes leaues such a sting behind, that wee had rather haue lost our sport, than fee the worrne that gnawes vs for it. And yet there are more vanities: in our apparell, ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twenty orders, to the third and fourth degree, as though our apparell were apparelled, vntill the woman be not worth so much as her attire; that if we would see *Vanitie* her selfe how she would goe if she did weare apparell, she would euen goe like our women; for she should not goe, nor speake, nor looke vainer. Who doth not know

know that these are *vanities*, and that they might leaue them if they would? but that yee might see there is a heart within, vainer than the apparell is without; therefore when these *vanities* Luk. 15. 12. are worne out, they will haue new, and still new, till all be spent vpon *vanitie*: and then they begin like the prodigall childe, to see how vaine they were, when they haue bought wisdom with sorrow. What would *Salomon* say, if hee should see how *vanitie* is growne since his time, what a height shee is mounted, what a traine followes her, that there is no Prince in the world hath so many attendants as *vanitie*? Shee was but an Impet then, but now shee is a mother, and who can number her sonnes and daughters? The childe is vaine in playing, the mother vaine in dandling, the father vaine in giuing, the Courtier vaine in spending, the souldier vaine in boasting, the suiter vaine in struing, the traoueller vaine in talking, the Merchant vaine in swearing, the gentleman vaine in building, the husbandman vaine in carking, the old man vaine in coueting, the seruing-man vaine in soothing, the young man vaine in sporting, the Papist vaine in superstition, the Protestant vaine in conuersion. Euery *vanity* is so pleasant to one or other, that they cannot misse one. So shee gads by sea & by land, and still moe disciples flocke vnto her, of gamesters, and swearers, and players, and tiplers, and hacksters, and Courtiers, as thicke as the flies of Egypt, which buzzed in their eares, and their eyes, and their neckes, before and behind, that a man cannot set his foot but vpon *vanitie*. As the waters couered the earth when but eight persons were saved; so *vanity* hath couered it againe, a worse deluge than the first, because it hath not suffered eight persons to escape, but Gen. 8. 30. Gen. 7. 27. every man is tainted with some *vanity* or other: which God seeing in that place and City which should bee best in the world (that all men in the City were vaine) calls it *the City of vanity*. So we may say, the world of *vanitie*, because shee hath an interest Esa. 24. 10. in euery person of it, shee sits vpon the earth like a Serpent, and hatcheth all the sins which you see amongst men. As full as heauen is of blisse, so the world is fraught with *vanity*, Court, City, and Countrey. Whither doth not *vanity* goe, but to heauen? Seeing then that *vanity* is so extolled amongst men, *Salomon* giues this sentence, that *all is vanity*. Christ like a mediator Luk. 10. 43.

CON.

concludes vpon it, that *there is but one thing necessary*: therefore let our sentence bee like theirs: for sure, if we had *Salomon* repentance, wee should see such an image of *vanitie* before vs, as would make vs crye againe, and againe, as often as *Salomon* *Vanitie of vanities, vantage of vanitie: and all is vanitie*. What a sweet sentence is this from a King (who may liue as hee list by authority) to say that *All is vanitie*? Oh, that we might heare Kings speake so againe! for it is a speech which had need of some to countenance it; for none are counted vaine now, but they that speake against *vanitie*. Then *Salomon* cryed it, but now we must whisper it. You may see how times are changed. Once this was sound diuinitie, now it is flat railing: to say that *all is vanitie*, is euen the vpshot of a disturber. If ye aske the Atheist, or Epicure, or these roguish players, what is a disturber? you shall see that they will make *Salomon* one, because he speaketh against *vanity*: for this is their definition. He which will not allow men to prophane the Sabbath, but saith, that cards, and dice, and stage-plays, and May-games, and May-poles, and May-fooles, and Morrice-dancers are *vanity*, is a prater, disturber, and an Arch-puritane, by the Law which the Jewes had to kill Christ. The reason is, because men cannot abide to bee controled of their pleasures; Therefore they hold it as an offence to speake against their sports, or their customes, or their follies, or their pleasures, or their titles, or their toyes: and they which would not be counted precise in these times, must take heed that they goe not so farre as *Salomon*, to terme all *Vanitie*. But they must say, that the *Vanities* of great men are necessary recreations, and the *vanities* of the people are meanes to make vniety. Greater bookes are written to maintaine this, than *Salomon* made to refute it: so they haue made their wit and their learning *vanitie*, and are vaine in print. But they that would know now of what standing such precise reprobours are, and how ancient this reprofe is, may see here, that if this be a crime to call *Vanitie, Vanitie*; the wisest man that euer was before Christ, was here in crimininate; not when he steyed, but when he repented. In his best minde (when hee came like a Preacher) hee preached this first, *Vanity of vanity, all is vanity*: yet many had rather trie it with *Salomon*, than belceue it of *Salomon*: and while they are wandring

Iohn. 19. 7.

Prov. 13. 1.

dring with him, some are taken out of their way, and cut short
 of the time which they set to repent: from others God taketh away his grace, so they neuer returne, because their guide is
 gone. This the holy Ghost pointed at when he saith, *They fol- 2 King. 17. 13.*
lowed vanity, and became vaine; shewing, that the things we fol-
 low, will make vs like themselves, and leade vs whither they be-
 long; to heauen or hell. In *Rom. 8. 20.* *Vanity* is put for destruc-
 tion, but it is neuer put for *saluation*. If other creatures are sub-
 iect to a kinde of destruction for the sin of man, as *Paul* sheweth,
 what destruction shall light vpon man for his owne sin? There-
 fore let our sentence runne with *Salomon*, *Vanitie of vanities, all*
is vaine. Wee could afford the world better words and fairer
 titles than *Vanity of vanities*, but call it what we will, *Salomon*
 shews what it is, and what we will say in the end when we haue
 tryed it, then *Vanitie of vanities*; yet it is comfort of comforts,
 glory of glories, and life of liues. But as *Laban* shewed himselfe *Gen. 31.*
 departing; so at parting you shall see how it will serue you.
 They seeme pleasant *vanities*, and honest *vanities*, and profi-
 table *vanities*; but *Dauid* calls them *deceitfull vanities.* *Ionas* *Psal. 31. 6.*
 comes after and calls them *lying vanities*, that is, which promise *Ionas 2. 8.*
 pleasure, and profit, and all, but deccieue all. When they should
 performe, they play *Laban*, which gaue *Leah* for *Rachel*. If they
 be *lying vanities*, and *deceitfull vanities*: then are they wofull and
 miserable *vanities*. Therefore if wee be not come to *Salomons*
 conclusion, to thinke all is *vanity*, it is because our owne *vanity*
 will not suffer vs to see the *vanity* of other things. When wee
 haue proued like *Salomon*, as fast as euery man groweth in
 knowledge, and experience, so he begins to crie *vanity*: and af-
 ter, *Vanitie of vanities*, and at last, *all is vanitie*: so we contemne
 not all at once, but one sin after another, one pleasure after ano-
 ther, till at last wee count *All is vanitie*, and then wee are come
 home with *Salomon*, and may bee preachers vnto other. Thus I
 haue shewed vnto you (as it were) a limme of *vanitie*, you may
 looke about you and see the whole body: for if she be any where
 in this land, this is her pontifical seat, where she is neuer Nonre-
 sident: now I will leaue you to examine these sayings, whether
 all things haue not beene in vaine vnto you yet. If they haue bin
 vaine to you, and yet are good in their owne nature, then thinke
 howe

Luke 10.
Matth 4.

Psal. 119.

Acts 19. 19.

Gen. 35. 4.

2. Sam. 6. 14.

Psal. 4. 7.

Psal. 53. 17.

Prou. 14. 18.

Eccj 22.

how *vaine* you are who haue turned so many good things to *vanitie*. Yet to set you in the way before I end, I will answer them which aske, If *All things be vaine*, as *Salomon* saith, Tell vs what we should chuse, that wee be not *vaine*? *Christ* saith, that one thing is necessary? Is *Salomon* contrary to *Christ*? No, therefore one thing *Salomon* excepts too, to feare God and keepe his commandments. Therefore if all be *vaine* but this, let the Tempter take thee vp againe, and shew thee the kingdomes of the world, when he saith, *All these will I giue thee*, thou mayst say, All these I contemne for all is *vaine*.

What then? *Turne away mine eyes* (saith the Prophet *Dauid*) and my cares and my heart too from *vanitie*, Trie and proue thou no longer, for *Salomon* hath proued for thee, it is better to belecue him, then trie with him, Therefore now it remaineth, that as they brought forth their *vaine* bookes after *Pauls* preaching, and cast them into the fire; so yee should cast out all your *vanities* this day, and sacrifice them to God, for they haue beene your Idols, therefore burie them as *Iacob* did the Idols, that neuer man saw them after. And as God gaue *Iob* other children, so he will giue you other pleasures: feare not that your ioyes will goe away with your *vanities*, as many thinke they shall neuer bee merrie againe, if they would be conuerted to religion. But as *Dauid* danced before the Arke as merrily as *Herodias* danced before the King: so know vndoubtedly that the righteous finde more ioy in goodnesse, than euer the wicked found in filthinesse. Nay (saith *Dauid*) more than they can finde in riches or honours, when their wheat and wine abound, As a horse is a *vaine* thing to save a man: so all these things are too *vaine* to make a man happy. I appeale to your selues, if yee haue tryed the pleasures of *vanity* already (as I know ye haue,) whether ye may readily say with *S. Paul*, What profit haue we of these things whereof we are ashamed? no profit: but shame, and griefe, and guilt, and a dreadfull expectation of iudgement, As *Salomon* calls follie the inheritance of follie: so *vanity* is the inheritance of *vanity*. Tenne times *Laban* changed *Jacobs* wages, but euen thousand times sinne hath changed your wages, and deceived you with other successe than you looked for: like *Shebna* which built his sepulcher in one countrey, and was buried in the other.

ther; and yet how many changes are behind, you know not; for if you did, you would make inquisition now, and banish them at first for whensoever yee goe about to cast them out, they will say still like the deuils, *That thou tormentest them before the time.* Math. 8. 19. It seemes that many are touched with compassion of this, and therefore retriue their *vanities*, and slake the execution, as though they were afraid to offend the deuill: euen we perhaps are in the trace of *vanitie*, hunting with *Salomon* to finde that which wee loue and finde it not, because wee seeke out of the way. What is the remedie? So runne (saith *Paul*) that ye may obtaine: you haue 1. cor. 9. 14. tried the euill way to happinesse, now trie the good way; and then that which ye loue now, shall not onely seeme *vaine*, but *vanitie of vanities*, that ye will maruell how yee could loue them so long, and would not be in the dotage of them againe for all the world. Vntill these earthly things seeme *vaine*, no heauenly thing shall seeme precious, therefore lose no more time, the day comes when *Vanitie of vanities* shall bee turned to miserie of miseries; and *All is vanitie*, to *All is miserie*.

There is a certaine place called Hell, where God keepes generall Sessions; there Iustice shall sit to examine *Vanitie*, who hath imbraced her, and who hath forsaken God: and he which made his pleasure of sinne, so soone as hee heares this doome, *Depart from me ye wicked*, shall go downe by a blacke way with many a sigh and sob from God, from the Angels, from the Saints, from ioy, from glory, from blisse, with the fiends of hell, to sup in the place of darknesse with the Princes of horreur, the table of vengeance, in the chaire of calamitie, with the *Crowne of death* upon his head: and he which tempted him to sinne, shall plague him for sinning, vntill he crie like *Caine*, *my punishment is greater than I can beare*: for all the griefes, and feares, and cares, and troubles, which fed vpon him while hee liued, shall meet in an houre, and exceed them so farre, that hee suffers for all, and maruels how any torment can bee left for other. What faith or feare haue they that goe dancing or leaping to this fire, as it were to a banquet, like a foole which runneth to the stockes? How happie were it for men, as we liue in these dayes, if there were no iudgement at all? What will wee answer when he which made *Salomon* to write this, shall aske why wee would not beleue it?

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2. Sam. 11. 26. What shall we say when hee which came from his kingdome to bring vs vnto it, demands why wee did turne *the day of saluation into the day of vanitie*? If ye cannot excuse it here, how will yee defend it there? We were borne in *vanitie*, and we liue in *vanitie*, but we would not die in *vanitie*; because no man lookes for any good of his finnes, after he is past this world: therefore let vs remember, that whither the vaine men are gone, thither vaine men shall goe. There be not two ends for sinners, but one: what a woefull bargaine will it seeme then to remember that thou didst sell thy soule for *vanity*? if any thing will reclaim vs, this will be a terrour in our hearts, to think that we shall giue account vnto him, which will measure to vs as much miserie as we haue taken *vanity*: therefore as *Abner* said to *Isab*, Knowest thou *that it will be bitterness in the latter end*? So let euery man consider with himselfe, though his *vanities* bee sweet now, yet they will be bitter in the end. As *Amnon* after he had fulfilled his lust, did hate *Thamar* (which defiled her) more than he loued her before; so when the sport is past, and death lookes vs in the face, we shall hate our *vanities* more, than we loue them now. All this doth conclude that our Sauour said to *Martha*, *But nothing is necessarie*. Which God graunt we may chuse, for his Sonne Iesus Christ, and then we haue learned this lesion.

FINIS.

THE LADDER OF PEACE.

1. Thess. 5. 16.

Reioyce euermore, pray continually, in all things giue thanks.

When I spake last of these words, I shewed you how the Apostle comendeth vnto vs three Vertues, of greater price than the three presents which the wise men brought vnto Christ. The first is, *Reioyce euermore*: the second is, *Pray continually*: the third, *In all things giue thanks*. All three

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are of one last, for wee must *reioyce continually*, because he saith, *reioyce evermore*: and we must *pray continually*: because he saith, *pray continually*: and we must *giue thanks continually*, because he saith, *In all things giue thanks*. These are the three things which one saith, *All men doe, and no man doth*; because euery man doth them, and scarce one doth them as he should. Therefore the Apostle to shew vs how we should doe them well, doth put *continually* vnto them; as though *continuance* were the perfection of all vertues. I chose this Scripture for a consolation to them which are afflicted in conscience, which is commonly the disease of the innocentest soule: for they thinke that they doe well to *mourne continually*; and Paul saith, *Reioyce continually*: and therefore I will speake a little more of these words than I did before. If you marke it, it may well be called *The Ladder of Peace*: for it stands vpon three steps, and euery step is a step from trouble to peace, from sorrow to ioy: for hee which can reioyce, is past griefe: and hee which can pray, is passing from his griefe; and hee which can giue thanks, hath obtained his desire. A man cannot reioyce, and mourne; a man cannot pray, and despaire: a man cannot giue thanks, and be offended: therefore keepe still vpon one of these three steppes, and you shall neuer sorrow too much. If thou canst not reioyce, as if thy paine were past, then giue thanks, because thy paine is profitable: if thou canst not thinke that thy paine is worth thanks, then pray that thou maiest haue patience to beare it: and it is vnpossible in praying, or thanking, or reioycing, that any griefe should want patience enough to beare it. But when you forget to reioyce in the Lord, then you begin to muse, and after to feare, and after to distrust, and at last to despaire, and then euery thought seemes to be a sinne against the holy Ghost. How many sinnes doth the afflicted conscience record against it selfe, repenting for breakeing this commandement, and that commandement, and neuer repenteth for breakeing this commandement, *Reioyce evermore*?

It is not an indifferent thing to reioyce or not to reioyce; but we are commanded to reioyce; to shew that we breake a commandement if we reioyce not. Oh what a comfort is this, when the comforter himselfe shall command vs to reioyce! God was

wont to say, *Repent*, and not reioyce, because men reioyce too much; but here God commandeth to reioyce, as though some men did not reioyce enough. Therefore you must vnderstand to whom he speaketh. In *Psalme 149.5.* it is said, *Let the Saints be glad; not let the wicked be glad.* And in *Esay 40.1.* he saith, *Comfort my people, not comfort mine enemies; shewing to whom this commandement of Paul is sent, Reioyce enermore.* It is not in this as Christ saith, *That which I say vnto you, I say vnto all;* but that which I say vnto you, I say not vnto all. *Giue wine* (saith *Salomon*) *vnto him that is sorrowfull, that he may forget his grieffe:* so giue comfort vnto him which is penitent, that he may forget his feare. *Salomon* saith siue times, that *this is the portion of man vnder the Sunne, to receiue the gifts of God with thankfulnesse, and to reioyce in them.* Hee which would haue vs holy, as he is holy, would haue vs ioyfull, as he is ioyfull; hee which would haue vs doe his will vpon earth, as the Angels doe it in heauen, would haue vs reioyce vpon earth, as the Angels reioyce in heauen; he which hath ordained vs to the kingdome of Saints, would haue vs reioyce that we haue such a kingdome to receiue. Therefore hee saith to his Disciples, *Reioyce that your names are written in the Booke of life.* As *Boaz* said vnto *Ruth*, *Goe not out of this field, to gleane in any other field, for here thou shalt haue enough:* so he would not haue vs goe from this comfort vnto any other comfort, for here we shall haue enough: the Spirit of God is called *the Comforter*, because we shoulde haue comfort in it. *I will send you the Comforter*, saith Christ; to shew that they which haue the Spirit, haue comfort too, and they which resist comfort, resist the Spirit: therefore the Sonne of God is called *the Consolation of Israel*, to shew that hee bringeth consolation with him, and that ioy is where Christ is, as light is where the Sunne is. Therefore the chiefest ioy is called *The ioy of the holy Ghost*, to shew that they haue the chiefest ioy, which haue the holy Ghost: therefore the greatest Peace is called *The peace of Conscience*, to shew that they haue the greatest peace, which haue a good Conscience: therefore the faithfull are said to bee *anoynted with the oyle of ioy*, as though ioy were in their countenance: therefore they are said to bee *clothed with the garment of gladnesse*, as though gladnesse did compasse them like a garment: there-

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fore Paul (in all his Epistles) doth ioyn *grace and peace* together, and shew that *the peace of God* doth follow them which haue *the grace of God*. It is not in vaine that the holy Ghost, when he named *Barnabas*, interpreted his name too, because it signifieth *the sonne of consolation*: as though hee delighted in such men as were the *sonnes of consolation*. *Comfort one another*, saith Paul: How shall wee comfort one another without comfort? Therefore Paul saith, *God comforteth vs, that we may be able to comfort other, by the comfort whereby wee our selues are comforted of God*: shewing that we cannot comfort other, vlesse wee be comfortable our selues: and therefore that we may performe this dutie, wee are bound to nourish comfort in our selues. Paul saith, *I am full of comforts*: who then can say, *I am full of sorrow*, but he must contrary Paul? As the body may not offend the soule, so the soule may not iniurie the body, because it is the bodies keeper: but a peniue man doth iniure the body and the soule too: for Salomon saith, *A sound spirit will beare his infirmities, but a wounded spirit who can beare*: As if he should say, The heart must be kept couragious, and strong, and liuely, like an instrument which is tuned to tune all the rest, or else euery griefe will make thee impatient. In Deut. 30. 9. it is said, that *God reioyceth to doe vs good*: and therefore in the eight and twentieth chapter of Deuteronomy, the Jewes are reprooued, because they reioyced not in the seruice of God. As hee loveth a *cherefull giuer*, so hee loveth a cherefull seruer, and a cherefull Preacher, and a cheerefull hearer, and a cheerefull worshipper: and therefore David saith, *Let vs sing heartily vnto the Lord*, shewing as it were the tune which delighteth Gods eares. If you would know with what tune ye should sing vnto God; David saith, *Heartily*; that is, you must *giue heartily*, you must *loue heartily*, you must *obey heartily*, you must *pray heartily*: and when you doe all things *heartily*, then you shall doe all thing *cheerefully*.

Therefore now I may say vnto them which resist comfort, and nourish griefe, as the Prophet saith, *Who hath required these things of you?* God doth require no sorrow but the sorrow for sinne, no feare but the feare to sinne, no care but the care to please him, nay he hath forbidden all other care: and therefore

1. Cor. 1. 3.
1. Cor. 1. 2.
Gal. 1. 3.
Ephes. 1. 2.
Col. 1. 2.
2. Thess. 1. 1.
Tit. 1. 4.
Philom. 3.
2. Cor. 4. 39.
1. Thess. 4.
1. Cor. 2. 4.

1. Cor. 7. 4.

Prou. 18. 14.

Psal. 65. 1.

Esa. 1. 12.

1. Pet. 3. 7.

Exa 9.

Matth. 3.

1. Iohn. 4.

2. Cor. 7. 10.

Gen. 25. 33.

Gen. 17. 34.

Prov. 17. 22.

Ruth 1. 10.

Psal. 96. 6.

Gen. 3. 9.

Paul saith, *Cast your care vpon him*. As though God did not allow vs to care, he sent his Apostle with this charge, *Cast your care vpon him* : as we doe cast our sinnes vpon Christ, so we must cast our care vpon him : for God hath commanded vs to labour, but not to care, because care hindreth our labour, like the Samaritans, which seemed to helpe the Iewes to build the Temple, and hindred them to build the Temple : so care, and sorrow, and thought seeme to helpe vs in our labours, and our studies, and our prayers, and our strife, but indeed they hinder vs ; for they take all the time from that which we should doe, and disable vs to doe it : and therefore when care commeth to vs, we should answer it as Christ said vnto Satan. *Avoid Satan* ; *Avoid care* ; for euery care which is not of God, is of Satan, and wee may not beare that which God commandeth vs to cast vpon him : should I hang my ioy, my faith, and my hope, because I haue sinned, as *Judas* hanged himselfe ? The Scripture saith not, let him which hath stolne, despaire of mercy ; but, *Let him which hath stolne, steale no more*, and it is enough. As we are taught to discern of spirits and of doctrines : so we must discern of cares and sorrowes : for when *Paul* saith, *There is a repentance not to be repented of* ; he sheweth that there is a repentance to be repented of, that is, a repentance which is a sin, like the teares of *Esaue*, which wept not for his sinnes but for his patrimony. When we sorrow for any thing but for sin, as *Esaue* did, then our sorrow is murmuring ; and when we sorrow more for sinne than we should, as some doe, then our sorrow is distrust, which hurteth vs more than the thing which we sorrow for. For, *The sorrow of the heart* (saith *Salomon*) *is the consuming of the bones* : not onely the consuming of the soft flesh, but the consuming of the hard bones : that is, it will pull downe the strongest man that is : and he which entertaineth it, shall quickly say with *Naomi*, *Call mee no more beautifull, but bitter* : Call me no more strong, but weake, for it will change him like a sickness : therefore as Christ refused the vinegar, and would not drinke it when hee tasted it : so let no man drinke of sorrow before he taste it, but if any thing eate thee vp, let the zeale of Gods house eate thee vp, for thy charge is not to get thy liuing with the care of thy mind, but with the sweat of thy browes

browes. Now (as *James* saith) *Resist the diuell, and he will flie from you*: so resist sorrow, and it will flie from you. This is all the care, and all the feare, and all the repentance which euer I could finde in the Scripture. Therefore let vs pray God euery day to turne all our ioy into the ioy of the holy Ghost, and all our peace into the peace of Conscience, and all our sorrow, into the sorrow for sinne, and all our feare, into the feare to sinne; that so wee may sorrow and reioyce together, feare and hope together: that is, haue one eye to the Law, to keepe vs from presumption, and another eye to the Gospell, to keepe vs from despaire; and then this comfort is sent to vs, *Reioyce enermore*: or else wee haue nothing to doe with it.

It followeth, *Pray continually*. As *Elisha* would not prophesie *2 King. 3. 15.* vntill the Musician came; and while the Musician played, *Elisha* prophesied: so when the heart reioyceth in God, then is it fittest to call vpon God; and therefore *Paul* putteth reioyce before pray, like the Musician, which played before *Elisha* prophesied. After reioyce continually, he biddeth vs pray continually: shewing that it must be such a reioicing continually, that wee may pray continually too, or else hee doth noth allow vs to reioyce. How can these two ioyne together, *Pray*, and *Reioyce*? Some, if they should pray, cannot reioyce for their hearts. Nay, their hearts are sicke vntill their prayers be done, although they pray not themselves, but heare another pray for them: this is the difference betweene the reioicing of the wicked, and the reioicing of the godly.

The comfort of the wicked is like a compound medicine made of many mixtures: for there must be piping, and dancing, and playing, and feasting, and dallying at their game, or else they cannot be merry: but the comfort of the faithfull is like a light in the ayre, which shines when no matter is seene: so the godly reioyce when no cause is seene: if they doe but think vpon God, the reioyce straight. If there be but a prayer, and a thankfulness, and a meditation, there are instruments enow for them, and they can bee as merry as birds in May. The reason of it is this, as *Christ* said, *I haue another meate which you know not of*: *Iohn. 4. 32.* so the godly haue another ioy which the world knowes not of: of this ioy a man may reioyce continually. And therefore *Salomon* saith,

Prou. 15. 19.

saith, *A good conscience is a continuall feast*: that is a continuall ioy. But of the wicked's ioy hee saith, *In laughter their heart is sorrowfull*: that is, their laughter is sorrow: as if he should say, The wicked neuer reioyce indeed, but counterfeite ioy, as they counterfeite vertue. Thus *Paul* ioyneth reioyce continually, with pray continually: as if hee should say, By this thou shalt know whether thou reioyce well, if thou canst pray too: that is, if thy reioycing moue thee to prayer, as the ioy of Angels makes them praise God and sing, *Holy, holy, holy*, vnto him. This is according to that in the fifth of *Iames*, *If any man bee merry, let him sing Psalmes*: marke how *Iames* ioyneth mirth and Psalmes, as *Paul* ioyneth reioycing and praying. All this doth conclude, that as we

Iam. 5. 13.

Luk. 11. 2.

should doe Gods will in Earth as it is done in Heauen; so wee should reioyce in earth, as they reioyce in heauen, and then this ioy is a signe of another ioy: but if we cannot reioyce in praying, how shall we reioyce in suffering? I am now in a large field, where I might shew you to whom wee should pray, and the cause why wee should pray, and the things which wee should pray for, and the Media: or which we should pray by, and the affections which wee should bring to prayer: but I will keepe my selfe within my text, which saith no more but pray continually. First, we are commanded to pray, and then wee are commanded to pray continually: of all our duties, this is onely Gods duty, which is giuen to none but God, according to that, *Him onely shalt thou serue*: such an excellent thing is Prayer, that it is offered to none but to him which *Salomon* calleth *Excellent*.

Matth. 4. 10.

Prou. 26. 10.

Secondly, it is such a pleasant thing, that *Paul* ioyneth, *Pray continually*, with *Reioyce continually*: to shew that no man hath such ioy, as he which is often talking with God by prayer: as if hee should say, If thou haue the skill to pray continually; it will make thee reioyce continually; for in the company of God is nothing but ioy and gladnesse of heart.

Note.

Thirdly, it is such a necessary thing, that *Christ* calleth his Temple, *the house of Prayer*; to shew, that as we sell in our shops, and as we buy in the market, and as we eate in our parlours, and as we sleep in our chambers, and as we walke in our galleries, so we should pray in the Temple: which is such a necessary trade for men, that God built a house for it, and called it *The house of Prayer*.

Prayer

Prayer, as though *prayer* brought God and vs to dwell continually in one house together.

Further, he hath made a day for it in euery weeke, as though he would binde vs to pray : and because we cannot pray before we be sanctified, therefore he set downe an order for vs to observe and keep, which is this, that before euery Sabbath he appointed another day beside, in which wee should prouide our selues to sanctifie and prepare vs, that we might pray in so effectual manner as we ought.

Note.

Fourthly, if we endeavour our selues to liue vprightly and in the feare of God, according to the precise rule of his Commandements, we shall find it such an heavenly life, that it will make vs like the Angels which are in heauen : for when wee read, God speaketh to vs, because we read his Word : but when we pray, we speake to God, because we commence our suit to him : and so *prayer* makes vs like the Angels, which are alwaies singing to God. Now if the company of wise men can so change one, that in a short time he representeth their speeches and qualities : how will their nature and their manners alter, which are still talking with God, like the beloued Disciple which leaned on Christs bosome?

Iohn. 13. 23.

Fifthly : it is such a sweete thing, aboue other things that we do for God, that in Reuel. 7. *The prayers of the Saints* are called *Incense*, because when they ascend to heauen, God seemes to smell a sweet sauour like *Incense*.

Commendation of Prayer.

Sixthly, it is such a profitable thing, that it doth more good than almes : for with mine almes I helpe but three or foure ; but with my *prayer* I helpe thousands. *Prayer* is the rich mans almes as well as the poore mans. For *Pharaoh* begged for *prayers* as well as *Lazarus* begged for crummes.

Note.

Lastly, it is so victorious and powerfull, that it ouercommeth God himselfe which ouercommeth all things. For if we will overcome our Lord as *Iacob* did, we must overcome him with *prayer*. This God sheweth, when he saith to *Jeremiah* : *Pray not for this people*. Shewing that the prayer of the righteous is of such force and power, that God is faine to forbid them to pray when he would not grant, lest he should be overcome. This Christ sheweth againe, when he resembleth his Father to the deafe

Genes. 22. 32.
Ier. 14. 11.
Luk. 18. 23.

The powerfulness
of prayer.

Judg. 16. 17.

Judge, and his suppliant to the importunate woman which cried vpon him, and made him hearken vnto her, as if she had compelled him. Therefore one compareth prayer vnto *Sampsons* haire: As all *Sampsons* strength lay in his haire, so all our strength lyeth in prayer. I haue read of many which write, that they did learne more by praying, then they could by reading. And I haue heard some say, that they haue done that by prayer, which they could not doe by counsell. In *Exod. 17.* we reade that the Iewes preuailed more by prayer, then they could by fight. Therefore one saith, that he which can pray, can doe all things, because he can ouercome God, which helpeth him to doe all things: And hee which can ouercome God, can ouercome the diuell too, which hindreth all things.

John. 11. 32.

Who euer fel into Heresie, or into Apostasie, or into despaire, before he fell from prayer, the preseruatiue of the soule? *If thou hadst been heere* (saith *Martha* to Christ) *my brother had not died*: so if prayer had been heere, these euils had not happened. This is the *Holy-water* which driueth away uncleane spirits, as Christ sheweth when he speaketh of the diuell which is not cast out but by fasting and prayer. This is the *Crosse* which saueth us from euil, as Christ sheweth when he teacheth us to pray (as it is written in the 11. of *Luke*) *Deliuor us from euil.* This is the oyle which healeth our sicknes, as *Iames* sheweth in his fifth chap. vers. 25. when he saith: *The prayer of faith shall save the sick.* It hath such a hand in all things, that it is like the sanctifier of euery thing. It blesseth our thoughts, and blesseth our speeches, and blesseth our actions. As *Abraham* blessed his seruant before he went from him: so prayer blesseth our workes before they goe from us. Whatsoeuer thou doest before thou hast blessed it with prayer, thou hast no promise that it shall prosper or doe good; because he which should blesse it, is not made a counsell to it. Therefore we should not presume to use any of Gods gifts, or any of Gods graces without prayer, lest that which is good do not good, but hurt vnto vs.

Gen. 24.

in all things
pray.

Act. 10. 36. 38.

For this cause *S. Paul* in the 14. of the *Romans*, and the sixth verse, teacheth vs to pray before wee eate. For this cause *Paul* prayed before he iourned. For this cause *Elijah* prayed before he sacrificed, as it appeareth in the first booke of *Kings*, 18. 36.

For

For this cause the Israelites prayed before they fought: and for this cause wee pray before wee preach. It is a good thing to preach, and yet you see we do not presume to preach before wee pray, because *Paul planteth, Apollo watereth, but God giveth the increase.* Euen so, we should not presume to giue almes, nor to giue counsell, nor to giue helpe, before wee haue prayed that it may do good. Nay, we should not presume to exercise our faith, nor our repentance, nor our obedience without prayer; because there is no faith so perfect, but it had need of prayer to strengthen it. Also there is no loue so perfect, but it had need of prayer to confirme it. There is no repentance so perfect, but it had need of prayer to continue it: there is no obedience so perfect, but it had need of prayer to direct it. Therefore he doth sin which presumeth to do any good worke without prayer, because he seemes to doe it by his owne power; for that he craueth not assistance from God, which giueth power to faith to bring forth workes, as well as he doth to trees to bring forth fruits, or to Phisick to bring forth health. Therefore no vertue hath done so much as prayer hath done, for all vertues haue had their power from prayer: and therefore one faith, that prayer hath done as many exployts as all vertues beside.

1. Cor. 36.

The Apostle *Paul* in the eleuenth to the Hebrewes saith, that *by faith Noah did this, and Abraham did this, and Dauid did this, and Enoch did this*: but did their faith any thing without prayer? For their faith was strengthened by prayer: and therefore the Disciples prayed Christ to strengthen their faith. By prayer *Eliab* made the clouds to fall: by prayer *Ioshua* made the Sunne to stand still: by prayer *Elisha* raised the dead to life: by prayer *Moses* made the enemies to flye: by prayer *Salomon* obtained wisdom. So that as *Paul* in the first to *Timothy*, and 4. chapter, saith of godlines; *Godlines is profitable to all things*: so I may say of prayer; *Prayer is profitable to all things*. The Dove could find no rest for the sole of her foot, untill she returned to the Arke; so the sinner, when he can flie no longer, nor suffer any longer, nor helpe himselfe any longer; at last he turneth to prayer, which is like the City of refuge, where no enemy, where no aduersity, and where no temptation hath power to hurt him.

Luke 17. 5.

1. King 18. 44.

Iosh. 10. 12. 13.

2. King. 4. 33.

34. 35.

Exod. 16. 1.

1. King. 3. 12.

Genes. 8. 9.

Num. 15. 11.

Lastly, as prayer is excellent in respect of God, to whom only

it.

it is offered, so it is excellent in respect of the godly, who onely offer it. For as *Paul* saith of faith, in the second to the Thessalonians; *All men haue not faith*: so I may say of prayer, All men haue not the *guise of prayer*: and therefore *Zachariah* speaketh of a *spirit of prayer*. And when we pray, *Paul* saith, *That the spirit helpeth our infirmities, and prayeth in vs*: as though there were a peculiar spirit for prayer, and none could pray but they which had that spirit.

Zach. 12. 10.

Rom. 8. 29.

I haue knowne many wicked men heare, and I haue knowne many wicked men *study*, and I haue knowne many wicked men *fast*, and I haue knowne many wicked men *preach*, and I haue knowne many wicked men *counsell*: but I did never know any wicked man that could *pray* well; nor any that could *pray* well liue wickedly. This *Peter* proueth in his first Epistle, and fourth chapter, when he saith, *Be sober and watchfull in prayer*: shewing that *all cannot pray*, but they which are *sober* and *watchfull*.

This *Peter* the Apostle proueth againe in his first Epistle, and third chapter, when he exhorteth the husband and wife to loue one another, lest their prayers be interrupted: shewing that he doth hinder our *prayer*, and that a man cannot *pray* heartily, when wrath and malice, or lust doth carry his mind away. This *Paul* witnesseth againe when he saith; *How should they call vpon him in whom they haue not beleueed*? shewing that none can *pray* but they which haue faith: and that it is a signe that the spirit is within, if he can *pray*: and therefore one saith, So long as God doth not take away thy *praying*, hee hath not taken away his mercy. Seeing then that *prayer* is such a sacrifice as is offered to none but God, and none can offer it but they which haue faith, and loue, and repentance to bring it to him; as *Aaron* did not stand before the Lord before he was washed: so let no man call vpon God before he be sanctified. For as *Isaac* did first taste *Jacob's* meate, and then blessed him when he liked his offering: so God will haue an offering which pleaseth him, before hee giue the blessing which pleaseth vs. Therefore as *Jacob* charged his sons when they went vnto *Ioseph*, *Take the best fruits of the Land and giue vnto him*: so I aduise my selfe and you when we goe to God, let vs take the best fruits of our hearts and giue vnto him: that is, not the shew of repentance, but repentance indeed.

Exod. 29. 4.

Genes. 27. 25.

Genes. 11. 43.

As *Abraham* left his Ass at the foot of the hill when he went to sacrifice; so when we goe to pray, we must leaue our passions, and affections, and lusts behind, least they trouble vs, like the fowles which hindred *Abraham* in his sacrifice. And when our prayers doe please God, as *Jacobs* meat pleased his father, then God will heare our prayers, and blesse vs, as his father blessed him.

Now to informe vs whar prayer delighteth God, the Apostle *Paul* in his first Epistle to the *Corinthians*, and the 7. Chapter, shewing that hee had the minde of Christ, teacheth vs to *Pray continually*. This hee expoundeth in the second Epistle to the *Thessalonians*, the 3. Chapter, and the 13. verse, when hee saith, *Be not weary of well-doing*. Therefore if you doe well when you pray, you must not be weary of praying.

The like saying is in the 12. Chapter to the *Romanes*, where it is said, *Continue in prayer*. The like saying is in the 1. Chapter to the *Romanes*, where it is said, *Pray at alltimes*. The like saying also is in the 18. Chap. of *S. Luke*, where it is said, *Pray alwayes and bee not faint*. We are not commanded to preach continually, nor yee to heare continually, nor to fast continually, nor to watch continually, nor to giue continually; but we are commanded to *pray continually*, as though prayer were more needfull than all the rest. We want continually, and we are tempted continually, and we sinne continually; and therefore wee had need to pray to God continually, that God would supply our wants, and forgiue our sinnes, and preuent our temptations. Marke.

To shew that we should pray daily, Christ teacheth vs in the 11. chap. of *S. Luke*, to say, *Giue vs this day our daily bread*. This day we aske no more but *our daily bread*: and if we liue till the morrow, then we aske no more but *our daily bread*: so the word *daily*, doth teach vs to *pray daily*: for there is great reason, that they which haue continually need of God, should *Pray continually vnto him*. But as some answered Christ, as it appeareth in *S. Iohns* Gospell, *Who is able to doethis?* so you will say vnto me, *Who is able to pray continually?*

Saint *Paul* in his twelfth chapter to the *Romanes*, teacheth vs a reasonable seruice of God. Heere hee seemes to inioyne vs an unreasonable seruice of God. For who did euer pray continually?

nually? or if we should pray continually, when should we heare, or preach, or when should we study, or when should we worke? so one seruice seemes to hinder all seruices: but indeed it doth further all seruices, and therefore wee are commanded to *Pray continually*, because we can doe nothing without prayer. But if you imagine that this commandement is broken, if your lippes be not alwayes going, which was the heresie of the Messalians, or if you dwell not alwayes in the Church like the golden Candelstickes, then you are out of *Pauls* minde: for *Paul* did not pray continually with his lippes; and therefore he doth not meane a lip-prayer: neither did *Paul* liue day and night in the Temple, and therefore he doth not meane a Church-prayer: and further, it seems that the Jewes were not appointed to pray at alltimes, for they had set times of prayer; and therefore wee read how *Peter* and *John* went vp to the Temple at the time of prayer: Therefore to *pray continually*, is to lift up our hearts continually vnto God, and to pray in our thought, as *Moses* did, though we open not our lippes; and so we may *pray continually*. As when a good man is to answer before the persecutor, a thought prayeth in his heart that he may answer wisely: when he is to giue *Almes*, a thought prayeth in his heart that it may do good: when he is to giue counsell, a thought prayeth in his heart that it may prosper: when he is to heare a Sermon, a thought prayeth in his heart that hee may bee edified and sanctified by it. Thus wee may pray and heare, pray and speake, pray and eate, pray and study, pray and worke together, as the Jewes built and fought together: and therefore prayer seemes a harder thing then it is. For if it had beene it kome for any to pray, *Paul* would not haue ioyned *Praying* and *Reioycing* together. It is not hard which a man may doe and reioyce too. If a man loue intirely, he hath not such delight as to talke often, and to confesse daily with him whom he loueth; for by this, his loue is increased, and his ioy is doubled: but the seldomer wee commune together, by little and little our affections abate, till at last wee become strange one to the other, as though wee had neuer bin acquainted. Even so our affections and familiaritie doth grow toward God by often praying vnto him: and when wee leaue off to pray, then our affections draw from him, and his affections from

Act. 3. 1.

How to pray continually.

Nehem. 4. 7.

Psal. 119. 164.
Dan. 6. 19.

from vs : therefore we read how often the good men were wont to pray. In times past *Daniel* saith, that *hee prayed thrice a day* : *David* saith, that *he prayed seuen times a day* : it is said ; that *Cor-nelius* prayed continually : it is said, that the Disciples *prayed con-tinually* : and in the first to the Romans, *Paul*, which teacheth vs *Rom. 1.* here to *pray without ceasing*, saith, that he himselfe *prayed without ceasing*. As *Iacob* would not let the Angell goe, before hee had blessed him ; so a Christian should not let God rest, before hee heare him. This is the state that a Christian should strue to, and neuer thinke that he is sound at the heart, till all his thoughts bee a kind of prayer. Now if we should examine our selues whether wee pray as wee should, as *Paul* teacheth vs to examine our selues, whether we beleue as we should : I am of opinion, that there is no such want in this land as the want of prayer : for it is neglected, as though it were neuer commanded, as if there were no God to worship, or as if wee had no need of him. In the Papists time, none were called Beads-men (that is, men which were bound to pray) but the poore men : as though none were bound to pray but poore men : but how the world goeth, as though neither rich nor poore were bound to pray : one would thinke that our deliuerance out of Egypt, that our victo-ry against the Spaniards, that the weather which threatneth sicknesse, that the dearth which threatneth famine, should make vs pray, and yet doth not : for where is the person that prayeth now more than he did before ? Some are like *the foole, which* *said in his heart, There is no God* : for they pray neuer, though *Paul* say, *Pray euer*. *Cain* was reiected for offering an vnworthy sacrifice : what shall be done to them which offer no sacrifice at all ? Some are like Exorcists, which cannot aduise but in a cir-cle : so they cannot pray but in the Church, and then they pray, when they should heare. Some are like the Ephraimites, which can pronounce euery word but that which they should : so they neuer want words, but when they speake to God. It is strange to thinke how lively they are to euery thing else, and how dead they are to pray. As many come to Sermons, and neuer marke what the Preacher saith vntill he come to this, *To whom bee all praise, power, and dominion for euer* ; so many pray, and neuer marke what they say, vntill they come to this, *Glorie vnto thee day*.

1. Cor. II. 18.

Psal. 14. 1.

Gen. 5.

Iudg. 12. 6.

OUR

Numb. 3. 4.

Leuit. 3. 5.

Genes. 4. 4.

Genes. 11. 13.

Luk. 15. 12.
Note.

our daily bread : Doeſt thou thinke that God doth marke that prayer which thou doeſt not marke thy ſelfe ? Some come to God as if they did fetch fire, a ſpurt and away, like a meſſenger which is gone before he haue his anſwere. If God will take a *Pater noſter* of them, and heare them for that, ſo it is, for they neuer made any other prayer in their liues : but euen as a childe ſayeth grace, ſo they ſay, *Our Father* : put them out of that, and they cannot pray a word, no more then the childe can make a grace, if he be put out of his owne. Some are like *Nadab* and *Abihu*, which neuer looke with what fire their ſacrifice is kindled ; ſo they neuer reſpect with what motion their prayer is kindled, whether it be from the Spirit, or from the fleſh : but ſome time they pray of malice for reuenge : ſometime of greedineſſe for riches : ſometime of luſt for pleaſure. Now as no ſacrifice was accepted with God, but that which was kindled with the fire which came downe from heauen : ſo no prayer is accepted with God, but that which is kindled with ſome motion from heauen. Their prayer neuer aſcendeth to heauen : for *Abels* heart made *Abels* offering accepted. Some are like the builders of *Babel*, which cal for one thing, when they ſhould cal for another : ſo they pray for one thing, when they ſhould pray for another : when they called for ſtones, they brought them timber ; when they called for timber, they brought them ſtones : ſo when they call for health, God ſends them ſickeſſe ; when they call for reſt, God ſends them trouble ; when they call for riches, God ſends them wants ; when they call for honour, God ſends them ſhame ; when they call for eaſe, God ſends them a yoke : for it is a juſt thing with God, that they which doe one thing for another, ſhould receiue one thing for another. Some are like the Prodigall ſonne which prayed but vntill hee had gotten his patrimonie, and then hee forſoke his father which gaue it him : ſo they pray no longer, but vntill they haue that which they would haue, and then they flye from God, as he did from his father, and liue like ſwine in another country, till extremity and penury ſend them home againe. Theſe are the Beads-men of our age, and theſe are the prayers which we offer to him which made heauen and earth. Wouldeſt thou regard his ſuite which ſhould intreate thee ſo contemptuouſly as thou
intrea.

intreateſt God? Let vs conſider, how that prayer ſhould obtaine remiſſion of ſin, which is ſin it ſelfe. *Paul ſaith, Let all which call vpon the name of the Lord, depart from iniquities:* as if hee ſhould ſay, the Lord will heare none which pray vnto him, but them which depart from iniquitie. *Salomon ſaith, The prayer of the wicked is an abomination:* if his beſt worke be an abomination, what are his worſt deeds; and the ſinner himſelfe? Therefore he ad-
uiſeth, Prepare thy heart before thou goe into the Temple, leſt thou offer the ſacrifice of fooles: as if he ſhould ſay, He which offereth a preſent vnto a Prince, which the Prince likes not, is a fool for his paines. This is the cauſe, ſaith one, why God doth not heare our prayers as he did our fathers, becauſe we pray not with ſuch humilitie and preſeuerance as they did. Many touched Chriſt, but one drew vertue out of him: ſo many pray vnto Chriſt, but few draw comfort from him.

Note.

2 Tim. 2. 19.

Prou. 28. 9.

Eccleſ. 18. 9.

Iam. 5. 6.

Note.

2 King. 18. 38.

Iohn 4.

Now if you will know what prayer is accepted with God, *Iames ſaith, The prayer of the iuſt auayleth much, if it bee ſeruent:* Hee ſaith not that the prayer of the wicked auayleth any thing, though it be neuer ſo ſeruent; but the perſon muſt bee juſt, and the prayer muſt be ſeruent too: by this thou knoweſt then whether thy prayer be accepted with God. As God ſent downe fire from heauen to conſume *Eliab* his ſacrifice, becauſe it pleaſed him; ſo he will ſend downe a kind of ioy and lightnes vpon thy heart, which ſhall kindle thee within, as the fire kindled *Elias* ſacrifice, and ſend thee away with ſuch a ioy, like a ſuiter which cometh from the Prince when his petition is granted. This is the end of euery prayer which is made in faith, as Chriſt answered the Centurie, *Be it vnto thee as thou beleeueſt:* ſo thy heart ſhall answer thee, *Be it vnto thee as thou beleeueſt.* When we begin to pray, we are going from the diuell; and when we end our prayer, we are come to God: as firſt, many temptations will hinder thee, but with earneſtnes thou ſhalt driue them away. Then make no haſte (as *Salomon* ſaith) to get out of the Kings preſence: Gen. 15. 17. for the Lord and thy prayer are met together in Heauen, like Chriſt and the woman at *Jacobs Well*.

Seeing then that prayer is ſuch an excellent thing that it is giuen to none but to him which is called *Excellent*, and ſuch a pleaſant thing that *Paul* ioyneth, *Pray continually with Reioyce*

cont.

continually, and such an heavenly thing that it makes vs like the Angels which are in heauen ; and such a necessary thing, that God built a house for it, and made a day for it ; and such a holy thing, that none but the holy can deal with it ; and such a strong thing, that it ouercommeth God, which ouercommeth all. How is it then, that our Fathers spent so much time in prayer, and wee make no account of it ? Haue wee nothing to pray for as well as they ? Nay, they prayed for nothing but we had need to pray for the like. The Turkes and Idolaters pray to them that cannot heare : but he which saith, *I will heare*, hath not so many supplications to him as Noble men. What will we giue God, if we will not affoord him thankses ? What will we doe for him, if we will not praise him ? *If thou be wise* (saith Solomon) *thou art wise vnto thy selfe* : so if wee doe pray, wee doe pray for our selues. Shall the birds sing vnto God, and not they for whom he created birds ? What a foole is he which will fight and trauaile, and watch for himselfe, and will not speake for himselfe ? If God had required such costly sacrifices of vs, as hee did of the Jewes, it is to bee feared, that he should not be serued at all : for wee are such *Gergesies*, that we would not part from or beaſts to sacrifice to him. Therefore let vs not say, God will not heare ; but let vs say, we doe not aske, for God is readier to giue, than we to aske : therefore let vs pray that our neglect of prayer may bee forgiven.

FINIS.

THE

THE BETRAYING OF CHRIST.

Matth. 27. 1, 2, 3, 4.

1 When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus to put him to death?

2 And led him away bound, and deliuered him vnto Pontius Pilate the Governour.

3 Then when Iudas which betrayed him, saw that hee was condemned, he repented himselfe, and brought againe the thirtie peces of silver to the chiefe Priests and Elders:

4 Saying, I haue sinned, betraying the innocent blood: but they said, What is that to vs? see thou to it.



He last time you heard how a Publicane receiued Christ: now you shall heare how an Apostle betrayeth Christ. But first here is set downe what the Priests and the Elders did against Christ; of whom it is said, *When the morning was come, all the chiefe Priests & the Elders of the people took counsell against Ie-*

for to put him to death: 2, And led him away bound, and deliuered him vnto Pontius Pilate the Governour. The Priests were Ecclesiasticall persons, and the Elders were ciuill Magistrates: so they which should haue stood most for Christ, stood most against him.

Marke putteth in the Scribes too, and Luke putteth in the whole multitude: as if he should say, The Priests, and the Scribes, & the Pharisees, and the Elders, and the people: he which stood for all, had all against him. Here is fulfilled that which was prophesied in the second Psalm, *They band him to his hands against the Lord, and against his anointed.* But why did they band them-

selues against the Lord, or against his anointed? What was their desire of him? To haue his goods? Nay, he hath none for himselfe: but they were richer than he. To haue his libertie? Nay, that would not suffice them; for they had bound him before. To bring the people into dislike of him? Nay, that would not suffice them; for they had done so already. vntill euen his Disciples

Mark. 15. 5.

Luke 22. 66.

Psal. 2. 6.

were fled from him. What would they have then, his blood? yea, they took counsel (saith *Matth*) to put him to death. They had the Devils minde; which is not satisfied but with death: and how doe they contriue it? He saith, *They took counsel about it.*

Exod 2.10.

Matth 26.55.

When *Pharaoh* did most foolishly, he said, come *Let vs worke wisely*. So when they did worst, then they seemed to doe it in best manner, for they will not sinne without counsell: a wise counsell to consist of murder, like the *Papists* counsels when they giue licence for treason. They may bee fitlier said to take armes, than to take counsell. For *Christ* saith before, that they came with swords and staves to take him. *David* speaks of a malignant Church; that is, a Church of malicious persons, such a Church was this: for they called themselves the Church, and went about to kill the head of the Church. In the beginning of the night *Christ* instituted the Sacrament, and consulted how to saue them; and at midnight they instituted their treason, and consulted how to destroy him. The time which they chose, and the Iudge which they chose, are specially to bee noted: The time. *In the morning, &c.*

This therefore is not to bee expounded of the beginning of their counsell, but of the end of their counsell: for they took counsell in the night, and executed it in the morning. When they agreed to goe vnto *Pilate*, it was night; but when they brought him to *Pilate*, it was morning. But marke how vniustly they handled him before they brought him to the Iudge. They should haue done nothing against him before hee came to his iudgement: but they did all against him, except condemning him, and crucifying him, before they came to the Iudge. For all that is spoken before of examining him, and mocking him, and reuiling him, and buffeting him, and spitting in his face, was done before they came to the Iudge. Which shewes that they were euen angrie that they could not kill him without the Iudge too.

Matth 26.37.

Matth 14.41.43.

All this was done in the night, and therefore *Christ* said to his Disciples in the evening: *This night all of you shall be offended for me*: shewing that all these things should bee done in the night. Therefore *S. Marke* saith, that *Peter* and *James* and *John* were asleepe, when *Judas* and his companions came against him.

him: which sheweth that it was the time of sleep: and in the same verse he saith, that a young man ran after with a linnen garment upon his bare body: which sheweth, that hee hearing a tumult and an uprore to grow in the night, ran forth of doors in great haste without his clothes, as they doe in a fire, (to see what was done:) and it is added, that they stroue to take him, and that he was faine to slip off his linnen, and run away from them naked; as Ioseph did when he left his cloake with his light Mistis, when he slept from her: which sheweth how voyd of shame and modestie they were, to offer such violence to a stranger, that hee could scarce scape their hands naked, although they had nothing against him. This I note, to shew that their conspiracie against Christ was a night worke, like them which hate the light, because they doe euill. It was not their wont to sit in counsell in the night, but in the day. It would haue troubled them to watch so long for a good cause: but it was fit, that the worke of darkness should be done in darknes; and therefore Christ saith, *This is the houre of darknesse*: the houre of darknes, and the power of darknesse, and the worke of darknesse met together. When they should rest, malice would not suffer them to rest, but they became like Owles which watch in the night, and cannot sleepe. Here was fulfilled *Salomons* saying, *They cannot sleepe before they haue done euill*: So eager wee are upon reuenge more than anything else. They say, that he cannot stay which rideth vpon the Deuill: for malice driueth him, and furie spurs him. Therefore *Zachens* went not so hastily to receive Christ, as his enemies haue to destroy him: nay, rather I may say to destroy themselves; for as they prayed at Christs death, so it came vpon them. They said, *His blood be vpon vs, and vpon our children*: so his blood is vpon them, and vpon their children: which haue bene vagabonds ouer the earth ever since, and haue no Countrey of their owne: for if they bee cursed which doe the Lords businesse negligently, they must be cursed too which doe the Devils businesse diligently.

Luk. 22.53.

Prov. 4.36.

Math. 27.29.

Jerem. 48.10.

A note for Lawyers.

If men were so hastie in executing justice, as they were in executing malice, so many men should not bee undone by suits of law: for in one day they could apprehend, and accuse, and examine, and condemn, and execute him which was innocent.

cent; but he which is iust cannot be quit in one Terme nor way nay, if he haue right in a yere, it is counted quick dispatch, and hee is glad that hee met with such a speedy Lawyer. How then when they take a bad cause in hand, and prolong it too, which keepe their Clients in suspense from day to day, and from weeke to weeke, in great charge and sin together? I would to God that some did not sit in counsell against good Christians, as these Priests did against Christ: but God in his mercy daily doth confound and bring to nothing the accursed counsils of the wicked Antichrist, and all his rebellious confederates. So when the wicked tooke counsell together, wickednesse was the end of their counsels: for there is nothing worse to the vngodly, than to meet together: for before they meet, their wickednesse is a little hid like the payson in a Serpent; but when they meet together, one setteth on another, and the payson breakes forth into vile speeches, and detestable works, and vngodly practices; as we see in Tavernes, and such like assemblies as this.

Now they are met together, they haue conspired amongst themselves to accuse vnto the Gouverneur the most innocent man in the world, as if hee were the worst man liuing: they abused him, and mocked him, and reuiled him, and buffeted him, before they brought him to the Gouverneur; which sheweth that they would haue killed him too, if they durst, without the Gouverneur: but sinne is craftie, and therefore they observe the order of law, and forme of iudgement, lest they should be taken in the snare which they made for him.

First, because *Pilate* had the authoritie ouer iudgements of death, and not they: therefore they are enforced to seeke vnto his iudgement, that they might saue themselves from blame, and to be deliuered out of trouble, if they did vsurpe any thing vpon the Magistrates office.

Then, because they might not runne vnto the Gouverneur before day, without suspicion of tumult, they stayed vntill it was morning: but so soone as they could come, they came post-haste; for the Sunne did no sooner peep, but euen at the first breake of the day, they were all ready to seeke vnto the Iudge against him. Thus they did without knowledge: but God directed euery thing vnto a right end. For it was meet that the

Sonne of God should bee cleared in a solemne manner by an earthly Iudge, to shew how we shall be cleared by the heavenly Iudge: and therefore as it appeareth *Math. 17. 24. Pilat* saith, that he found no euill in him, before he gaue sentence against him; which sheweth that hee died not for his owne sinnes, but for our sinnes: and therefore though they went to the Iudge to saue themselves from blame, yet God sent them to the Iudge, that his word might be fulfilled.

Lastly, this *Pilat* was a Roman Gouvernor, which ruled for *Caesar*, as *Zachew* was a Roman collector which gathered for *Caesar*: for at that time the Romans had brought much of the world into their subiection: as since that time they haue brought much of the world into idolatrie: and therefore God would haue his Sonne to bee iudged by the Roman policie, and to bee condemned by a Roman Iudge, and to bee slaine with a Roman death, as it were ioyning the Iewes and the Romans in impietie together; to shew that these two Nations should bee the odious people vnto him in all the world, and how his seruants should bee crucified there, where he was crucified himselfe: for as the Romans did then crucifie Christ vpon a Crosse, so they crucifie him now vpon the Altar, and resemble the Dragon, *Reuel. 12.* which when hee could not preuaile against *Michael* himselfe, then hee fought against the woman and her seed; that is, the Church and her children, which are slaine in Rome, as the Prophets were in Ierusalem. Thus Rome began with the head, and ends with the members. So much of the Priests, and the Scribes, and the Pharisees, and the Elders, and *Pilate*, what they did against Christ, of whom was fulfilled *Dauid's* prayer; *Lord 15 am. 17. 32.* turne the counsell of *Achisaphel* vnto folly: so their counsell was turned vnto folly. For as *Paul* reuiued when he was stoned, so Christ rose againe when hee was buried; to shew, that there is no counsell against God: and therefore let all our counsels bee for God.

Now we come to *Judas*: to aggravate this tragickall counsell, the Euangelist annexeth vnto it, the desperate end of the curstest man that euer was. Three things are specially noted of this traitor, his death, the cause of his death, and the confession which he made before his death. His death in the fifth verse, *He went*

Genes. 4.

Abis 8.

1 King. 22. 52.

Pron. 10. 7.

and hanged himselfe. The cause of his death in the third verse: For that he had betrayed his Lord, and now did see him condemned, and had no joy of the money which was given unto him for his treason. His confession in the third verse: *I have sinned in betraying the innocent blood.* I will speake of euerie word as they lye, for your memorie. Therefore, first of his treason: *When Judas the traytour.* Before he was called *Judas* the Apostle; now he is called *Judas* the traytour, to distinguish him from other of that name: lest any of his name should bee defamed for him, a brand is set in his forehead like the letter *Tau*, or *Caines* mark, to make him hatefull like a Rogue which is burned in the ear: so *Esau* was called *Edom*, which signifieth *Red*, to keepe his wickednesse in remembrance, because he sold his birth-right for a messe of red pottage. So *Simon* is called the Sorcerer, as though God would note him for the worst of that name: so God knoweth *Simon Peter* from *Simon Magus*; and *Judas* his brother, from *Judas his betrayer*: and therefore as *Ieroboam* comes in with his traine after him, *Ieroboam* which made *Israel* to sin; so *Judas* comes in with his traine after him, *Judas* which betrayed the Lord. For when God said, *I will honour them which honour me*: he signified how hee would dishonour them which dishonour him: and therefore this name is a word of reproach yntill this day: and all traytours are called *Judas* for his like; that the Prophecie might be fulfilled, *The names of the wicked shall not*: that is, they shall be named with lothsome, and remembered with disdaine, as a man passeth by a rotten carrion, and stoppeth his nose vntill he be past it. This is the iust wrath of God. As Christ promised that *Maries* good worke should bee spoken of to the worlds end: so he hath caused *Judas* to be spoken of vnto the worlds end too. For there were three euils in one. First, his practice was impudent, because he offered himselfe to bee a traytour before he was asked. Then it was couetous, because he was contented to betray his Lord for thirtie pence. And lastly, it was craftie, because he betrayed him with a kisse, which is a signe of loue. Like this traytour doe all other traytours, and therefore are all called *Judas*: that is, impudent, and couetous, and craftie like their master.

The next consideration is, how *Judas* his repentance came vpon

vpon him, in these words; *When hee saw that Iesus was con-*
demed, &c. Peter heard three crowes before hee felt any re-
 morse: so *Indas* saw his Lord apprehended, and yet hee repen-
 ted not; then he saw him accused, and yet he repented not; then
 he saw him mocked, and yet he repented not; then he saw him
 buffeted, and yet he repented not; at last he saw him condem-
 ned, and then, saith *Matthew*, he repented; like one which slay-
 eth his friend in his rage, and sorroweth when it is past. In *Gen.*
6. God is said to *repent*, but God repenteth *not like men*: so here
 the wicked are said to repent, but the wicked repent not like the
 faithfull. But as it is said of *Esau*, that he sought repentance; so
 they may bee rather said to repent, than to repent indeed. For
 if *Indas* had repented like *Peter*, hee should haue bene forgiven
 like *Peter*: but to shew that hee did not repent well, when hee
 had committed one sinne, hee addeth another to it: for when
 hee had murdered his Master, hee murdered himselfe too.
 Therefore if you aske how hee repented, I thinke hee repented
 so as most Vsurers repent, vpon their death-beds. There is a
 shame of sinne, and guilt of conscience, and feare of iudgement
 euen in the reprobate, which is a fore-taste of Hell which the
 wicked feelee: euen as the peace of conscience and ioy in the ho-
 ly Ghost is a fore-taste of Heauen, which the godly feelee before
 they come thither. So *Indas* was displeased with the vgliness
 of his treacherie, and had a mishapen sorrow like a Beates
 whelpe, but without any conuersion to God, or hope of mercie,
 or prayer for pardon, or purpose to amend. Onely hee felt a
 shame, and guilt, and anguish in his heart, which was rather a
 punishment of sinne, than a repentance for his sinne, and a pre-
 paratiue to Hell, which he was going vnto. For hardnes of heart,
 and despaire of mercie, are sinnes, and punishments for sinne
 too: but true repentance is such a sorrow for one sinne, as breed-
 eth a dislike of all sinnes, and enowth to pray, and resolute to
 amend, which falleth vpon none but the Elect: And therefore
Paul calleth the heart of the reprobate, *An heart which cannot* Rom. 2. 5.
repent. But if the Papists doctrine of repentance be true, there is
 nothing wanting in *Indas* repentance; for in him may be found
 all the parts of their repentance. For wee see in this reprobate
 contrition of heart, confession of mouth, and satisfaction
of

of worke, which is all the Papists repentance. For contrition, it is said, *He repented*: for confession, he saith, *I haue sinned*: for satisfaction, he *restored the money againe*; and yet he is *Judas the sonne of perdition*. And therefore as Christ told the Lawyer, that one thing was wanting in his obedience: So *Judas* telleth the Papists, that one thing is wanting in their repentance; that is, the conuersion of a man to God, and change of minde: when a sinner renounceth himselfe for shame of his sinne, and yeeldeth to righteousness with as great loue as euer hee loued wickednesse. If *Judas* had repented so, hee would rather haue suffered paine like *Iob*, than by vnlawfull meanes rid himselfe out of paine, like *Caine*, which thought to preuent Gods judgments against him. This was not a signe of repentance, but a signe of despaire. Therefore let euerie one learne this, that so long as Gods mercie is greater than mans iniquitie, there is no cause to despaire, but to hope. For why did our Sauour save *Maria Magdalen*, which had seuen Devils, and spare the thiefe which neuer did good; but lest as great sinners as they should despaire of mercie, if they preuented? If thou canst kiocke his promise bindeth him to open. Therefore say not, God will not giue; but, I doe not aske: for God is readier to giue, than we to aske.

The next consideration is, how *Judas* restored his bribe againe. In the first of the Proverbs 31. *Salomon* saith, *The wicked shall be filled with their own deuices*. And in the fourteenth chapter, verse 14. he saith, *They shall be satiate with their own wayes*: for, *Judas* hath sinned so long, that now hee is wearie of his sinne, and would restore his bribe againe, euen the same day that he tooke it. It was giuen him in the night, and in the morning he brought it backe: so soone is the pleasure of sinne cooled. Euen now his thirtie pence was the sweetest silver that euer he fingered: and now it is the bitterest money that euer he possessed. Therefore let all consider what *Abner* said vnto *Dab*, *Knowest thou not that it will be bitterness in the latter end?* *Sam* 2. 35. The Ring of the Serpent is in his taile: so the taile of sin hath the Ring that is, the end. There is no sinne but it hath three punishments which follow it like handmaids; *Fear*, *Shame*, and *Guilt*: *fear* of judgement; *shame* of men; and *guilt* of conscience.

Three hand-
maids of sin.

All

All these did surprize *Indas* at once, so suddenly as *Adam* spied his nakednesse: and though they come after euill sin, yet they are neuer looked for. *Gibbez* tooke his bribe merrily, but he did weare it heauily. *Iezabel* thought that shee had got a vineyard for nothing; but shee payed more for it than she would giue for all the world. So *Indas* thought that hee was made for ever, when he was vndone for euer. Here was the Scripture fulfilled; *The bread of deceit is sweet to man, but his mouth shall be filled with grauell.* So this gaine of treason was sweet to *Indas*, but when hee digested it, it cracked like grauell in his teeth. Who would suffer for millions of gold, that which *Indas* suffered for thirtie pence? and yet many are content to finde for lesse: *Indas* was a traytor for thirtie pence; but a thousand are liars, and deceiuers, and swearers for a penny. If they can get any thing by lyes, or oathes, or wiles, it is like the myserie of their occupation. Bee not deceived, the time cometh when you would restore this gaine againe, as *Indas* did, and peradventure you shall not finde the owners where to make restitution. How many at the houre of death haue offered their prayers, and their supplications and sent ice vnto God, as *Indas* offered his money to the Priests, and God would not accept it? but they died as they liued, and went from despaire vnto destruction: therefore *to day heare his voice.* If you will not be so good as *Zachens*, to restore foure-fold for all that you haue gotten by vsurie, or bribery, or extortion, or deceit, yet be so good as *Indas* to bring againe so much as you haue taken: and if you doe it not with *Indas* minde, but with *Zachens* minde, it shall be accepted as *Zachens* was.

1 King. 21.
Prov. 20. 17.

Note.

The last consideration is, the confession which he makes before his death; *I haue sinned, &c.* Oh *Indas* (saith one) dost thou know that thou hast sinned; and didst not know that thou shouldst know? It is not enough to say, *I haue sinned*: so *his Saul*, and *Cain*, and *Pharaoh*, *I haue sinned*. But who saith, *I haue sinned*? When sinne is past, then we know it: but if we doe looke to it before, then we need not say, *I haue sinned*: for sinne is chosen in the darke, like bad wares when the faults are not seene. Sinne seemes no sinne vntill it come to *I haue sinned*; then it is vntill it be past. If *Indas* had shewed his repentance to

God,

God, as hee shewed it but to men, haply his offence might haue found mercie: but he did separate himselfe further from God by his despaire, than hee was separated before by his treason, and chose rather to runne vnto them which would mocke him, than vnto him which should succour him: therefore his confession was without remission: and though hee said, *I haue sinned*, yet God answers not, *I haue forgiven*: to shew, that except our repentance be better than his, it shall not weigh against our sinne. Yet *Iudas* doth not onely acknowledge himselfe a sinner, which is the most that many of vs confesse, because hee would not be counted worse than other, but reckoned his sinne without an accuser: as if one should come forth and say, *I haue stolen an horse*; so he saith, *I haue betrayed my Master*. In what did *Iudas* sinne? In treason: then treason is sinne, and yet the Papists count it a merit, as though they should merit by sinne. There was neuer any Heretike which maintained treason but the Papists. *Touche not mine anoynted* (saith God:) Yes, till his anoynted, say they. How far are they from *Dauid*, which would not lay his hand vpon *Saul*? If he were a man after Gods heart, as he is called? then they must be men after the Devils heart. After that *Iudas* had receiued meat of Christ, he went about to betray him: so after they haue receiued peace and plentie, and prosperitie of their Prince, they goe about to betray her. As *Dauids* enemies longed and said, *When will Dauid die, and the name of Dauid perish*? So they long and cry; when will *Eliabab* die, and the name of *Eliabab* perish? But *Eliabab* liueth, and they die which seeke her death.

Iohn calls the Pharisees a generation of Vipers, which neuer are borne, but their mother dieth for it. How right this fitteth with the Papists? for they cannot liue without the death of their mother. For the Spanyard which would slaue her, they would slaughter the Nurse which cherishe her. Had *Zerah* peace (saith *Iezabel*) which shee his master? So I may say, Had they died in peace which would haue slaine their Mistress? They which haue not hanged themselves like *Iudas* haue bene hanged by others like *Haman*, as though they had bene sinners but to visit Tirborne. So God hath blessed them that blesse her, and cursed them which curse her. Therefore some Traytors haue

Iudas confessed; that they haue sinned in betraying the
 Lords anoynted; as *Iudas* confessed that hee had sinned in be-
 trayng the Lord himselfe. Hee trayed him, as though hee
 had not beene innocent: and now hee must die, hee saith, *I haue*
betrayed the innocent blood. Innocent indeed; for when he had
 asked his enemies which of them could accuse him of sinne,
 they had nothing to answer. Innocent in life, innocent in
 speech; and innocent in thought. The infants which hee calleth
 innocents, were not so innocent: therefore how should hee bee
 innocent which betrayed the innocentest of all? Wee are taught
 to doe good vnto all, but especially to the good: but *Iudas*
 was naught to all, but worst to the best. If hee had betrayed
 any, hee might say, I haue sinned: because all dissimulation
 and guile is condemned: 1 *Pe. 2. 1.* But when the innocents
 are betrayed, nay when the innocentest is betrayed, it feel-
 eth more than sinne; because neuer any betrayed innocent
 Christ but *Iudas*. Thus Christ was iustified of his Disciples, and
 his enemies. Hee which betrayed him, said hee was innocent,
 Hee which condemned him said hee was innocent. And the
 Devils which made *Iudas* betray him, and *Phares* condemn
 him, said before, that hee was the Sonne of God, and called
 him holy. Thus euery sinner shall bee condemned of himselfe
 before hee bee condemned of God; that the Lord may bee
 iustified when hee iudgeth. If *Iudas* could haue said, I beleue,
 when hee said, *I haue sinned*; God would haue answered him
 as *Nathan* answered *David*, *Thy finnes are forgiven*; but hee
 confessed and amended not. What shall bee to them which doe
 not confesse, but defend their finnes? Is not thy sinne worse
 than *Iudas*, when *Iudas* saith, *I haue sinned*; and thou sayest,
 I haue not sinned? This is our manner, to plead not guiltie so
 long as wee liue: finnes and excuses are twinnes, borne at a
 birth: and one followeth another, as *Zarah* came after *Phares*
 out of the wombe, *Gen. 38. 30.* *Iudas* saith, *I haue sinned*: but we
 say, I haue not sinned, or I haue sinned but a little, or I haue sin-
 ned against my will: so wee mince our finnes as though they
 needed no forgiveness. *Salomon* said, *I am more foolish than any*
man: but wee would bee counted wiser than any man. *Paul*
 calleth himselfe the greatest sinner: but wee would bee iudged
 the

Christs inno-
 cencie.

Note.

Two consci-
ences.

the least sinners: so wee are ashamed of sinne, and yet not ashamed to sinne. If wee would iudge ourselues, wee should not be iudged, Bee not deceiued, for sinne doth not end as it begins. When the terrours of *Iudas* come vpon the soule, the tongue cannot hide his finnes: for despaire and horror will not bee smothered: but hee which hath *Sauls* spirit haunting him, will rage as *Saul* did. There is a warning conscience, and a gnawing conscience. The warning conscience cometh before sinne: the gnawing conscience followeth after sinne. The warning conscience is often lulled asleepe: but the gnawing conscience wakeneth her againe. If there bee any hell in this world, they which feelee the worne of conscience gnawing vpon their hearts, may truly say, that they haue felt the torments of hell. Who can expresse that mans horror but himselfe? Nay, what horrors are there which he cannot expresse himselfe? Sorrows are met in his soule at a feast: and feare, thought, and anguish diuide his soule betweene them. All the furies of hell leape vpon his heart like a fadge. Thought calleth to Feare; Feare whispereth to Horror; Horror beckoneth to Despaire, and saith, Come and helpe mee to torment this sinner: One saith, chace thee from this sinne, and another saith, that she cometh from that sinne: so he goeth thorow a thousand deaths, and cannot die. Irons are laid vpon his body like a prisoner. All his lightes are put out at once: he hath no soule fit to bee comforted. Thus he lieth as it were vpon the racke, and saith that hee beates the world vpon his shoulders, and that no man suffereth that which hee suffereth. So let him lye (saith God) without ease, vntill hee confesse, and repent, and call for mercie. This is the godly way which the Serpent said would make you Gods, and made him a Deuill. Therefore at the last learne the sleight of Satan in this wretched Traytor. His subtilties are well called the depth of Satan; for he is so deepe, that few can sound him. Now hee lets *Iudas* see his finne: before, hee hid it from him. Vntill he had sinned, he made as though it were no sin, but with promises and bribes muffled his face, and couered the vilenesse of his fact, lest shame should keepe him from it. But when hee had done, hee made it seeme as vile as hee could, to make him despaire for it. All his baits are made of this fashion, that the sinner is done before

before the punishment be considered. Let vs not looke for *Judas* to come out of hell to wame vs, for this is written for our learning: and therefore, *Be as wise as Serpents*, that the Serpent may not deceive you.

FINIS.

THE PETITION OF MOSES TO GOD.

Deut. 3. 23, 24.

And I besought the Lord the same time saying; O Lord God, thou hast begun to shew thy servant thy greatnesse, and thy mighty hand: for where is there a God in heauen or earth, that can do like thy workes, and like thy power? &c.

HERE *Moses* teacheth vs how to pray; he be-
ginneeth first, and telleth God that he hath be-
gunne to shew him fauour: and well might
Moses so say, for hee was no sooner borne,
but the Lord began to shew him his great-
nesse, in sauing him when he was cast into the
puer, and deliuering him vnto a Kings daughter to bee brought
up: and after, by his mightie providence, bringing him to his
mother to be nursed. If all that the Lord hath done for him till
this time be considered, he had great cause to say, O Lord, thou
hast begun to shew thy servant thy greatnesse. Herein *Moses* in
some part sheweth himselfe thankfull for that hee had received,
trusting thereby to intreat God to continue his benefits and lo-
ving kindnesse towards him, which is a thing which pleaseth
God: for which of vs hauing a friend, at whose hands wee haue
receiued a benefit heretofore, if we should stand in need of him
again, would not say vnto him; Sir, you haue bene my friend
heretofore, and many wayes done good vnto me; the confide-
ration whereof at this time hath imboldened mee to come vnto
you againe. Who is it but will account this a thankfull fellow,
and say; See, he is a good deed to doe for one which shewes him-
selfe,

Exod. 2. 6.

selfe so thankfull? Euen so *Moses* cometh to God; hee is not like one who sitting in his doore, and seeth one day by day come by him and salute him, and yet taketh no acquaintance; so that if he stand in need of him, either he knoweth not where he dwelleth; or else because he is not acquainted with him, he is abashed to aske any thing of him. *Moses* is not such an one, but he is acquainted with the Lord, who so often passed by him, and therefore he now saith, *Thou hast begun (O Lord) thou hast begun to shew thy servant thy greatnesse and thy mightie hand.* Of this is already spoken: what this greatnesse and mightie hand which God shewed to *Moses* was, wee haue already heard: namely, that mightie deliuerance which the Lord euen from his birth to this time, had sent him in the time of need.

For where is there a God in heauen or in earth, that can do like thy workes, or like thy power? Here *Moses* challengeth all the Idol-gods, and telleth them, that amongst them all, there is not one of them that can doe like his God. So God, when he is opposed and set against his enemies, is then most glorious, and confoundeth them all. Now *Moses* proceedeth in his prayer, saying; *I pray thee let me go ouer & see the good land that is beyond Jordan, that goodly mountaine and Lebanon.* But the Lord was angrie with me for your sakes, and would not heare me. And the Lord said vnto me, Let it suffice thee, or be content, speake no more vnto me of this matter. Get thee up into the top of Pisgah, &c. Herein are foure things to be considered. First, the prayer of *Moses*, in these words, *I pray thee, &c.* Then the answer of God for his prayer. Then the mitigating of his anger, set downe in these words, *Let it suffice, or be content, &c. Speake no more vnto me of this matter.* Then, the promise which God maketh vnto *Moses*, that he shall see the land of Canaan, though hee possesse it.

First, for the prayer of *Moses*, set downe in these words; *I pray thee let me goe ouer, and see the good land, &c.*

Here *Moses* prayeth like one of vs, who are alwayes craving, but neuer haue respect to the will of God, to say, *Thy will be done:* Christ hath not taught vs to aske, *Our daily bread*, before he taught vs to say, *Thy will be done:* and therefore Christ when he went to pray, after he had prayed that if it were possible that hours might passe from him; yet afterward remembering how he had

Psal 37. 6.

Deut. 3. 25, 26.

Mar. 14. 33, 36.

had taught his Disciples before, returned againe, and said, *Ver-
nonetheless, not that I will, but that thou wilt, be done.* And our
prayer made after this sort, is the cause many times why wee
are not heard: therefore let vs hereafter learne in our prayers to
pray that Gods will may be done.

What this mountaine Lebanon is: surely *Moses* meaneth the
place where the Temple should be built, and God honoured: for
after that *Ioshua* had quietly possessed the land of Canaan, hee Iosb 22. 10.
builded a Tabernacle, wherein to call vpon the Lord not perfect.

Now it followeth in the Text: *But the Lord was angrie with
me for your sakes, and would not heare me.* &c.

So soone as *Moses* changed his prayer, God turneth from
him, and will not heare him: so soone wee make God to forsake
vs, if we doe not according to his will. *Moses* sheweth the cause
why God would not heare him: although he were a great man,
and in high authoritie, yet hee is not ashamed to confesse his
fault, which he might haue kept secret if he would: for the peo-
ple knew not that hee had sinned, because the sinne which hee
committed was not open, but secret: yea it was a little repine, as
in the 11. of Numbers, the 11. verse, and therefore *Moses* might
haue kept it from them: but because he would not iustifie him-
selfe, hee telleth them that the Lord was angrie with him: and
because he would not haue the people to iustifie themselves, hee
telleth them it is for their sakes. Thus when *Moses* changeth his
prayer, God will no longer heare him: so wee see, that where sin
is, there prayer is not effectuell: so that if we will hope to receiue
by prayer any thing at Gods hands, wee must first remoue and
take away the cause of our hinderance (which is sin) before wee
can receiue the thing we pray for. For here wee see that prayer,
which before pacified the wrath of God, which healed *Miriam*
being stricken with leprosie, which raised the widdowes sonne
from death to life, by which *Daniel* obtained victorie, which
brought downe fire from heauen to consume the Iacobites sacri-
fice, which brought *Jeremiah* out of prison, and *Israhel* out of
the fishes belly, and made the Sunne to stand still, and the raine
to fall from Heauen, and triumphed ouer all, is here by a little sin
quite overthrowen, euen like a great Monarch poysoned with a
little spider.

Numb. 11. 11.

12, 13.

Exod. 5. 22.

Numb. 14. 19.

Exod. 31. 14.

Numb. 11. 4.

2 King. 17. 22.

23.

1 King. 4. 25.

Abd. 40. 19.

1 Cor. 18.

2 Cor. 7. 1.

Jerem. 34. 14.

Jonah 11. 20.

Iosb. 1. 22.

But the Lord was angry with me for your sakes, and would not
 heare me. God, when *Moses* had prayed, did not grant his re-
 quest, but was angrie with him: but lest *Moses* should be quite
 discouraged, hee straight wayes mitigateth his anger, and bids
 deth him to be content, and speake no more unto him of that matter.
 God doth not bid him, that hee should nor pray any more unto
 him, but that he should pray no more for that thing. First, God
 biddeth him to be content; as if he should haue said, Although
 thou maist not enter into the land, yet I will content thee other
 wayes. Thus God would haue vs, in what estate soeuer we be, to
 be content with our calling, for it is his appointment. And see-
 ing hee hath enough to content vs all, therefore wee should not
 murmur nor grudge one at another, but bee thankfull vnto him,
 because it is his good will and pleasure it should bee so. And
 surely *Moses* would, and was willing that the Iewes should pro-
 fit by his doctrine, for hee hath set it downe in the 20. of *Num-
 bers* twice, and in the 17. 17. in *Deut.* 32. 49, and in this place,
 all to the intent to shew that God is able to content all. He is not
 like to *Isaac*, who when he had blessed one of his sonnes, could
 not blesse the other: but hee, when hee had blessed the poore,
 blessed the hungry, and when hee had blessed the hungry, hee
 blessed them that wept; when he had blessed them that wept, he
 blessed them that were reuiled, and suffered for Christs sakes.
 There is no end of his blessing, because his mercie endureth for-
 ever. God is so mercifull, that though wee are not able to pray
 aright, yet hee considereth of our prayers, and turneth all to the
 best for our good, not granting our requests many times, but a
 better thing than we doe desire of him: as when *Dauid* prayed
 that the childe gotten in adulterie might liue, God heard him,
 and did consider of it, yet did not grant his request; but a better
 thing; that was, that his sonne *Salomon* should reigne after him.
 And when our Sauiour Christ prayed that that houre might
 passe ouer him, God heard him, and did consider it, yet did
 not grant his request; but a better thing, that his death should
 take away the sinnes of the world: and here in this place where
Moses prayeth, God heareth his prayer, and doth consider of
 it, yet doth not grant his request, but a better thing, that is, that
 hee shall goe into heavenly Canaan. Thus wee see that God is so
 mercifull

Numb. 20. 12,
 14 & 27. 13.
Deut. 32. 49.
Genes. 27. 33.

Psal. 135.

mercifull that he will scarce punish sinners; he is so loving; that often he giueth vs better things than we can desire; who then will offend so mercifull and louing a father? Let vs seeing God is so mercifull vnto vs, take heed that we abuse not his mercies, lest in so doing wee prouoke him vnto judgement. Now God hath told *Moses* that he shall not go into the land; he becometh to teach him how he shall doe to see it, and biddeth him go vp in the top of *Pisgab*, and cast his eyes Eastward, and Westward, and Northward, and Southward, and behold it, &c.

As a bird stayd with a little string, or a strong man in swim-
ming held backe by a small twigge; so a little sinne stayeth

this great Captaine, that hee cannot come within the land of Canaan. First, God is angry with him, and enuies him altogether, as though hee were not worthy: so much as to goe vp the Mount: thus we may see, how one of the least sinnes is able to

turne from vs all the goodnesse, and all the fauour which God beareth to vs. After, God commands *Moses* to goe vp the Mount. Heere *Moses* obeyeth Gods commandement: but

like had bene like many a murmuring man, hee would haue denied to goe vp the Mount, saying, What banquet is this to mee, but a dainty dish set before one forbidden to eat? But

Moses had rather die than anger the Lord againe, when hee had bid him be content. Thus wee may learne of *Moses* to bee content with our calling whether we haue little or much: for

God contented *Moses* as well with the sight of Canaan, as those who possessed it. So when God hath not ordained vs to see great substance, as he hath some of our brethren; yet be-
cause wee should not bee discontent; hee will giue vs as much pleasure at the sight of them in others, as though we our selues

enjoyed them. So God contenteth *Moses*, and hee contenteth *Ioshua*: for as *Ioshua* came into the land as *Moses* could not, so *Moses* saw it as *Ioshua* could not. So I say God contenteth all; that *Ioshua* should not enuie *Moses*, nor *Moses* enuie *Ioshua*. And this was the great power of God, who although *Moses* were very old, yet was his eye-sight most perfect; in so much that he could see further than any of his company: for bring *Deut. 34. 26.*

upon the Mount, he saw all the land of *Gilead* vnto *Dan*, and all *Rephaim*, and the Land of *Ephraim* & *Manasse*, and all the land

of *India* unto the uttermost Sea, &c. The like to this did neuer any see being of the age of *Moses*, who was one hundred and twenty yeres old. Many things might *Moses* haue objected, which might haue hindred him from going vp the Mount: for surely it must needs be a griefe to him, when hee considered that great paine which he had taken in bringing them thorow the wilderness, and conducting them forty yeres together, and now when he had no further to go, but euen ouer Iordan, to be taken away then; and another which neuer took any paine, possesse all his labours. This I say, must be a great and intolerable thing to flesh and blood: for when one hath laid a foundation, and another come and build vpon it, surely hee will thinke himselfe hardly dealt withall. Or if one haue drawne a picture, head and face, and all sauing the legs, if one come and draw the legs, and so take his labours, he would hardly take it well. You

Matth. 20: 12.

know how they which were hired and wrought all the day long, because they had not more than those which began the last houre, murmured against the Master of the house: Such is our nature, and yet not withstanding all this *Moses* is content. Hee knoweth that God doth him no wrong, but is just and mercifull also. He blesteth all alike, as *Jacobs* childred were blessed.

Gen. 49. 55.

Moses so long as he was vpon the plaine ground, could not see the type of heauen: but when he was vpon the Mount, hee saw it before hee came to heauen it selfe. So let vs euen now scale the Mount as *Moses* did, that wee may see and consider these ioyes. Which thing shall be to reclaime our hearts from earthly matters. As *Peter* went vp the Mount to see Christs glory, and *Moses* went vp the Mount to see the Land of promise: so let vs ascend from these earthly things, to the contemplation of heavenly. This should be our iourney till we come vp to heauen it selfe, to climbe the hill: for we are low men of stature like *Zacharie*, who cannot see Christ before wee bee lifted from the earth; that so if we will euer possesse heauen, we must plucke our hearts from the earth, and then shall wee see God neerer than we can possibly, if wee keepe our minds from earthly matters. God sheweth himselfe to some neerer, to some farther off, and to some in Parables: as the Prophets saw God neere,

Climbe the
mount if thou
wilt see Ca-
naan.

nearer than the Patriarches; and the Apostles nearer than the Prophets: as to Abraham he said *In thy seed: Esau came nearer and said, Vnto vs a Child is borne, &c.* John yet came more near, and said; *Behold the Lamb of God.* Gen. 12. 18.
Isa. 9. 6.
Iob. 1. 36.
2. Pet. 1. 18.

Get thee up into the top of Pisgah, and lift thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes: for thou shalt not goe over this Iordan.

Now Moses is in his prospect, as David was in his Tower. Here he must prepare himselfe to die, while he is looking vpon the land which so long he hath bin incomming to: Who would not haue grieued at this, that after so long as fortie yeers trauell in hope to possesse it, should now in the end bee content with a sight of it, and so vanish away? Yet Moses (for all this) murmureth not, but like Iob, taketh it patiently. And as he was vpon the Mount where God vanished: so here he is vpon the Mount, and vanisheth away himselfe; as it appeareth in *Deut. 34.* and the sixth verse: no man knoweth his toombe, nor which way he is gone, lest the Iewes should haue worshipped his reliques, as the Papiests doe theirs. So good Rulers are taken away in a time when death is least suspected. As *Lee* was taken away before the people of Sodom knew, as is shewed in the 19. chapter of *Genesis*, and the 10. verse: so we see that when our time is come, and our glasse run out, that neither our riches, nor our wits, nor our friends, nor any thing that wee haue in this world can carry vs any further. No, no more than Moses could goe over this Iordan.

But, Charge Ioshua, and encourage him, and embolden him: for hee shall goe before this people, and he shall diuide for inheritance vnto them the Land which thou shalt see, &c.

Now Moses fainteth, here cometh Ioshua a figure of Christ, who leadeth the people into Canaan, as Christ doth lead them into heauen. Moses is no sooner dead, but God chuseth another Captaine to goe in and out before his people. And now God chuseth a Gouverneur, see what a man hee chuseth. O would that God might haue the chusing still, for then all Gouvernors should be such as Ioshua: for such is our corruption, that if wee chuse our selues, wee still chuse such as God would not haue chosen: and therefore wee had need to pray to the

Lord God as *Moses* did, that he would appoint a man which may goe in and out before vs, that we be not as sheepe without a shepherd.

But *Charge Ioshua, encourage him, and embolden him.* God would not haue *Moses* to encourage *Ioshua* in words onely, but in deed too: and therefore *Moses* giueth him all the glory hee can, as *Iohn* gaue it vnto *Christ*.

Charge Ioshua, encourage him, and embolden him. Here God would haue *Ioshua* encouraged with all the encouragement that may bee, as though hee could neuer bee encouraged enough. God had encouraged himselfe before, as in the 11. verse.

I charged Ioshua the same thing, &c. And in the 27. of *Numb.* *Moses* setteth him before *Eleazar* the Priest, and putteth his hand upon him, and gaue him a charge, &c. And in *Deut.* 31. 23. God bids him, *Be strong, and of a good courage.* And in *Iosh.* 1. 9. God tels him, *Thou shalt not be a man able to withstand him all the dayes of his life:* for hee will be with him, and neuer leaue him nor forsake him. And againe in the ninth verse hee saith, *Have not I commanded thee not to feare?* for *I will be with thee whithersoever thou goest.* And in the 31. of *Deut.* when *Moses* prepared himselfe to die, he called *Ioshua*, and bids him, *Be strong, and of a good courage.* And in the 8. of *Ioshua* 10. the Lord biddeth him, *not to feare when his enemies come upon him.* Thus is *Ioshua* encouraged of all: and thus should *Ioshua* be encouraged still. But, who encourageth *Ioshua* so? Nay, where is that he, that doth not discourage *Ioshua*? Now *Ioshua* is contemned and scorned of the vilen. And is this to encourage him?

Deut. 31. 7.

Iosh. 8. 10.

Note.

No, *Ioshua* had need of better encouragement than this: for *Ioshua* and all the *Ioshuas* in this Land will faile, and so shall the people bee left without a guide to goe in and out before them, and then shall they bee ready and a fit prey for the Wolfe.

Well, we see that *Ioshua* here is better encouraged: and it is not without a cause that God would haue *Ioshua* thus encouraged.

For if hee had an eare at every mans mouth, hee would rather wish to die with *Moses* upon the mount, than take in hand to bring such wicked *Canaan* into the land of *Canaan*. That which olde *Abraham* taught *Moses* (that a Governour had need to bee a man of courage) here hee findeth truth: for nothing

Courage in
Magistrates.

more

more hurteth justice than feare. Therefore a Magistrate shall need to bee such a one as shall not feare the face of any whatsoeuer: which caused *Moses* to speake so often to *Ioshua*, bidding him to be of good courage. And to that end God commandeth *Moses* againe and againe, to encourage him, using these three words, *Charge, encourage, and imbolden him*; as the Cocke crowed thrice, that if *Peter* were asleepe the first and the second time, yet he might at last awake him.

Now it resteth, that I should encourage *Ioshua* which succedeth mee. But how should I begin to encourage him, or where should I begin? Shall I tell him, that hee shall live now at ease, and in security? No, why, how should I encourage *Ioshua*? shall I tell him you will loue him, and follow him, and that hee shall find you willing, and forward in every good action? If I promise it, shall I not lie? If I become bounden for you, shall I not forswere? I feare yes. Why, how then should I encourage *Ioshua*? shall I tell him, all will speake well of him? or shall I tell him, none will slander him? No. For if he be as righteous as Christ, yet some of the Scribes and Pharisees will seeke to persecute him. If he will live in quietnesse, hee must not vnder all the counsell of God, though God command him. Nor hee must not reprove some sinners, for then he shall be thought to beare enuie against some persons. Nor he must not keepe company with the godly, for then he shall be accounted a partaker. No, he must not deny the company of the wicked, for then he shall be accounted a Precisian, a Puritane, and I know not what. But thou wilt say: What then, is there no comfort for *Ioshua*? I answer, Yes: and that is, it may be after some three or foure yeeres labour and trauell, he shall win some two or three vnto Christ, which shall extinguish all grieffe: for God will one day reward him for his labour, and glorifie him in heauen. But if *Ioshua* should be in trouble as hee cannot almost otherwise chuse, if hee keepe a good conscience, and reprove the mighty vnder his charge, then he shall see most of the great ones will quite forsake him, which now seeme to fauour him; and they will see him persecuted like Christ, and stand a farre off like *Pilate*, and wash their hands, as though they were innocent, when it is in their power and authoritie to amend it.

This Sermon
was his fare-
well.

If hee stand out like a valliant souldier and preuaile, then all will draw vnto him: but if hee faint for lacke of strength, although he weep like *Peter*, yet none will pittie him. Therefore stand you to him both in prosperitie and aduersitie. Loue him and obey him in all righteousnes, as the Iewes did their *Ioshua*: and here I deliuer you vnto him, and with my loue, leaue and good will, I giue him my possession, my labours, and my twelue moneths trauels. And here (because I would not keepe you ouer long) like as *Ioshua* kept the people before his death, with an exhortation to feare God, or as one silent holdeth another by the hand being loth to part, I will make an end, beseeching you, as *Ioshua* besought the people of *Israck*, that you will henceforward feare the Lord, and serue him in truth, and put away all enuie and vngodlines: that it may not be said, they haue returned with the Dog to his vomit, or with the Swine to the puddle; but that you may goe on forward in all goodnesse, seruing the Lord in spirit and truth. Then shall the God of heauen bless and prosper you in all temporall graces, and in the end glorifie you in the Kingdome of Heauen:

To the which, the Lord for his mercies sake bring you all, AMEN.

This was the last Sermon that HENRY SMITH made at Clement-Danes.

FINIS.

THE

THE DIALOGUE BETWEEN PAUL AND KING AGRIPPA.

Acts 26. vers. 27. &c.

O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

Then Agrippa said unto Paul, Almost thou perswadest me to become a Christian.

Then Paul said, I would to God that not only thou, but also all that heare me this day, were both almost, and altogether such as I am, except these bands.

IN this Dialogue betweene Agrippa the King, and Paul the Apostle, first, you shall heare what Paul saith: then you shall heare what Agrippa answers: after you shall heare what Paul replies. In Agrippa you shall see what we are; in Paul you shall see what we should be: for the King shewes that he is almost a Christian, and the Apostle shewes that he should be altogether a Christian. This is the summe of their confession. First, Paul begins and speakes, as though he would teach vs a way to win sinners; every word is a motive, and shewes that he which fisheth for soules, had need to haue many nets, and obserue time, and place, and calling, and fit all words before in his mind, lest he lose his bait. For vnlesse he seeke the vantage, and get the vpper ground off sin, before he encounter, it is liker to giue him the foile, as the deuils did to the Exorcists, than to be driven out by him. Therefore as Jacob came to Esau with seuen curtesies, to prepare his heart, and tame his wrath before they met together; so Paul vseth (as it were) three preambles before he imbraceth this King. Gen. 33. 3.

First, with a reuerent title, *O King Agrippa*. Secondly, with a profitable question; *Dost thou beleeue the Prophets?* Thirdly, with a fauourable preuention, *I know that thou beleeuest.* With these three congies, he clozeth so with King Agrippa, that hee could not start out of his circle: the holy Spirit so placed every word when hee meant to doe good, that it was not possible

Acts. 19. 16.

to correct them : so they hain their speeches, which haue that prompter, and seeke not themselves, but would faine speake that which might touch the heare, and win the hearer to God. *O King Agrippa.* I note here a question, and an obiection, as though he were Opponent and Respondent too, for hee asks the question, and answers himselfe : *O King dost thou beleene?* Now *Agrippa* should say, yea or no, and *Paul* takes the word out of his mouth ; lest he should say no, he answers for him, *I know thou beleuest.* This is his preparatiue to *Agrippa*, before hee come with that hard lesson *to be a Christian altogether.* Before, *Paul* had to deale with *Festus*, the President of Cesaria, which came now from the idolatrous Gentiles, an obstinate, brutish, and barbarous man ; which, because he fauoured not the things of God, but flesh and blood, thought that *Paul* was beside himselfe when he spake of Christ, and said, that *you much learning had made him mad :* as some giddy spirits thinke now, that they which are zealous of themselves, know not what they say, or doe, and impute all the troubles of the Realme, and the confusion of the Spaniards, vnto the preaching of the Word, and to the fasts and prayers that were exercised about that time ; like *Achab*, which said, that the Prophet troubled Israel, when he himselfe was the cause of all their plagues. What will not dogs spee out when they are set to vomit ? When *Paul* saw such a brutish President, he turned his speech from him to *Agrippa*, in whom he did see better tokens of faith ; thinking to kindle the sparkes which he saw in him, thus boldly he sets vpon him, *O King Agrippa, beleuest thou the Prophets ?* As if he should say, if thou beleuest the Prophets, it is easie for thee to beleue that which I teach out of the Prophets : for all that I speake of *this Iesus*, is written in the Prophets, and fulfilled in *Christ.* Looke vpon the Prophets, and looke vpon him ; there thou shalt see all that I say : that it is no report of mine, but that which I haue receiued from good witnes, and thou maist heare it of the same, if thou do but read the Prophets : therefore before other questions, he asks, *Dost thou beleue the Prophets ?* Like a wise schoolmaster which examines his scholler, before he begins to teach him, to know what he hath learned already, and how hee vnderstandeth that hee may goe forward with him : So *Paul* examines this King when

when he intended to make him a scholler of Christ, he asks him what he hath learned already, before he teach him further? and posing him, he begins at the foundation, which is *faith*, saying, Tell me, *Doest thou beleue the Prophets?* Yet if we should aske some of you, before you come to the Lords Table: Do you beleue the Scriptures? Do you know Christ? Can you giue a reason of your faith? You will thinke your selues much disgraced to be catechized as this King was: we must not aske you with *Paul*, *Do you beleue?* but say with *Paul*, *we know that yet beleue*, before we aske you. Is this like the child which Christ set in the midst of his Disciples, and said, *That whosoever receiued the Kingdome of heauen, he should receiue it as a child?* That is, he should humble himselfe, and take correction, and learne like a child, for heauen gate is low, and he must stoope that goes in at it. The souldiers and Publicans and harlots had such remorse, that they came to *Iohn* before they were baptized, *confessing their sinnes, and asked, Master what shall we doe?* They were not ashamed to acknowledge both their sinnes and their ignorance; which made *Iohn* wonder and aske who had taught them, as though this should be a strange thing in time to come, and so it is: if ye be not like Publicans, when will ye be like Christians? They confessed before they were baptized; but we must thinke that you know, though you know that we thinke wrong: we must take you for religious, though you know we take you amisse. Shame of face was ordained for sinne, but shame is turned from sinne to righteousness; for they which are ashamed of no euill, are ashamed of any good: this is a bashfull deuill.

Now when *Paul* had asked him, he answered himselfe: *Doest thou beleue, I know that thou beleuest.* He asks *Agrippa* whether hee beleue, and saith, hee knoweth that hee doth beleue. What need he aske that which he knowes?

Here you may see that we haue need to suspect our judgement, when we conceiue not the cause, when they which are wiser and holier than our selues, doe thus or thus, speake thus or thus. Let vs remember that the spirituall man judgeth all, and is judged of none, because no man knoweth the counsels of the Spirit, but he which hath it: wise men haue large exceptions, and it becomes vs to construe their sayings and doings better than

than others shall construe ours. As the Disciples reuerenced many sayings of Christ, when they knew not his meaning: so we should rather thinke that wee know not the reason, than that they spake without reason. Christ did know that *Peter* loued him; yet that he might get a confession of him, and instruct him further, he did aske him that which he knew: so *Paul* catechizing *Agrippa*, doth aske him that which he knew, to teach him that which he knew not. But why doth *Paul* say flatly, that he knowes that, which no man thought of this king before? Either because he did perceiue that *Agrippa* did belecue in part, and therefore he reioyced, like the Father to see his sonne comming towards him: so he meets him in the way, and imbraceth him as it were with this commendation; *I know that thou beleuest*: that is, I know thou hast a kind of faith, and beleuest that the Prophets said truly, as many of the Gentiles did, though thou canst not apply is vnto thy selfe: So to bring him from faith to faith, from knowledge to knowledge, from loue to loue, hee commends those sparks in him, which deserued not to be called faith, but almost faith, as *Agrippa* saith. Or else he saith, *I know thou beleuest*, because he would haue him beleue. Therefore he preuentis him, and answeres for him, lest *Agrippa* should goe backe, and mislike with his boldnesse, and say, No, *I beleue not the Prophets*; as it is like he would haue said, if *Paul* had not spoken mildly to him: therefore he begs the question, and answers him, *I know that thou beleuest*; as when we will make a man our friend, and willing to doe vs a pleasure, we speake as though hee were willing already, and that we made no doubt of him. *Doest thou beleue?* yea, *I know that thou beleuest*. And yet it was but almost beleue, as *Agrippa* confessed himselfe; but if he had not beleued, this was the way to make him beleue: for this makes many zealous, to be counted zealous, and many studious, valiant, and bountifull, to haue a name of more than is in them; as if ye mark, ye shall see, generally to speak well of a man, rather than euill, doth stirre him to vertue, and encourage him in the vertue; for no man is so humble, but he leanes to fame; and a good report doth tickle and please him which deserues it, and him which deserues is not. Therefore *Paul*, which knew by long experience what bait was best to catch soules, when hee

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cast forth such a strange question, anticipates the answer, lest *Agrippa* should answer otherwise than he would haue him: he will not trust him with such a question, but speakes for him. *I know that thou beleeuest. Salomon saith, That he is wise, who winneth soules.* Prou. 11. 30. And so you may see in this example, here zeale and discretion were met together; the Doves simplicitie, and the Serpents policie kissech each other, to win one soule to God: what study *Paul* took, and how he beat his brains, and picked his words to win a King to Religion! because many turne with their head. He doth not so much flatter *Agrippa*, as he perswades him to doe that which he saith he doth. This was *Pauls* drift, to draw him (as it were with the coris of ioy) and make him confesse Christ before he was aware, that so he might get more and more of him; euen as *Nathan* made *Dauid* by a sleight to confesse against himselfe, and repent his adultery, when as it is like that plaine and blunt speeches would haue done more hurt than good. This is the subtilty of wisdom (as I terme it) which *Salomon* intendeth, when she saith, *I Wisdom dwell with Prudence.* Prou. 12, where Prudence signifieth Christian policy, which Christ commendeth when he saith, *Be wise like Serpents,* Math. 10. 10. Thus you haue a patterne before you; they which conuert soules to God, may see how *Paul* encounters with *Agrippa*: whereby no doubt the holy Ghost would haue vs learne how to gratulate our brethren in their small beginnings, and praise the mite which comes from them that haue learned but a while, and take hold of such as are comming forward, and draw them further with all the signes of loue: and not disdaine those which come at the last houre to the Vineyard, though wee our selues haue laboured since the morning. *For hee which is first, may be last; and he which seemes last, may be first.* Therefore let no man insult beyond the lists of humilitie; as many make themselves vnprofitable seruants, by counting themselves more profitable than other. It is a fault among the best, which are like *Aaron* and *Miriam*, a little proud of the spirit, and contemne them which are so ignorant as *Agrippa*, whom *Paul* beares in his armes like the lost sheepe to the fold againe.

Now *Paul* hath spoken, *Agrippa* answers, *Almost thou perswadest me to become a Christian.* Whereas ye may see how *Pauls* speech

speech wrought with him, that he was almost conuerted with a word, when it was spoken in wisdom and loue: what power is in one Sermon, if ye heare attentively! *Agrippa* was an heathen euen now, and worshipped Idols, and neuer heard a Preacher before; yet one Sermon made him almost a Christian. As *Luke* saith of *Stephen*, when he disputed against the Cyrenians, *Acts* the sixth Chapter, and the tenth verse, they could not resist the wisdom and the spirit by which he spake: so *Agrippa* could not resist the wisdom and the spirit by which *Paul* spake, but was so fettered with the holy chaine, that as *Paul* was captiue to *Festus*, so *Agrippa* was captiue to *Paul*; the Word had him in bands like a prisoner, and made him confesse against himselfe before *Festus*, that he was almost a Christian. For *Pauls* speech was to the amaze of that obstinate President, and wonder of all that stood by; to see a King, an heathen, and an Idolatour, which sate to iudge, to bee so changed with a word of a captiue from his opinion, whom they thought all the words in Gods Booke could not alter, if *Paul* and Christ had spoken to him all his life. Then it was verified which before was prophesied, *They shall binde Kings in chaines, and Nobles in fetters of iron*, *Psalm* 149.8. Oh the maiesty and force of the Word! when faith doth kindle it, and zeale doth vtter it, it flies like the stone out of *Davids* sling, and strikes sinne and sinners both together at the heart.

This *Paul* did in bands: when hee was bound, he was stronger than they that bound him: when he was a captiue, he was freer than they which kept him: and when his Iudges examined him, hee examined them, and made them free which were bound to Satan, before he was free from them. Send for *Paul* out of Prison to instruct *Agrippa*, and hee is in bands which should conuert. O that such Doctors might preach vnto the Romish Princes of Europe; or that the Kings that honour yet the most Antichristian Beast, would heare like this King! But they haue some *Amasaths*, which haue an eye to *Amos*, that he cannot speake in the Court: *Goe, thou Seer, slee into the Land of Iuda, prophesie to the Lambes, and keepe sheepe: Sprake no more at Bethel, for this is the Kings Chappell, and the Kings Court.* A goodly reason, why none but flatterers should preach to Princes,

ces, because it is the *Kings Court*. Should not Kings heare the truth as well as others? Must not Bethel heare of saluation as well as Iudah, because *Amasai* doth feare his fall, lest *Amas* get his honour from him? When wil he conuert *Agrippa*, which will not preach in bonds, nor in libertie? Happy *Agrippa*, not by the name of a King, but by the name of a Christian, Happy *Agrippa*, not by the presents which thou receiuedst of *Festus*, but by the words which thou heardst of *Paul*; thou camest to see, but God brought thee to heare; thy intent was to gratulate *Festus*, but now thou mayest gratulate *Paul*. The Captiue is better to thee than the President: for *Festus* hath shewed thee but his pompe, but *Paul* hath shewed thee his Saviour, and perswaded thee to become a Christian.

Alas I saith *Agrippa*, but not *altogether*. Here you may see your pitifullness, how you measure God with *almost*, and serue him by halves, which hath giuen all, like *Anna*, which brought a part, and kept a part behind.

This is our worship of God: though we will not say for shame with *Agrippa*, that we are but *almost* Christians: yet we are not *almost*, when we would be counted *altogether*. We goe before him in hypocrisie, and come behind him in modestie: for *Agrippa* would not shew more than he had, so be counted better than hee was. Though *altogether* had bene as ready as *almost*, as it is so vs: yet when *almost* was all, he said *almost*, not *altogether*. It seemeth that the flax began to smoke, though it did not burne. The first temper is cold, the next is luke-warme, the last is hot: *Almost* is first, and *altogether* is last: and many come betweene, before we can goe from one to another. *Agrippa* confesseth that *almost* is all, and here he stayes to heare what *Paul* will say to instruct him further. *Paul*, thou hast perswaded me *almost* to become a Christian. It is like the faint confession of him that wept, and said, *I beleaue, Lord helpe my unbelief*: I am a Christian, teach me to be a Christian. Therefore they which descaie upon his name, doe not see that *Agrippa* is as much as *figura parua*, which signifies him which hardly labourerth, and brings forth with paines. *Agrippa* did. *Nabal* is his name (saith *Abigail*) and folly is with him. So *Agrippa* is his name, and difficulty is with him: for hard and scarce was his conception, let

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stead of a Christian, he brought forth almost a Christian.

Shall we now behold our face in *Agrippas* glasse, whether we be altogether like *Paul*, or almost like *Agrippa*, or like *Festus* not at all? Christians are no Christians, or what kind of Christians are we? There be many degrees vpon earth, but this is the highest degree: there be many names of honour, but this is the honourablest name: there be many professions of men, but this is the best profession, to be a Christian; that is, the Son of God, the fellow of Angels, the heire of heaven: yet whether we should be Christians, or Christians *almost*, or Christians *altogether*, is a question which troubleth euery man; and when *altogether* is approued for best, yet we chuse *almost* before it.

There is something alwayes behind, like the eye which looked to Sodom: as an Owle peepes at the Sun out of a bame, but dares not come to it: so we peepe at religion, and will not come neere it, but stand aloofe off pinking and winking, as though we were more afraid of God than the deuill. For selfe-loue and regard of persons, and feare of lawes, and sway of time, more are afraid to bee too holy, than to prophane, because holiness is worse intreated than prophanenesse.

Go away and sinne no more, because thou art healed. Nay, go away and sinne againe because thou art healed. As *Nathan* intreated for one sinne; that he might stand before the Idoll when his Lord leaned vpon his shoulder: so this sinne and that sinne, will not let vs passe the compasse of *almost*, lest we should haue a perfect reward. God would haue nothing so perfect as a Christian, for whom he hath given his welbeloued Son, his Spirit, his Law, and his Prophets; *That the man of God may bee perfect*, as *Paul* saith. Yet euery thing growes vntill it be perfect; the builder build still it be an house; The Tayler seweth till it be a garment; the Painter paints till it be a picture; vniely the Christian leaues off before hee attaine to be a Christian, and makes a full period at *almost*.

That which God would haue to be perfectest of all, men had rather haue vnperfect than perfect, halfe than all: a little wealth, a little rest, a little honour, and a little pleasure seemes nothing; but a little faith is enough, although it bee neuer so small a mite. We haue a weight for all kind of metalls, a touchstone for gold,

gold, a measure for graine; and wee will not take one iot lesse than measure of any man; onely we cut God of his waight and measure, and waigh our seruice in halfe ballances: This I will do, and this I will not doe: God shall haue one part, and the world shall haue another part, and the flesh shall haue another part, and the deuill shall haue another part. Thus wee haue brought God to his flint: aske while hee will, hee shall haue no more but almost: *Almost zealous, almost faithfull, almost righteous,* although almost were better than altogether; that is, the counterfeit than the truth, the shadow than the body. *Paul* saith, that the Athenians were too religious in worshipping an Idoll: Acts 17. 22. But where doth *Paul* finde that excesse in worshipping God? We are not too diligent, but too negligent where we should be diligent. *James* speaking of our finnes, calls them the superfluitie of our malitiousnes; whereby he sheweth, that though our wickednesse bee a superfluous and vaine thing, yet it overfloweth, and exceedeth the bankes. But *Christ* speaking of his Disciples progresse in righteousness, calles them all by this name, *O yeo of little faith, &c.* So he may say, of little loue, of little zeale, &c. For all our vertues are little ones, and the waters of life are at such an ebbe, that the least tentation may wade over them and not be drowned. *God* hath a contrarie sicke with vs, as he saith, *Hos. 44.* with *Israel*: and this is it, we were borne when wisdom cried in the streets, and yet she may call vs fooles and say; *How long wilt thou hate knowledge? Prou. 10.* For what could *God* doe more vnto his vineyard that he hath not doe? Thirtie yeres we haue bin dressing, and pruning, and watering, and yet what is in *Ierusalem* more than in *Samaria*? In the vineyard than in the mountaines, which were neuer tilled nor dressed? How long shall he dresse a barren figge-tree which is dead at the root? Our Church is in a consumption; her heads are sicke, her members weake, her Physicians fearefull: from little to little, our zeale is come to the last gaspe, readie to take her leaue of all, because she sees not that we loue religion; but chafe it from vs. Her enemies are placed about her; she growes amongst thornes: she is fed with checkes; she mourneth in a corner; she spekes in a reede. Her garments are clipt; her friends dare not defend her for her enemies. What shall I say? we had rather be whole

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sinners than halfe Christians. White is counted no colour, & so zeale is counted no vertue. But meere hypocrisie is counted true Christianity; and true Christianity is counted but hypocrisie. Our wealth is in an *Epha*, our zeale is in a *Gomer*: our sin like an oake, our faith like a mustard seed. They which have no religion are counted honest men: for they count it as easie a matter to be a Christian, as to say the Lords Prayer, the Apostles Creed, the ten Commandments, and to go to the Church; this is countrey Diuinity, this is City Diuinity, and I may say, *S. Clemens* Diuinity. He which can sweare that the Pope is Antichrist, and that flesh is good on Bridaies, is a Protestant; at least a Christian euery inch: he hath zeale, knowledge, and religion in *Folie*. This is the rampier in our dayes, like a Lyon in the passages; *Almost* standeth in the way before we can come *altogether*: and they which will goe beyond *almost*, are counted curious, factious, precise, phantastickall, as though *almost* were more than *altogether*, and *altogether* were not so much as *almost*. If his *righteousnesse* exceed the *righteousnesse* of the *Scribes and Pharisees*, which is but hypocrisie, he shall be punished for his *righteousnesse*, as if it were a fault: as *Caine* persecuted *Abel* because his sacrifice was better than his.

Our Sauour saith: *Learn of me to be humble, and zealous, and righteous*; but now we must learne of other, & set a crooked pattern before vs, lest we go too straight. We may preach like *Isa*, as in *March. 3.* *Bring forth fruits*: but we may not preach like Christ; *Bring forth much fruits*: *Ioh. 15.* For that is counted an vnreasonable seruice of God. If we giue him the seventh day, the seventh part, the tenths or tithe of our liues, and of our thoughts, and of our speeches, and of our works, it is enough: so we define *altogether* out of measure. Thus we dodge with God, and draw backe from our promise which we made in Baptisme, as though wee were not worthy of such a godly creature, to haue that which he giues. Euer since we were borne, we haue serued two Masters. If one foot stand in the Church, the other foot sticketh in the world. If one hand carrye the staffe, the other hand carries water. If one word saue of religion, the next word whatsoever fauoureth of pride, or enuie, or lust.

How few of our thoughts are consecrated to God? How few

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of our speeches taste of grace? How few of our workes are squared to the Word of God, which should be the line and leuell of all our thoughts, speeches, and actions? Tell thy finnes which thou hast committed since thou didst rise in the morning, and record thy good deedes which thou hast done euer since thou was borne, and the first shall exceed the last. Thou which saiest thou art a Christian, hast rebelled more since thou rocest, than thou hast obeyed since thou wert borne.

Is this altogether like Paul, or like Festus not at all? Now if we be almost Christians, let vs see what it is to be almost a Christian. Almost a sonne, is a bastard. Almost sweet is valauorie. Almost hot, is luke-warme, which God spueth out of his mouth, Reucl. 3. 15. So almost a Christian, is not a Christian, but that which God spueth out of his mouth. A Christian almost, is like a woman which dieth in trauaile: almost she brought forth a sonne, but that almost killed the mother and the sonne too. Almost a Christian, is like Ieroboam, which said, *It is too farre to goe to Ierusalem to worship*, and therefore chose rather to worship Calues at home. Almost a Christian, is like Micah, which thought himselfe religious enough, because hee had gotten a Priest into his house. Almost a Christian, is like the Ephraimites, which could not pronounce *Shibboleth* but *Sibboleth*. Almost a Christian, is like Ananias, which brought a part, but left a part behinde. Almost a Christian, is like Elias sonnes which polled the sacrifices: like the figge-tree, which deceived Christ with leaues: like the Virgins, which carried lampes without oyle: like the willing vnwilling sonne, which said he would come, and came not. What is it to be borne almost? If the new man be but borne almost, he is not borne. What is it to bee married almost vnto Christ? He which is married but almost, is not married. What is it to offer a sacrifice almost? The sacrifice must be killed or euer it can be sacrificed. He which giues almost, giues not, but denieth. He which beleueth almost, beleueth not, but doubteth. Can the doore which is but almost shut, keep out the thiefe? Can the cup which is but almost whole, hold any wine? Can the ship which is but almost sound, keepe out water? The Souldier which doth but almost right, is a coward. The Physician which doth but almost cure, is but a flubberer. the seruant which doth

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but *almost* labour, is a loyterer. I cannot tell what to make of these defectiues, nor where to place them, nor how to call them, nor vnto what to liken them: *They are like vnto children which sit in the market place, where is mourning and piping, and they neither weepe nor dance, but keepe a note betweene them both, they weepe almost, and dance almost.* Beleeuest thou *almost*? *Be it vnto thee* (saith Christ) *as thou beleeuest.* Therefore if thou beleeuest, thou shalt bee saued. If thou beleeuest *almost*, thou shalt be saued *almost*. As a pardon comes while the thiefe hangs vpon the gallowes, he is *almost* saued, but the pardon doth him no good: So he which is *almost* a Christian, *almost* zealous, *almost* righteous, which doth *almost* loue, *almost* beleeue, shall be *almost* saued: that is, if he had beene a Christian *altogether*, hee should not bee damned. Thus euery man is a Christian *almost*, before he be a Christian *altogether*.

Now I must lead you from *almost* to *altogether*, as it were to Christians to the figure of Christians. This is the step which we must tread at this time. *I would to God* (saith Paul) *that thou were not almost, but altogether as I am.* When he saw Agrippa comming on, and said *almost*, then Paul cast yp his lure againe: *Commest thou, Agrippa? Come Agrippa; I will not haue thee stay at almost, if any thing will bring thee to altogether.* I did not aske thee whether thou didst beleeue the Prophets, that thou mightest be a Christian *almost*, but a Christian *altogether*. Art thou come thus farre, and stayest thou at *almost*? Nay, Agrippa, thou must take out this lesson, for there is no measure in Christianity. *Come vnto me* (saith Christ) *not Come toward me*: yet he was glad like the father to see his sonne comming toward him, for it was a signe that he would come to him: he was comforted with *almost*, but hee was not satisfied with out *altogether*. Is this thy offering *almost*? it will not serue Agrippa: it is light, it is sothered, it is crackt, correct it again: for our Master saith, *Be ye holy as I am holy*: therefore *almost* a Christian will not please him. But if thou be *almost* a Christian alreadie, how easie is it for thee to be a Christian *altogether*? Therefore come Agrippa, let vs go forward to heauen. The seed is sown to grow. Every thing must increase and multiply. *Almost* is thy first answer, and *altogether* thy last, I must not take this for an answer. Shall I tell Christ

Christ, that Agrippa is almost a Christian? O Agrippa, God would haue thee hot or cold, as it appeareth in the 3. Chapter of the Reuelation of St. Iohn, and the 15. verse, Cold to him is as pleasing as luke warme: hee loued altogether, and hee will not be loued almost, Who shall haue the other halfe, if God haue but almost? Therefore speake againe, good Agrippa. Thus he pleadeth unkindnes with him, like an importunate suiter which will not be answered, Shall I goe with almost? then thou vset mee but hardly, if thou wilt giue me no more. Thus hee stands in an argument with him. What shall I say to Agrippa, if hee will giue me but almost? I will pray for thee till thou comdest off with all if I can get no more of Agrippa, I will craue more of God. Hee which hath made thee almost, can make thee altogether.

I would to God, &c. So now he conuerteth himselfe to prayer. Thus we must learne to fish for soules with prayers and intreaties, and questions. Change the baite: cast thy lure againe: follow the siege: pursue the blow, cloze with sinne, and gather more of it: at first he will call thee enemie, as Achab did Elias: *Art thou heere, mine enemie?* But if thou wilt not bow to him, hee will bow vnto thee, and hearken what thou saist, and change his robes, and put on sack-cloth, and mourne and fast, and doe all that thou wouldest haue him. A Preacher must not looke to find them Christians, but make them Christians. Thou shalt not find them conuerted, because thou comest to conuert them. If Paul will not yeeld to Agrippa, Agrippa will yeeld to Paul. But if Paul had fallen to almost, he had neuer brought Agrippa to altogether. Therefore they which fish for soules, must take Pauls net, and remember what God saith to Jeremy. 15. 19. *Let them be conuerted vnto thee: but be not thou conuerted vnto them: for then thou shalt neuer conuert them.* Signifying that our constancy in goodnesse shall induce others to turne from their wickednes, and make him which is but almost, come to altogether. This is the substance of Pauls reply, that it is not enough to bee a Christian almost, that is, to haue a kinde of religion, a litle knowledge, a litle faith, a cold zeale, a flattering holinesse, like the touch of the hem: but we must march to perfection, and doe his will upon earth, as it is in heauen, and contend to be holy as hee is holy. This is religion (saith Iames) *to keepe thy selfe vnspotted, like*

like a glasse which is stil wiped. To this end, saith *Paul*. 2. *Tim.* 1. the Scripture doth teach, and reprove, and instruct, and comfort, *That the man of God might be absolute.* And in the first to the *Ephes.* vers. 4. *To this end wee are elected, that wee might bee holy and withen rebewe.* And *Rom.* 1. He describes our journey from *faith to faith*, not from faith to distrust. As *David* describes the way of the righteous, *Psal.* 84. 7. *From vertue to vertue*, as a tra- ueller goes from towne to towne, till he come to his Inne. What a foolish thing were it for the Scribe to stay there, when our Lord tels him, *Thou art not farre from the Kingdome of heauen*; For therefore Christ telleth him, that he is not farre from heauen, to encourage him, lest he should giue over before hee come to it. So if ye stay at *almost*, and repent in some sort as *Esau* did when he wept, you may hunt for the blessing as *Esau* did, and go with- out it, for God is not mocked: but God is mocked, if colours and shewes will serue.

When God said, *Seeke ye my face: mine heart answered* (saith *David*) *I will seeke thy face*, *Psal.* 27. 8. So wee must answer the Lord to that which hee asketh: and not when hee bids vs seeke his face, seeke his backe: when hee requireth all, giue him halfe. God askes, Art thou a Christian? and thou answerest: O Lord, I am almost a Christian. What niggardly answer is this to him which destruethe a thousand times more than the best can giue? If thy master aske thee, Art thou my seruant? Wilt thou answer him, I am almost thy seruant? If thy Prince aske thee, Art thou my subiect? wilt thou answer, I am almost thy subiect? If thy father aske thee, Art thou my sonne? wilt thou answer, I am almost thy sonne? If thou art but almost his sonne, then hee is but almost thy father. And so it is with God, a sonne or no sonne: halfe a sonne is a bastard. How doest thou know God to be thy God, but as thou art his seruant? How doest thou know God to be thy father, but as thou art his sonne? By thy loue thou shalt know Gods loue: for according to thy minde towards him, is his minde of thee, whereby thou maist truly iudge whether hee fauour thee or hate thee, and no way else:

God loueth nothing almost, therefore hee doth not loue almost. Therefore loue as thou mayst be loued, or else thy loue is lost. Thou must seek as thou mayst find, or else thy labour is lost.

Thy

They shall seeke, and finde me (saith God) because they shall seeke with all their hearts; as in Ierem. 29. chap. and the 13. verse: as though they should not finde him though they sought him, vntil they sought him with all their hearts.

Naaman is not only commanded to wash himselfe in Iordan, but to wash himselfe seuen times, and then hee shall bee healed: so, man is not only commanded to obey God, but to obey him while he liues, and then he shall be saued. Be faithfull (saith the Angell) vnto death, and then I will giue thee the crowne of life, Reuel. 2. 10.

When Saul was commanded to kill the idolatrous beasts, hee was commanded to kill all: and because hee spared some, God reiected him. Yet God hath more mercie on beasts, than on sinners. Would hee haue the beasts of sinners die, and their vices liue? No (saith Christ) Make cleane within: that is, leaue no filth behinde. Whensoeuer Christ cast out one Deuill, wee read that he cast out all, euen the legion together: so when thou castest out one vice, cast out all: for one is not worthier than another.

The Prophet doth teach vs to powre out our sinnes like water, which leaueth no taste, or colour, or sent behinde. There is a whole old man, and there must be a whole new man. The old man must change with the new man, wisdom for wisdom, loue for loue, feare for feare; his worldly wisdom for heavenly wisdom, his carnall loue for spirituall loue, his seruile feare for Christian feare, his idle thoughts for holy thoughts, his vaine words for wholesome words, his fleshly workes for righteous workes. This is a Christian altogether, as if he were cast in a new mould. As if a Painter would draw a beautifull picture, which should be fairer than all women in the world, hee would marke the speciall grace of euery one, and make one beaurie of all: so we must make up a Christian, and rake modestie from him, faith from him, loue from him, patience from him, zeale from him, and humilitie from him, vntill it bee like the Image of Christ.

This is the building of a Christian. First, his foundation is laid, and then his wals, and then his rooffe, and then a Christian, like Adam in Paradise. God made all things good: therefore if we be but almost good, all things are better than we. The wicked man

Genes. 2.
Genes. 3.

speaketh out of the corruption of his fleshly heart, and shall not
 the righteous speake of the abundance of his spirituall heart?
 Hee which is merrie, would bee merrier if hee knew how. Hee
 which is enuious, would looke sterner if he could. He which is
 proud, would go brauer if he had it: and all, if we could be worse
 we would: but let them amend which looke to die. For what
 kinde of man should he be which must beare the image of God,
 bee the Temple of the Holy Ghost, and inherit the Kingdome of
 heauen? Who is fit for these things (saith *Paul*)? Nay, who is not
 vnfit for these things? Doe yee know no enough in riches, nor
 pleasure, nor sinne, and thinke that you haue enough of religion,
 before yee haue any? The good are knowen, because none but
 they which are good, strue to bee better. Wee are invited to a
 banquet, and shall wee goe but halfe the way unto it? Were it
 not better that the fig-tree had borne fruit, than leaues? that
 the Virgins had carried oyle, than lamps? So is it not better for
 vs to bee vessels of gold that come to the Lords Table, than like
 the image in *Daniel*, part of gold, part of siluer, part of brasse,
 part of iron, and part of clay, which was after broken? If the
 crowne did lye in the mid-way, then thou needest run but halfe
 the way; but to shew that there is no reward for them that be-
 gin well, all the promises are made to him that continueth to the
 end. He is cursed not only which doth euill, but he which doth
 the work of the Lord negligently, or by halues; that is, he which
 offereth a maimed sacrifice for a sound, almost a Christian, for
 altogether. Therefore *David*, before he prayes, summoneth his
 thoughts, his speeches, and actions, and saith; *All that is within*
me praise the Lord: as a man giueth that which he thinketh will
 be accepted, that he may be welcome for it. If wee did serue an
 vngratefull master, then wee might thinke Almost enough. But
 Christ did not loue almost, when he shed his heart blond for vs,
 and therefore he cannot aske more than he gaue, and yet the in-
 heritance of his blessing is behinde: why shouldest not thou
 giue as much for them as *Abraham*, or *David*, or *Simon*? which
 would haue serued God till this time if they had liued, and
 still reformed themselves, and yet thought they had done no-
 thing, as *Jacob* counted his seruice for *Rachel* nothing, because
 hee loued her: but thou thinkest, If thou giuest thy pleasures,

thou

thou shalt want thy pleasures. No, as *Abraham* did not lose his sonne when he would have sacrificed his sonne, so God can keepe his pleasures, when thou resignest thy pleasures. Thou thinkest that God will not misse it, as *Anania* thought that *Peter* would not misse it: but if *Peter* did misse it, will not God misse it? So wee pare the offering like *Elies* sonnes, which kept the best and fattest to themselves, which made the people abhorre the sacrifices; and shall not God abhorre such sacrifices? If *Eli* reproveth his sons, how will God reprove them, which reproveth *Eli* for not reproveth them enough? A spirituall eare can heare God reproveth this Land, for this mincing of his worship. Can the preaching of the Word, the signes of heaven, the shaking of the earth, the victorie of your enemies, and all the blessings of God make you but almost Christians, almost religious, almost thankful? Is this my reward (saith God) as though you were afraid to be too good? If you thinke that you shall be mocked. If you be too zealous, as *Michol* scorned *David* when hee danced before the Arke: *David* tels you how you shall stop such scorners mouthes: O (saith *David*) *I will be more humble yet before my God*. When *Michol* saw his resolution, shee mocked him no more, but reuerenced him euer after. So tell the Deuill and all his mockers, I will be more zealous, more feruent, and more holy yet, untill I be like him which said, *Follow me*; and they which mocke thee, shall reuerence thee, as *Michol* did *David*.

Note.

Thus when thou art in the way to Heaven, remember that thou must go forward or backward: for *Iacob* did see none stand vpon the ladder which ascended vp to Heaven, but either they went vp or downe: they which goe not forward, goe backward. They which will not come so forward, as altogether, shall not stay at almost, but fall from their faith, and loue, and knowledge, and zeale, by descents, till Christs threatning be fulfilled: *That which they seeme to haue shall bee taken from them*, as though they neuer had any taste at all.

Note.

Thus I haue set you a glasse to behold, whether you are in almost, or altogether: Yet *Paul* lured for *Agrippa*. Now hee sues to the people. When he had caught the King, hee spred his net for the people.

I would to God, that not onely thou, but all that beare my name

not only almost, but altogether, as I am. Hee might wish rather than hope, and therefore hee prayes; I would to God that all were Christians: as *Moses* wished that all could prophesie. *Peter* was taught both to feed the sheepe and the lambes, great and small, old & young, rich and poore; so *Paul* prayes for the King, and for the people too, and wisheth that they were all Christians. This prayer we may say for them that doe not pray for themselves, to make them ashamed when they see other more carefull for their soules than they themselves. The Pastors care extendeth to all: although some are more to bee laboured, yet none is to bee despised, which is but a lambe of the flocke. *Paul* doth not wish *Agrippa* more honour, or more wealth, or more friends; but more religion, which is the greatest want of Princes. Although they haue receiued a kingdome, yet they are not so thankfull as they which haue receiued nothing, but from hand to mouth. Though they haue done a thousand times more euill, yet they are not so penitent as he, which hath done least of all. They sit in Gods seat, and are called gods; but are not like God, but like *Mammon*, more than their names, and their crownes: except *Dauid*, or *Salomon*, or *Ioshua*, a few which remember whose persons they beare: the rest are like *Herod*, and *Saul*, and *Nebuchadnezzar*, which know not from whom their kingdomes come. As I am; saith *Paul* directly. *Paul* should haue replied, altogether a Christian, and not, altogether as I am: but who shall teach the Spirit to perswade? He chose to say, as I am: that *Agrippa* might see his single heart and loue toward him, who went not about to seduce him, but wisht vnto him as vnto himselfe: *Even as I am*. If any thing will perswade, most fit is the example, when he which teacheth vs goeth before vs: for then we see that he dealeth plainly, and speakes of loue, and meanes no deceit, when we see him doe as he saith; *Saul hath slaine his thousand, but Dauid his ten thousand*: So where another conuerts a thousand, he shall conuert ten thousand, which can say like *Christ*, *Follow me*. Oh what is this when a Christian and I am all one? that yee might say to your Children, I would to God thou wert a Christian, when you say, I would to God thou wert like me.

The King should be like *Paul* by this saying: How then doe
some

some say with *Festus*, *Too much zeale hath made thee mad?* If the people know the Lords Prayer, the ten Commandements, and the Articles of Beleeve, it is enough; is this to be like *Paul*? No, *Festus*, the knowledge of the Word doth not make a man mad, but makes him wise to saluation. Can that which makes a man wise, make him mad? Therefore they which say that wee are the worse for knowledge, or worse for religion, or worse for zeale, are like *Festus*, which had neither knowledge, zeale, nor religion in him. And they which teach the people that they shall not need to bee as *Paul*, but that a mediocritie will serue, incurre that curse of *Paul*, *Hee which teacheth another doctrine than that which yee haue receiued of vs, (which wisheth all as perfect as himselfe) let him bee Anathema*; that is, accursed. They which loue you like *Paul*, doe not wish you zeale by waight, and knowledge by ounces, and workes by number, a Sicke, or an Omer, or an Epha, but that yee abound in all knowledge, and all zeale; and let them be luke-warme which will be spued out.

Except my bands. Yet *Paul* excepteth something: not his knowledge, nor his zeale, but his bands; *Not altogether as I am, but altogether as I am, except these bands.* Hee excepteth nothing but his troubles. Charitie had rather suffer than other should suffer; as *Danid* prayed God to turne his wrath from the Israelites, vpon him. Now if you aske me, who can loue his neighbour as himselfe? Here is one had rather suffer himselfe, than *Agrippa* should suffer: hee would haue him partaker in all his good, but not in his troubles: *As I am, except these bands.* *Paul* glories in his bands, and shewes his chaines like his Ensignes: these are the markes of Christ; this is the cognisance of my Lord, his sweet yoke and easie burthen. But hee wisheth faith to them without a burthen: the battell is to the strong, and the Crosse is not to be wished for, but to be borne.

Thus the Spirit of wisdome hath set vs an example how men are wonne to the truth, and led forward by little and little with lenitie and softnesse, putting difference betweene them which know not the truth, and them which resist the truth. *Paul* did not speake so to *Elymas* the Sorcerer which withstood the truth, *Acts* 13. 16. but set his eyes vpon him and said,

said, O full of all subtiltie and mischiefe, the childe of the Devil, and enemy of all righteousness. Neither did Peter speake so to Simon Magus, Acts 8. 23. But as Salomon saith, *A wise man knoweth the time and place.* And as Paul saith, *The spiritual man discerneth all things:* so hee knoweth when to be soft, and when to be rough. They which resist the truth as *Elymas*, and labour to keepe the Rulers from it, as *Elymas* did *Sergius Paulus*, the Deputie of Cyprus, and many like him now, must not be intreated like *Agrippa* which is coming to the truth, but as *Elymas* was. He which hath *Pauls* spirit, knoweth how to handle both in their kinde. Though we may not discover the nakednesse of some, yet we may not hide the nakednesse of other: an humble heart is a good schoole-master, both to apply comfort and reproofe. Now the Lord Iesus which hath made you Christians almost, make you Christians altogether.

FINIS.

THE HUMILITIE OF PAUL.

Rom. 12. vers. 1, 2.

I beseech you therefore, brethren, by the mercies of God, that yee give up your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable serving of God.

And fashion not your selues like unto this world; but bee you changed by the renewing of your mindes, that yee may proue what is the good will of God, and acceptable and perfect.

Rom. 11. 13.

Paul an Apostle of the Gentiles, writing to the Romans, which were Gentiles, after hee had shewed what God had done for them, in receiuing them into his covenant, which were out of his covenant, and making them his people, which were not his people; that the Gentiles might triumph now over the Iewes, as much as the Iewes triumphed over the Gentiles, because the Iewes were reiected, and the Gentiles received in their place: Now hee sheweth what they should doe for God; *Give your bodies a sacrifice to him:* that is,

is, as Christ gaue himselfe for you, so you must giue your selues to him: as he was sacrificed for you, so you must be sacrificed for him; not your sheepe, nor your oxen, nor your goats, but your selues. You must be the sacrifice: this sacrifice *Paul* calleth a *living, and holy, and acceptable sacrifice: a living sacrifice*, because the Iewes sacrifices were dead sacrifices: *an holy sacrifice*, because they might sacrifice beasts and not be holy; but they cannot sacrifice themselves, but they must needs be holy: *an acceptable sacrifice*, because the sacrifices of beasts did not please God, vnlesse they did sacrifice themselves too. But if they sacrifice themselves, it doth please God, though they doe not sacrifice beasts. It is true, that God did require this sacrifice of the Iewes, as well as of the Gentiles: for in Deuteronomie, the tenth chap. and the sixteenth verse, he saith; *Circumcise your hearts*. And in the first of *Samuel*, the 15. chap. and 22. verse, hee saith, *Obedience is better than sacrifice*: which shewes, that euen then God did require the sacrifice of the body, more than of beasts. But although God did require this of the Iewes also, that they should sacrificeth their bodies too, yet *Paul* signifies that God requireth larger of the Gentiles; because as Christ saith, *We haue a greater light*. The Gospell is a greater benefit than the Law, and therefore our thankfulness should be greater than theirs.

First, here is an exhortation to sacrifice our bodies to God: then, an explication what this sacrifice is. *It is your reasonable seruice, and not fashioning your selues to the world: and the renewing of your mindes to the image of God, in which they were created*. Then follow two reasons to perswade; one drawen from the mercies of God, *I beseech you, brethren, by the mercies of God*. The other drawen from the fruit of our regeneration, *that ye may proue what that good, and acceptable, and perfect will of God is*. The exhortation is, to sacrifice our selues to God. I seemes that the Iewes grudged to sacrifice their beasts, therefore *Paul* thought that the Gentiles would grudge to sacrifice themselves, and therefore marke how he prepared himselfe for them.

Brethren, I beseech you by the mercies of God. This is his preparatiue. First, he calls them *brethren*: which sheweth his affection to all Christians, which after Christ were called *brethren*. Secondly, our adoption by Christ, which makes vs brethren: Thirdly,

Genes. 13.8.

Note.

Note.

Thirdly, the dutie which we owe one to another, as if we were brethren. The Apostle doth not vse this name so lightly as wee, as you may see here; for *Paul* made it a preamble to perswade the Romans to godlinesse: so *Abraham* made it a mediator to keepe peace betweene *Lor* and him. *Are not wee brethren*, saith *Abraham*? As if he should say; Shall brethren fall out for trifles like Infidels? This was enough to pacifie *Lor*, for *Abraham* to put him in minde that they were brethren; when he heard the name of brethren, straight his heart yeelded, and the strife was ended. So this should be the Lawyer to end quarrels betweene Christians, To call to minde that they are *Brethren*. And they which haue spent all at law, haue wisht that they had taken this Lawyer, to thinke with *Lor*, whether it were meet for brethren to striue like enemies. With such reuerence then did they vse the name of brethren: but now there is no reuerence in naming of God; for many speake of him, when they doe not thinke of him, and many neuer speake of him, but when they sweare by him.

When he had called them brethren, then he beseecheth them, *Brethren, I beseech you*. This is the Apostles stile. If God did humble himselfe for man, much more should man humble himselfe for men. Therefore though *Paul* speake of a matter wherein hee might command, as hee saith to *Philemon*, *I might command thee*: yet as hee did rather beseech him, so hee doth rather beseech them. Marke the subtiltie of wisdome (as I may call it) As the Serpent did vse policie to tempt, so the Preacher may vse policie to conuert: and so *Paul* won *Agrippa* to beleene, by perswading him that hee did beleue. It was *Pauls* office to teach the Romans; but it was *Pauls* policie to beseech the Romans: vntill compulsion need, gentlenesse is better than bitterness: Lenitie deserues to goe first, and correction hath no place, if perswasion will serue.

Genes. 3.2.

Acts 26.27.

Rom. 11.15.

I beseech you, brethren. Wee doe not vse to intreat and beseech, but for our profit; but *Paul* did beseech for their profit. We would haue other humble themselves to vs, but *Paul* humbled himselfe to his inferiours, to make them humble themselves to God. Here the Preachers may take example of the Preacher of the Gentiles, the louing phrase is the Apostles phrase,

praise and he which beseecheth, shall perswade easier than hee Note.
 which thundreth. Many haue bene drawne with the cords of
 loue, which could neuer be haled with the chaines of yron. God
 is loue, and his Ministers must speak like loue, or else they doe
 not speake like *Paul*: hee which fisheth for soules, and doth not
 take this net, shall fish all day, as *Peter* fished all night, and caught
 nothing. Although a temperate Preacher be a wise Preacher,
 and this be our policie to intreat and beseech you like *Paul*, yet
 you should not looke to bee intreated like the guests which
 would not come to the Banquet: for you must be intreated to
 your profit. It is no reason that Christ pay, and pray: the Math. 22.
 seruant prayeth, but the master commandeth.

Yet *Paul* hath not done his preparatiue: hee is loth that his
 suit should take the repulse, and therefore he vseth a mediator
 vnto them, and beseecheth them by the mercies of God, *I beseech*
you, brethren, by the mercies of God: Mercy is a louing solicitor
 and worthy to be heard, because it heareth againe. God doth
 intreat vs by the same Mediator that wee intreat God; wee in-
 treat God for his mercy, and God intreateth vs for his mercy.
 So that mercy is like a signe betweene vs, which calleth God
 to heare vs, and vs to heare him. What will not a good subject
 doe for a mercifull Prince? Many sweet things are in the Word
 of God, but the name of mercy is the sweetest word in all the
 Scriptures, which made *Dauid* harpe vpon it 26. times in one
 Psalm, fixe and twentie times hee repeats this in the 136.
 Psalm, *For his mercy endureth for ever*. It was such a cheerfull
 note in his eares when hee strooke vpon mercy, that like a bird
 which is taught to record, when hee had sung it, hee sung it a-
 gaine, and when he had sung it againe, he recorded it againe,
 and made it the burthen of of his song, *For his mercy endureth for*
ever. Like a Nightingale, which when shee is in a pleasant
 veyne, quauers, and capers, and trebles vpon it: so did *Dauid*
 vpon his mercy, *For his mercy endureth for ever*. But here *Paul*
 speakes in the plurall number, not by the mercy, but by the *mer-*
cies of God.

There is a pluralitie of Gods mercies; his lesser mercies in
 his corporall blessings, and his greater mercies in his spirituall
 blessings: his temporall mercies in earth, and his euermore
mercies.

Gen. 3.

mercies in heaven : his preuenting mercies in deliuering vs from sinne, and his following mercies in pardoning of our sinne. How many finnes came with *Adam*, and how many curses came with sinne, so many mercies came with *Christ* to answer them both. Therefore when *Paul* could not number them for multitude, hee was faine to lay them downe together in the grosse summe, and in a word calsthem *Mercies* as if he should say, I cannot number the mercies of God, but the lesse I can number them, the more they are. Thus much why *Paul* calleth them brethren, and why hee beseecheth them, and why hee remembreth them of Gods mercies.

2. Cor. 6. 20.

Matth. 26. 4 3.

Now hee hath prepared the way, hee commenceth his suit, *That they would giue their bodies to God* : hee speakes not here of the soule, though hee would haue them giue their soules too; as you may see in the next verse : but he speakes here of the body, to shew that the body is a seruant to God as well as the soule, both are too little, and therefore one is not enough. And therefore *Paul* saith *Glorifie God in your bodies and in your soules too*. But here hee speakes the rather of the body, to shew, that their battaile will be with the flesh, and that the flesh will be unwilling to this sacrifice, as *Christ* saith, *The Spirit is willing, but the flesh is fraile*. That is, the flesh will not afford anything to God: though he do neuer so much for her, yet she is like churlish *Nabal*, which will do nothing again. Therefore the Apostle wighth so to giue the body, as if he should say, Draw forward that which draweth thee backward, and let thy conuersion begin where sin hath his root : if you can win the flesh, which is like *Nabal*, the soule will come like *Abigail*, and bring her traine with her.

Leuit. 19. 13.

Rom. 10.

Now to shew how wee should giue our bodies to God, the Apostle saith, *Giue your bodies a sacrifice to God*. That is, you must giue your bodies to God, as if you did sacrifice them. The Law appointed a sacrifice, in which all the members were offered together. So yee must giue your members to God, for the body is all, all is but parts of the body: therefore if you must giue your bodies, you must giue eye, and eare, and tongue, and hand, and feet vnto him : *For the heart* (saith *Paul*) *doth not belecue*; because it is not enough to belecue, therefore hee addeth, *the mouth doth confesse* : as it is necessary to confesse vnto Saluation,

son, as to beleue vnto justification: so it is as necessary to sacrifice the tongue as the heart. What then? is the tongue enough. Nay (saith Christ) *He which hath an eare to heare, let him heare.* Is the eare enough? Nay (saith David) *lift vp your hands to his sanctuary.* Is the hand enough? Nay, (saith Salomon) *Let thine eyes behold the right.* Is the eye enough? Nay, (saith Salomon) *Remove thy foot from euill.* So the word passeth like a Col-lector from one member to another, to gather tribute for God, vntill the body haue payed as well as the soule. Therefore in Deut. the 6. chap. and fifth verse, God commandeth, not onely, *Thou shalt loue the Lord with all thy soule, and with all thy minde,* but *with all thy strength*: that is, if thou canst doe any thing for him with the strength of thine hand, or the strength of thine eye, or the strength of thine eare, or any part else, thou art bound by this commandement to doe it with all thy strength. Therefore when David went about the seruice of God, he called all his powers together, summoning them like a Crier; *All that is within me praise the Lord.* If euery part looke to bee glorified of God, it is reason that euery part should glorifie him: for this is all that they pay. As euery subiect oweth loyaltie vnto his Prince: so euery member oweth a dutie to his Creator. The heart to loue him, the tongue to praise him, the eye to marke him, the eare to attend him, the hand to serue him, the foot to follow him, & euery part should serue God as it serueth vs: nay, more than it serueth vs, because wee are bound to loue God more than our selues. For it is said, *Loue God aboue all*: therefore we must giue more to Gods desire than to our owne desire.

Mat. 11. 15.
Psal. 134. 2.
Prou. 4. 25.
Prou. 4. 27.

Note.

Christ hath a part in euery part: Nay, euery part is his part, because he gaue all for all. Shall the hand say to the heart, *Serue thou him?* or the heart say to the tongue, *serue thou him?* or the tongue say to the eye, *Serue thou him?* or the eye say to the foot, *Serue thou him?* Nay, if Christ be the head, euery part will serue him, for all the body is ruled by the head: and therefore if he be the Head, euery part of the body will serue him like a head.

Now if you will know how euery part may be a sacrifice, thus it is: When thou canst say with the Virgin, *My heart doth magnifie the Lord*: then thine heart is a sacrifice to God. When thou canst say with Samuel, *speake, Lord, for thy seruants heare thee*: then

Luke 1. 46.

1. Sam. 3. 9.

then

Psal. 25. 11.

Psal. 28. 9.

then thine eare is sacrificed to God. When thou canst say with *David*, *Mine eyes are alwayes toward the Lord*, then thy eye is a sacrifice vnto God. When thou canst say with *David*, *All the day long I stretch out mine hand to thee*, then thine hands are a sacrifice to God. When thou canst say with *David*, as it appeareth in the 26. Psalme, and the 12. verse, *My feet standeth in uprightness*: then thy feete are a sacrifice to God. So at length by following of these examples, every member is a sacrifice.

Note.

He which offereth this sacrifice, is freely excused of all sacrifices besides. For since Christ sacrificed himselfe, God hath required none other sacrifice of Iewes nor Gentiles, *But that they sacrifice themselves*. Now when God doth require of thee to sacrifice thy body, hee doth but require thee to sacrifice the finnes of thy body, as you may picke out of the next words, *Be changed*, that is; change thy thoughts, change thy words, change thy workes: let thy tongue speake no more idly: let thine eyes looke no more to vanity: let thine eares hearken no more to folly: let thine hands worke no more iniquity: and then thou hast sacrificed thy body.

This seemes a deare sacrifice, to sacrifice thy body, yet thou seest it is but a cheape sacrifice, for it is nothing but to sacrifice thy finnes, which would sacrifice thee. If God had required thee to sacrifice thy sonne to him, as hee required *Abraham*, Genesis the 22. chapter and 2. verse, wouldest thou not give him? But now hee requireth nothing of thee but thy finnes, it is as if hee should sue vnto thee for thy shame, and thy trouble, and thy guilt, and thy feare, that hee might haue all which hurts thee. What wilt thou part from, if thou wilt not part from thine hur? *Therefore sacrifice thy body*, and thou hast sacrificed all that hurts thee.

Heere Christ is the Altar, and wee the sacrifice, and the fire which kindleth it *the love of God*, and the smoake which goeth vp, *the consumption of our finnes*; but a worldly man killed, and a spirituall man reuiued, and the sacrifice is ended.

This sacrifice goeth vnder three titles, *living*, *holy*, and *acceptable*. Every one perswades with the Apostle, that they should offer it: for in that it is a *holy sacrifice*, it cannot but please, because he is holy which takes it: in that it is a *living sacrifice*, it cannot

cannot lose them any thing, because there is no death nor lesse in it, as there was in the Jewes sacrifices: in that it is an acceptable sacrifice, it must needs benefit them, for when the sacrifice is accepted, the sacrificer is accepted too: as *Abel* pleased, when *Gen. 4.* his sacrifice pleased.

Firstly it is called a *living Sacrifice*, because the beasts dyed when they were sacrificed: but men live when they are sacrificed, nay they dye vlesse they bee sacrificed. As *Abraham* did *Gen. 22. 2.*

not lose his sonne, when hee was content to sacrifice him to God; so men doe not lose their pleasures, when they sacrifice them to God. But as *Christ* saith, *He which leaueth father or mother for mee, shall receive an hundred folde*: so he which leaueth any comfort for God, shall receive an hundred comforts for it. For Gods demands, are not onely demands, but gifts. He bids thee sacrifice thy body, that thou mightest partake the sacrifice of his body. Here then is but one sacrifice for another, one body for another, a beggers body for a Kings body. Well may he require a *living* sacrifice, which hath giuen a dead sacrifice. *Christ* dyed for vs, but hee desireth not our death, but our life, that we should serue him with our life. It is called an *holy sacrifice*, because *our bodies are the temples of the holy Ghost*; that is, if they are not, they should be the temples of the holy Ghost. But as the Jewes abused the Temple of stone, so we haue abused the temple of flesh; and there is no way to make it holy againe, but for the holy Ghost to dwell in it, that is, to sacrifice to God, and then it is holy: because as vertue came out of *Christ* to heale the womans disease, so holinesse commeth out of *Christ* to heale euery mans sins, and then they are holy. As nothing doth please vs, vlesse it be some way like vs, and agreeable to our nature: so nothing doth please God, but that which is like God; therefore because God is holy, no sacrifice doth please him, but the holy sacrifice, therefore *Holy* goeth before *Acceptable*, to shew that our sacrifice is not acceptable, vlesse it bee holy: *A living, holy, and acceptable sacrifice.*

1. Cor. 6. 19.

1. Sam. 15. 27.

3 It is called an acceptable sacrifice, because no sacrifice is so accepted, as when we offer our selues. Therefore *Samuel* saith, *Obedience is better than sacrifice*: that is, it pleaseth God better than sacrifice. Now if we must sacrifice to God, we should doe

Genes. 4. 9.

3. King. 18. 39.

1. Chron. 17. 1.
& 16.Act. 9. 13.
Matth. 1. 16.

as we doe to Princes, that is, offer that which may be accepted, that we may be accepted for our gifts, or else better vndone than done. When *Caine* had sacrificed to God, because his sacrifice was not accepted, therefore *Moses* saith, that his countenance was cast downe: but if we sacrifice our bodies, our countenance need not be cast downe: for *Paul* saith, that *this sacrifice is accepted*. All other Sacrifices were kindled with the fire of the Temple: but this sacrifice is like the sacrifice of *Eliaz*, which God kindled himselfe with fire from heauen; and therefore this must needs be acceptable, which man doth not onely offer, but God himselfe doth offer.

When the Apostle ends our Sacrifice, with this clause *acceptable*, hee meaneth that this should bee the leuell of all our thoughts, that whatsoeuer we thinke, or speake, or doe, bee acceptable and liking vnto God. As *Dauid* thought to build the Temple, but would not build it, when *Nathan* told him that God would not haue him build it: As *Anania* would not baptise *Saul*, but did baptise him when he vnderstood, that God would haue him baptised: As *Ioseph* would not take *Mary* to wife, so long as hee thought God did disallow his marriage, but did marry her when the Angell told him that he should marry her: so a good man will doe nothing before he doe consult with Gods word: and all that he doth he approueth vnto God before he doth it: if it be not his word and will, then he turneth backe as if the winde and weather were against him, alwayes reforming his owne will to Gods will, that his thoughts and words and workes may be acceptable. If reason teach vs this, that when we offer vnto God, we must give him an *acceptable sacrifice*, an *acceptable honour*, an *acceptable seruice*: then why doe we not give him that which he askeeth? for he knoweth what is acceptable to him. If he aske the first fruits, we must not offer him the last fruits, for the first is acceptable: So if he appoint his discipline, we may not set vp our discipline: for that is not acceptable to him, but to vs.

Now *Paul* shewes what this Sacrifice is, it is your *reasonable seruice of God*, least they should grudge to sacrifice their bodies, he sheweth that he meaneth but the sinnes of their bodies. For *this sacrifice* (saith *Paul*) is your seruice, your reasonable seruice.

He calleth it *a reasonable service*; because it is not in ceremonies like the Jewes service; but in spirit (as Peter saith:) then because it is that service, which every mans reason and conscience doth tell him that he oweth unto God; it may well be called *a reasonable service*; because it is for reasonable. Therefore if we will not serve God thus, that is, as our reason teacheth vs, then wee serve him not like men, but like beasts void of reason; whom God may be said to rule; but they cannot be said to obey; because they are ruled perforce. All things doe yield a service to God; but *nothing doth not yield a reasonable service*, which hee requireth of man: there was no reason why Christ should serve vs; but there is great cause why we should serve Christ, because he served vs without chuse, so that I may say, Christ requireth but *a reasonable sacrifice*; for *an unreasonable sacrifice*; *a living sacrifice*; for *a dead sacrifice*; *a humane sacrifice*; for *a precious sacrifice*; counting vs as it were like to the poore widow, of whom he is comend to take a mite, because we are needy. Thus much of our reasonable service. The law of this service is laid downe in these words, *Fashion not your selves to the world*. The world followeth the world; But I saith Christ to his disciples, *have chosen you out of the world: therefore doe not you follow the world*. The world is taken sometime for heauen; and earth; & sea; which are parts of the world: sometime for the men of the world, sometime for the eed in the world; but most commonly it is taken for the wicked in the world; because the wicked are most common: like a man which by often faulting is growne to an euill name, so the world which doth not signifie euill of it selfe, is taken for euill, because it is accustomed to doe euill. And therefore the deuill is called *the God of this world*; because the worlds fashions are the deuills fashions: *therefore fashion not your selves unto the world*, lest you bee in the deuills fashion. Then you must not pranke vp your selves like Players; for this is the fashion of the world: then you must not respect persons more than iustice, for this is the fashion of the world: then you must not flatter to please, for this is the fashion of the world: then you must not deceiue to grow rich; for this is the fashion of the world: then you must not seeke reuenge for every word, for this is the fashion of the world: then you must not take scorn

Acts 17. 24.

Iohn 15. 19.

Matth. 16. 7.

Iohn. 1. 14.

Iohn 7. 7.

Iohn 8. 23.

2. Chron. 4.

to be told of your faules, for this is the fashion of the world; then you must not giue almes to be seene, for this is the fashion of the world: then you must not obey for feare of the law, for this is the fashion of the world: then you must not receiue the Sacrament for order, for this is the fashion of the world: then you must not come to Church for Custome, for this is the fashion of the world: then you must not make religion but a table-talk, for this is the fashion of the world: then you must not turne with the time, for this is the fashion of the world: then you must not defer to do good till you die, for this is the fashion of the world. The world is a bad pattern to follow, because as the flesh followeth the deuill, so the world followeth the flesh. Therefore say no more, we must do as the world doth; but rather, we must not doe as the world doth. You say you goe so, because it is the fashion: God saith, *gaue not so*; because it is the fashion. If you come but in the fashion, you shall bee in the abuse: There is no man that weareth the cutters fashion, but he is a cutter: none which cutteth his haire like them which are proud, but he is proud: none that coloureth her face like them which are wanton, but she is wanton: none which sweareth like them which lie, but he will lie as well as sweare.

Therefore make not your life of the worlds fashion; the *Wedding garment* was of another fashion than all the rest; therefore if thou fashionest thy selfe like the rest, thou hast not on thee the Wedding garment, for this was nothing like vnto the rest. Christs garment was of another manner of fashion differing from the world: so thy life must be of another fashion than the world: or else as the fashion of the world passeth away, so thou shalt passe and perish with it. God doth not like the fashion of the world, and surely he liketh as ill the fashion of Idolatrie, or the fashion of Antichrist, as the fashion of the world. Hee which biddeth vs to *refraine from every shew of euill*, would haue vs re-
fraine from the shew of Idolatrie, and the shew of Heresie: for these are the greatest euils. But if we be not Idolatrous, yet we haue the shew of Idolatrie. If we be not of Antichrists religion, yet we be of Antichrists fashion, so long as we shew forth the same badge, and cognifance; you know what I meane. This is to iump with the world, and leape to hell. This is not to be

Matth. 22.

Iohn 19. 23.

1. Thes. 5. 22.
Note.

be in fashion, but out of fashion, therefore now yee shall heare the best fashion.

It followeth, *Bee you changed by the renewing of your mindes.* This is the second part of your reasonable seruice: *The changing and renewing of the mind to the likeness wherein it was created.* As before he required you to giue your bodies, so heere hee requireth you to giue your mindes. Outward seruice is like a tinkling Cimbball, though it hath neuer so pleasant a sound, yet it doth not please God, because it hath no mind to please him: so is the seruice of the eye, or the eare, or the hand, or the foot, if the mind be away: it may please other like the Cimbball, but it pleaseth not God.

The body is a seruant as well as the soule, but there is no promise made to the bodily seruice, but to the spirituall seruice: for vlesse the mind worke, the body will serue but a while; *Therefore make cleane within,* saith Christ. *Sanctification* begins *Matth. 23. 26.* within; vntill the mind be renewed the body is neuer sacrificed. Therefore now *Paul* shewes as it were the knife that must kill this sacrifice, that is, the mind: the mind must sacrifice the body. *Be yee changed,* as if he should say, *Suffer your selues to bee* *Gen. 12.* *changed,* as *Noah* suffered himselfe to be couered, that is, *Griue* *1 Thes. 5.* *not the spirit,* doe not resist God, be not against your conuersion, and God will conuert you, God will comfort you, God will renew you. *By this renewing of our mindes,* *Paul* calleth to our remembrance, that once we had a pure mind, and that we come the neerer vnto God, the neerer we draw to that similitude againe. And therefore the Scripture calleth so often for a new man, a new creature, a new heart: As ye may read, *Psal. 51. 10.* *Dauid* prayeth the Lord to *create him a new heart;* not to correct his old heart; but to *create him a new heart,* shewing that his heart was like an old garment so rotten and tattered, that he could make no good of it by patching or peeing, but euen must cast it off, and take a new. Therefore *Paul* saith, *Cast off the old man:* not picke him and wash him till he be cleane, but cast him off, and begin a new as *Dauid* did. Will ye know what this renewing is? It is the repairing of the image of God, vntill we be like *Adam* when hee dwelt in Paradise. As there is a whole olde man, so there must bee a whole new man, the olde man must

change with the new man, wisdom for wisdom, love for love, feare for feare, his worldly wisdom, for heavenly wisdom, his carnall love for spirituall love, his servile feare for Christian feare, his idle thoughts for holy thoughts, his vaine words for wholesome words, his fleshly workes for sanctified workes.

If the mind must be so renewed, I would know of the Papists where are their pure naturals? If our naturals were pure, our mindes need not to bee renewed, for it is good to be pure, and euill to change it: but because there is no purenesse in vs, therefore the Apostle would haue vs changed. Againe, let them tell me why our mindes should be renewed, if we haue free-will to doe good if we list: but because our mindes are so corrupted, that we haue no free-will to good, nor will to doe good neither, therefore the Apostle would haue our mindes renewed. Thus one word of God hath battered two castles of Antichrists.

FINIS.

A LOOKING-GLASSE FOR CHRISTIANS.

Romans, 12. 3.

I say through the grace that is given unto me, to euery one that is among you, that no man presume to vnderstand above that which is meet to vnderstand, but that hee vnderstand according to Scriptur, as God hath dealt to euery man the measure of faith.

First of the preface, and then of the counsell. In the first verse of this Chapter, *Paul* perswaded the Romanes by the mercy of God towards them, here he perswadeth them by the grace of God towards him, *Paul* speaks like a man in his death-bed, which is set to giue good counsell, & goeth from one lesson to another, as though he would speake all with a breath. First, he counselled them to make their bodies serue God, because the body is a seruant as well as the soule: then he forbade them to fashion themselves to the world, because no man can serue two contrary masters: then he aduiseeth them to renew their minds, because except the mind be reformed, the body will serue but

but a while. And he setteth them to seeke Gods will, because the will of man doth seduce him. And now to make vp his Testament (as it were) hee admouisheth them to rest in the knowledge of Gods will, and not to search further, nor to be proud of their knowledge, but to vse their knowledge to humble their pride. This lesson may seeme vaine to the Romanes: for they were not yet come to be wise, and he counselleth them not to be too wise. *1. Cor. 1. 22.* Paul saith, *That the Gentiles sought after wisdom:* but he saith here, *That the preaching of the Gospell seemeth foolishnes vnto them,* which was wisdom: and therefore God calleth them a *foolish nation*, because they counted the true wisdom foolishnes, *Deut. 32. 21.* and their owne folly wisdom: For this cause there was such emulation between the Jew and the Gentile; one despised another, because they did not accord what wisdom was, although both sought for it. Therefore that yee may not onely seeke wisdom as the Gentiles did, but find wisdom, as *Sam. 1. 23.* *David* did, Paul layeth a foundation for wisdom to stay vpon, which he called *sobriety*. Be wise according to *sobriety*, which is this, *By the grace of God which is giuen to me.* Because he speake to all, and his charge is of great moment, and they which thinke themselves wise, will hardly bee perswaded but they are wise: therefore he comes with authoritie, like an Ambassadour from God, and saith, *By the grace of God which is giuen to me,* that is, by the vertue of my Apostleship, which I haue not receiued from men, but from God, not from earth, but from heauen; I charge you that no man among you, whether he be learned or vnlearned, whether he be an hearer or a teacher, presume to know above that which is meete to know: that is, make himselfe wiser than he is, or boast of the graces which God hath giuen him, or despise the gifts of God in other; or roue beyond his calling; or trouble his head with curiosities, but that he bee wise according to *sobriety*, that is, walke within his vocation, be humble in his knowledge, and vse his gifts to the profit of other, as God hath giuen to euery man the measure of faith: that is, remembering that it is a gift of God, which hath dealt gifts to other as well as to him, that they might doe him good, as he may do them good. So that if you aske Paul as the Iewes aske Christ, *By what authoritie dost thou this?* he sheweth his Letters Patents from the

A word of his preface.

king himselfe, *By the grace of God, &c.* Well doth hee call his Apostleship *the grace of God*: for hee was a persecutor of the same doctrine which he preached, and therefore if it had not beene Gods maruellous grace, hee should neuer haue beene an Apostle. It was as strange to heare that persecuting *Saul* was amongst the Apostles, as to heare that King *Saul* was among the Prophets: but *By the grace of God*, (saith *Paul*) so it is, I did not vsurper this calling, but it was giuen me. I came not from men, as I did before when I persecuted, but I am sent from God. I doe not count mine office a labour or a burthen, but I esteeme it a grace, *The grace of God both to mee and to you*. By this *Paul* teacheth vs to receiue the ministry of the Word as *a grace from him*: For if *Paul* speake by grace, then you heare by grace, as he said, *I speake by the grace of God which is giuen mee*; so you may say, *Wee heare by the grace of God which is giuen to vs*: and therefore I exhort you, as he did the Corinthians, *Receive not the grace of God in vaine*.

1 Cor. 9. 1.

and to know

Now to his counsell: *Let no man presume to vnderstand above that which is meet to vnderstand, but let euery man vnderstand according to sobrietie*. When the Apostle speaketh of things meet to vnderstand, he signifieth, that it is not meet to search all things. It seemes that many among the Romanes were sick of our disease, which is to thinke our selues wiser than we are: therefore hee which taught them to be wise in all his exhortations before, teacheth them here, *not to be overwise, but sober wise*. As God appointeth the Iewes a measure, how much Manna they might gather, so *Paul* appointeth the Romanes a measure, how much wisdom they might gather. The Iewes measure of Manna was so much as a Homer would hold, the Romanes measure of wisdom is so much as *sobrietie* would hold. For as the Manna which the Iewes gathered ouer an Homer did them no good but mould and fust: so the wisdom which men gather more than *sobrietie*, doth no good: but puffe them and corrupt them, and turne them either into pride or into enuie, or into wiles, or into strife, or one cogitation or other, as their superfluous Manna turned into wormes. When *Paul* cutteth in to this sage doctrine, which I may call the lopping or pruning of wisdom, which must be kept low, like a man which is giuen

to be purſie and groſſe; he ſummoneth all ſorts of men to heare him, as though he ſpake of a fault, like the darknes of Egypt, which went ouer the whole land: therefore he excepts no calling nor perſon, but crieth, *I ſay vnto euery one, &c.* The wiſe and the ancient, and the learned are to learne this leſſon. *One thing is behind* ſaith Chriſt, to him which thought he had done all: to one thing is behind to him which thinkes that he knoweth all: *Art thou wiſe?* be not too wiſe like thy mother *Eue*, which would know as much as God. *Paul* hath two ſuits to moue vnto you: The firſt is, that ye would be wiſe: the other is, that ye would not be too wiſe: for too good (we ſay) is ſtarke naught: ſo he which is too wiſe, is a very foole. *Nay*, (ſaith *Salomon*) *There is more hope of a foole, than of him which is wiſe in his owne conceit*: there is hope of a foole that hee may be wiſe, becauſe hee will heare inſtruction; but of him that is wiſe in his owne conceit, there is no hope to make him wiſe, becauſe he thinketh he knoweth that which he ſhould learne. For this cauſe Chriſt pronounced his woes to the Pharifies, and his doctrines to the people. *Becauſe the whole* (ſaith Chriſt) *haue no need of a Phyſician*, that is, they which thinke themſelues wiſe like the Pharifies, thinketh they haue no need of a teacher, and therefore Chriſt doth not teach them, but rate them, and teach them which did not thinke themſelues wiſe. Therefore if wee will be Chriſts ſchollers we muſt be *Pauls* ſchollers, that is, *preſume to know no more than is meet to know*, and then he will teach vs as much as is meet to know.

There is as much need to warne men with *Paul*, that they be not ouerwiſe, as to warne them with *Salomon* to ſeek wiſdome: for there is an error of the hand, and of the right hand. A man may be as well too wiſe as too ſimple, too carefull as too careleſſe, too haſtie as too ſlacke, & therefore *Salomon* ſaith, *Turne not to the left hand, nor to the right*. And againe; *Be not too truſt, neither make thy ſelfe too wiſe*. And againe, *If thou haue found honey, eat not too much*. All which places do ſhew, that men are giuen to ouer-reach; like *Moses*, which when he had heard God, would needs ſee him too, which was not poſſible for man to behold. This is the laſt ſleight of Satan, when he cannot keepe men from knowledge, then hee caſteth how to puffe them vp with their know-
know.

PROV. 4.

PROV. 4. 17.

ECC. 7. 18.

PROV. 15. 16.

*Acts 26. 24.**2 Cor. 12.*

knowledge, which makes them as vaine, as ignorance made them before. *Festus* did not apply truly when he said, that *too much learning had made Paul mad*: but it is true, that too much learning hath made other mad, and would haue made *Paul* mad too, if he had been as proud of his learning, as *Festus* was of his honour: and for all hee was an Apostle, yet it began to worke vpon him: As he saith, *I was almost puffed vp with the multitude of reuelations*: he was not *wise aboue sobriety*; but he was *almost wise aboue sobriety*. And therefore he might well sound the retire of wisdom. Looke to your wisdom, and learning, and knowledge, for I my selfe was almost puffed vp with it. If *Paul* might learne his owne lesson, then it is like that none here haue learned it. The Scribes and Pharisees did not come to Christ, as the people came to *Iohn*, to aske, *Master what shall we doe?* But these Rabbies might haue come to Christ, as well as their schollers came to Christs Disciples: to whom he would haue answered like *Paul*, *Be wise vnto sobriety*.

Five things in my iudgement, are to be noted in these words. The first is, that wisdom is a thing to be desired: for when he saith, *not aboue sobriety*, he would haue vs *wise with in sobriety*. The second is, that euery man affecteth a kinde of wisdom, either according to sobriety, as *Paul* counselled the Romanes, or aboue sobriety, as the Romanes did before. The third is, few are wise, as God counteth wisdom, and therefore *Paul* speaketh to all, as though all were to learne this lesson. The fourth is, that *sobriety* doth shew like a glasse, who are wise, and who are not. The last is, that the wisdom which goeth beyond *sobriety*, doth hurt him which hath it and others. For when *Paul* saith, *Be wise to sobriety*, he implyeth that who is not so, is in a kind of distemperature, like one scarce sober. As the meat which is not digested with exercise, doth rumble in the stomacke: so the knowledge which is not digested with *sobriety*, troubleth the braine.

Gen. 3. 6.

Touching the first point, the forbidden tree seemed to *Eue* a tree to bee desired, because it would teach them knowledge. Nature taught her that knowledge was a thing to bee desired: though the Serpent pointed her to a wrong tree. For indeed the tree of life was the tree of knowledge, and when they went

to the other tree, they changed their knowledge for ignorance; Prov. 4. 7.
as they changed their holinesse for wickednes. Beside, all other
virtues are called Wisdome, to shew that wisdome is the bond of Prov. 5. 7.
virtues, and as much to be desired as all the rest. Beside; God
himselfe is called Wisdome, to shew that in nothing we can come
nearer God, than in the study of wisdome. Beside, the Word, the
Spirit, and the Ministerie, are all appointed to teach wisdome:
because other things are not so necessary, therefore they haue not
so many schoolemasters.

Salomon speaking of Wisdome, preferreth it before siluer, to Prov. 2. 15.
shew that we should desire it before siluer: then before gold, to
shew that we should desire it before gold: then before precious
stones, to shew that we should desire it before precious stones.
Therefore Salomon prayed for wisdome, and Moses studied for
wisdome, and the Queene of Sheba trauelled for wisdome, to
shew that Wisdome will require all the labours and paines that
are taken for her. As wisdome is excellent aboue all, so it is af-
fected of all, as oyle was, both of the wise Virgins and the foolish
Virgins: nay, they very name to be wise, is so plausible, that Paul
saith, the Grecians sought after wisdome, they whom God cal-
led a foolish nation, *The foolish nation* (saith Paul) *sought after* 1. Cor. 1. 12.
wisdome, though he do not say that they found wisdome. And Deut. 32. 2.
in the 2. of Matthew we finde, that the Gentiles called those Matth. 2.
men that were singular amongst them, by the names of *Wise-*
men, as we call them Noble men, which are singular amongst vs,
shewing that wise men should bee noble men, or noble men
should be wise men, according to the saying of David. *Be wise* Psal. 2. 10.
ye which iudge the earth. And likewise in Paul, we reade that
they which neuer knew what wisdome meant, yet named
themselves Philosophers, that is, *Louers of wisdome*, as though Colos. 3. 8.
there were such a thing behind which all men should loue. Thus
wisdome hath beene a marke which euery man hath shot at,
euer since Enos sought to be as wise as her maker. But as an hun-
dred shoot, and not one hit the white: so some come short of
wisdome, and some flie ouer, and some goe beside, like the
arrowes which Jonathan shot at David. Therefore Salomon
speaking of wise men, saith; *I haue scarce found one among a* Eccles. 39.
thousand. Therefore Paul makes a generall charge, *I say to euery*
one.

one be wise according to *sobriety*, as though euery one had too much wisdom, or too little. Vertue is a meane betwixt two vices, which couch so close beside her, that one can scarce see her. *Conetousnesse* on the one side, and *Prodigality* on the other side, and *Charity* in the midst: *Pride* on the one side, *rufficitie* on the other side, and *comelinesse* in the midst: *Flatterie* on the one side, *malice* on the other side, and *loue* in the midst: *Carefulnesse* on the one side, *carelesnesse* on the other side, and *diligence* in the midst: *Diffidence* on the one side, *presumption* on the other side, and *faith* in the midst: *Superstition* on the one side, *Atheisme* on the other side, and *Religion* in the midst: *Ignorance* on the one side, *curiositie* on the other side, and *knowledge* in the midst. So, that there is but one vertue still for two vices, therefore extremities beare rule in this world. Either we cry *Hosanna*, or else *Crucifige*; either Christ must not wash our feet, or else he must wash our feet and body too; either we will haue *Paula* God, or else we say he is cursed of God; either we say, *Touch not, taste not, for it is vncleane*, or else we say, *Let vs eat and drinke, for to morrow we shall dye*. If we loue, we doe ouer-loue; if we feare, we ouer-feare; if we be carefull, we are ouer-carefull; if we be merrie, we are ouer-merrie; if we be solemane, we are ouer-solemne; if so, we cannot be wise, but we are ouer-wise; so soone as we are thought to know something, wee would be thought ignorant of nothing. There is a kind of downe or curdle vpon wisdom, like the traine of Gentlewomen, which is more than needs, which we call *the crotchets of the braine*, which must be weeded out, as the tree is lopp when it groweth too thicke, or else they will perish in the braine, like a skimme which seetheth into the broth. The Scripture speaketh of many ancient, and many rich, and many strong, and many mightie; but of one wiseman, and yet that wise man too before hee dyed, slept beyond *sobriety*. Therefore euen as yee looke lest other mens wisdom should deceiue you, so looke lest your owne wisdom deceiue your selues. There is a kind of wisdom, which is more contrary to wisdom than ignorance: as good come and bad come come both to the market to be solde, and the bad would haue as much money as the good: so true wisdom and false wisdom come both, shew both, offer both, praise both, and as *Iacob* tooke

Acts 28. 3.

Leab

Leah for *Rachel*; so many take the worse for the better. *Pharaoh* said; *Come, let vs dwell wisely*, when he went about that which destroyed him. The Scribes, and the Pharisees, and the Elders took counsell against Christ, as though they would most wisely prevent their saluation. *Judas* would betray his Master wisely, and therefore he came with a kisse, and said, *Hail Master*, when he betrayed him. *Cain* thought to murder his brother wisely, and therefore he called him aside into the field, as though he would walke with him, that none might see. *Jezebel* thought to kill *Naboth* wisely, and therefore she suborneth false witness, and proclaimed a fast before the murder. *Eve* thought it wisdom to eat the forbidden fruit. *Abolon* thought it wisdom to lie with his fathers Concubines. The idle seruant thought it wisdom to hide his talent. The false Steward thought it wisdom to deceiue his Master. All these were wise about *sobriety*. Of whom we may say with *Paul*; *presuming to be wise they became* *fooles*: because they were wise to euill, their wisdom had but an euill end. All these examples are recorded to giue credit ynto this doctrine, *Be not wise about sobriety*.

Exod. 7. 20.

Genes. 4.

Genes. 3. 5.
1. Kings 13. 9.

Rom. 7. 22.

As *Paul* would haue the Galathians zeale according to knowledge, so he would haue the Romanes knowledge according to *sobriety*. He which forbiddeth vs to trust in our riches, and in our friends, and in our strength, forbiddeth vs to trust in our wisdom. *Trust not in thine owne wisdom*. We count the simple fooles; but God counts the craftie fooles. He which thinkes himselfe wise is a foole *ipso facto*. And to shew that they are most fooles of all, the Apostle saith, that God chose the foolish to confound them. It is said, *Be merry and wise*, but it may be said, *Be wise and wise*: for euery wisdom is not wise. As the wise men went no further than they were guided by the starre: so a wise man should run no further than he is led by the Word. When God hath brought thee vnto goodnesse, hee saith, *Aquiesce*, set downe thy rest; goe no further than goodnesse: so when thou art come to wisdom, rest where thou art wel, as the Dove did in the Arke.

1. Cor. 1.

Matth. 23.

The first blessing which Christ pronounceth to any, is to the poore in spirit. As *Paul* would haue you rich in knowledge, so Christ would haue you poore in spirit, that is humble in your knowledge;

knowledge; for the proud knowledge is the Devils knowledge; and wisdom to the wicked, is like the Arke vnto the Phihstins, which did them more hurt than good. Therefore as God appointed the people their bounds, which they might not passe, when he talked with *Moses* in the Mount: so he hath appointed certaine precincts of wisdom; which when wee transgresse, we may be said to exceed our commission, like *Shemei* when he went beyond the riuer, which *Salomon* forbad him. The raine or pail of wisdom is *sobrietic*. As wisdom is made overseer of all other vertues, so *sobrietic* is made overseer of wisdom, to measure it forth in even portions and due seasons, that none of Gods gifts be lost. As water is vnto the wine, to allay the heate of it, and salt is to meate, to make it sauourie: so *sobrietic* is to wisdom, to make it wholesome and profitable to him which hath it, and them which seeke it of him. If thou hast found honey (saith *Salomon*) take not too much, lest thou surfeit. Nay if thou hast found wisdom, take not too much lest thou surfeit. There is a surfeit of wisdom, which is the dangeroulest surfeit of all other: when a man begins like *Paul* to be puffed vp, which was *Aarons* and *Miriam*s disease, when they murmured against *Moses*, because they thought themselves fitter to gouerne than he. No vertue is better than wisdom and humilitie: but if a man be proud of his wisdom and humilitie, then the vertue is turned into a vice. If the light be darkened (saith *Christ*) how great is that darknesse? So if our humilitie be pride, how great is that pride? If our knowledge be ignorance, how great is that ignorance? Therefore as we remember, *Be wise as Serpents*; so let vs remember, *Be simple as Donkeys*, or els we shall drowne in our wisdom, like a light that quencheth in his owne tallow.

Five markes of
a wise man.

Now that ye may know how to be wise according to *sobrietic*, there be certaine properties of this sober wisdom, which I will shew you. The first is, not to arrogate to our selues more than God hath giuen vs. As the man said, *I beleeue, Lord help my unbeliefe*: So the wise man may say, I vnderstand, Lord helpe my ignorance, for one thing which we know, wee are ignorant of a thousand things which wee should know: yet the foolish Virgins would be thought as wise as their sisters.

No

No man can abide to be disgraced in his wit : we had rather seeme wicked than simple. As euery bird thinks her owne birds fairest : so euery man thinks his owne wit ripest. *There is a generation* (saith Salomon) *which are pure in their owne conceits, but they are not cleansed from their filthines :* So there is a generation which are wise in their owne conceits ; but they are not cleansed from their foolishnesse. There is a generation of such wise men : but he which is wise indeed saith, *I am more foolish than any man.* *Hee which is called Wisdom saith, Learn of me to bee humble.* And hee which was counted *the wisest man before Salomon,* is called *the mildest man vpon the earth.* Therefore James describing the wisdom which is from aboue, saith, *that it is gentle wisdom :* the gentle are not arrogant, but the iocosefull.

Prov. 30. 12.

Prov. 20. 1.

Matth. 11. 29.

Numb. 12. 5.

The second propertie is, not to glorie of any thing in our selues. As James saith, *Let him which is merry sing Psalms :* So Paul saith, *Let him which glorieth, glorie in the Lord.* For as we say, *Thine is the Kingdome,* so we say, *Thine is the glorie :* and therefore David saith, *Not vnto me Lord, not vnto me,* &c. Oh (saith Satan) this is a thing to glorie of ; knowledge, and learning, and wisdom : or else what should a man be proud of ? But when Christ heard his Disciples glorie that they had the gift of miracles, which is a greater matter than knowledge : yet he said, *Glorie not in this, that ye can worke miracles :* therefore glorie not in this, that ye know him which can worke miracles. If they wisdom be giuen thee, then thou hast receiued it : if thou hast receiued it, then I say with Paul, *Why dost thou glorie, as if thou hadst not receiued it ?* Wisdom is not so base a thing, that thine owne glorie should be the end of it : but as Hester thought that her honour was giuen her for the glorie of God, so the learned should thinke that their learning is giuen them for the glorie of God : the rich should thinke, that their riches are giuen them for the glorie of God : the wise should thinke, that their wisdom is giuen them for the glorie of God : the value, and praise, and honour of wisdom is to do good : if we be wise to do euill, we are not wise as Serpents, but wise Serpents.

1 Cor. 4. 7.

The third property is, not to despise other : therefore James James, 3. calleth the true wisdom a peaceable wisdom, because it makes no strife. As hee which had five Talents did not disdain him

him

him which had but one : so they which haue moe guifts should not contemne them which haue few : For as the Vnicorne doth more good with one horne than other beasts doe with two, so some man doth more good with one guift, than other doe with fise, because they choke them with pride. When the Pharisee said, I am not like this Publicane, he said true, for then he was not like the Publicane indeed, because the Publicane was better than he.

Exod. 17. 11.

Genf. 3.

Luk. 1. 2.

The fourth propercie is, to keepe within our calling : hee which medleth with that hee hath not to doe, is compared to one that catcheth a dogge by the eares, and dare neither hold him still, nor let him goe : so he can neither goe forward for want of skill, nor backward for shame. *Paul* saith, he was set apart to preach the Gospell ; so to euery worke God hath set some men apart, and fitted them to that worke, as he did *Bazael* to the building of the Tabernacle ; and therefore unless a man set himselfe apart to this worke, he should thinke of *Peter*, which when he struck with the sword, was bid to put vp his sword againe, for the sword was not committed to him, but the keyes. In *Exod. 17. 11.* we find *Iosua* fighting, and *Moses* praying, and *Aaron* and *Hur* holding vp his hands : so euery man should haue a seuerall worke. God hath giuen certaine guifts to certaine callings ; as no man can exceed his guiftes, so no man should exceed his calling. It is not meet that hee should bee a free-man, which was neuer a prentice, nor that he should leape into *Moses* chaire, that neuer sat at *Gamaliels* feet. If thou dost neuer so well, and be not called to it, the Scripture saith straight, *Who hath required this of thee ?* thou art an vsurper of anothers office. *A foole* (saith *Salomon*) *is meddling*, shewing that a wise man medleth not, but where he hath to doe. We are compared to a body ; some men are like the head, and they must rule ; some are like the tongue, and they must teach ; some are like the hand, and they must worke : when this order is confounded, then that cometh to passe which we read of *Eue*, when the woman would lead her husband, both fell into the ditch. Therefore as *Christ* said, *Who hath made me a Iudge over you ?* So they which are not Iudges should say, who hath made mee a Iudge ? hee which is not a teacher should say, who hath made mee a teacher ?

teacher? he which is not a Ruler should say, Who hath made me a Ruler? And this is a better peace-maker than the Lawyer.

This fifth property is, not to be curious in searching mysteries: this *Paul* meaneth when he saith, Let no man presume to vnderstand aboue that which is meet to vnderstand. The starre, when it came to Christ, stood still, and went no further; so when we come to the knowledge of Christ, we should stand still and go no further: for *Paul* was content to know nothing but Christ crucified. It is not necessary to know that which God hath not revealed; and the Well of Gods secrets is so deepe, that no bucket of man can found it: therefore we must row in shallow waters, because our boates are light, and small, and soone overturned. They which haue such crotchets and circumstances in their braine, I haue marked this in them, that they seldome finde any roome for that which they should know, but goe to and fro, seeking and seeking, like them which sought *Eliu* bodie, and found it not. Let men desire knowledge of God, as *Salomon* did, but not desire knowledge as *Eno* did. For these aspiring wits fall againe like Babel, and runne into doubts, while they seeke for resolutions. As the Jewes, when they heard the Apostle preach, burnt their curious bookes, and had no more delight to studie such toyes: so, as men come to the truth, they are content to leaue these fancies, and say with *Paul*, *I know nothing but Christ crucified*. Curious questions and vaine speculations, are like a plume of feathers, which some will giue any thing for, and some will giue nothing for. *Paul* rebuked them which troubled their heads about Genealogies; how would he reprove men and women of our dayes, if he did see how they busie their heads about vaine questions, tracing vpon the pinnacles where they may fall, while they might walke vpon the pavement without danger? Some haue a great deale more desire to learne where hell is, than to know any way how they may escape it: to heare what God did purpose before the world began, rather than to learne what he will doe when the world is ended: to vnderstand whether they shall know one another in heauen, than to know whether they belong to heauen: this rocke hath made many shipwraques, that men search mysteries before they know principles; like the Bethshamites which were

not content to see the Arke, but they must pry into it, and finger it. Commonly the simplest men busie their heads about the highest matters : so that they meet with a rough and crabbed question, like a knob in the tree, and while they hacke and hew at it with their owne wits, to make it plaine, their Saw sticke fast in the cleft, and cannot get out againe ; at last in wrath they become like male-contents with God, as though the Scripture were not perfect, and either fall into despaire, or into contempt of all. Therefore it is good to leaue off learning, where God hath left off teaching ; for they which haue an eare where God hath no tongue, hearken not vnto God, but to the tempter, as *Eue* did to the Serpent. This is the rule whereby a man may know whether his wisdom stand right : as a couetous man is needy in the midst of his riches, so a proud man is ignorant in the midst of his knowledge. Now if our wisdom were examined by these properties, I feare, as the Angel said, *Thou hast examined them which called themselves Apostles, and found them liars* : so I might say, I haue examined them which call themselves wise men, and found them liars. Indeed *Salomon* saith, *Many boast of their goodnesse, but who can find a good man ?* So, many boast of their wisdom, but who can find a wise man ? They are wise (saith he) in their owne iudgements, but hee saith not that they are wise in others iudgement. As *Paul* told the Athenians, that they were too religious : so hee would tell many now, that they were too wise ; so wise, that they are fooles againe. The Galatians zeale was without knowledge, but our knowledge is without zeale, *having a shew of holinesse*, as *Paul* saith : so they haue a shew of knowledge. But as the shew of holinesse is hypocrisie, so the shew of wisdom is vanitie. If they which thinke themselves wise, be wise ; then we haue more wise men than beggers, and peraduenture here be more wise men than of any other beside.

As you haue heard the notes of them which are wise according to sobrietie : so, if you would know such as are wise about sobrietie, you shall discerne them by these marks. First, they will haue all the talke whersoever they come, like *Parrats*. Secondly, they contemne other, like the *Pharises*. Thirdly, they spurne at him which tells them of their fault, like *Abuq*. Fourthly,

Reuel. 3.

Prou. 30. 6.

ly, they iumpe with *Caesar*, like the Herodians. Fifthly, they turne with the time, like *Demas*. Sixthly, they seeke their owne credit, by the discredit of others, like the enemies of *Paul*. Seuenthly, they loue to heare their owne praise, like *Herod*. Eighthly, about all things they would haue their owne will, like *Iezabel*. Whensoeuer these eight marks meet, there is a wise man, and a foole; a wise man in his owne conceit, and a foole in prooffe: these are the wise men of the North, and the Philosophers of England.

Thus you haue heard the wisdom which is according to sobriety. If any man doe see the spots of his owne face in this glasse, let him *wash and be cleane*. *He that is wise* (saith *Salomon*) *is wise to himselfe*: but he that is ouer-wise, is wise against himselfe. Here you may see, that a note about *Ela* is a iarring note, and alwaies makes a discord in the harmonie. Christ would not haue vs wise Serpents, but *as wise as Serpents*, lest they which are like Serpents should circumuent vs: to be wise to euill, is an euill wisdom; and there is no such enemy vnto knowledge as the opinion of knowledge: for, one which is wedded vnto his owne wit, will neuer be counselled of any. Therefore how necessary is it to remember this doctrine? And God grant wee may remember it. I cannot tell how, no man can serue God, vnlesse he know God, (for none doe obey him, except they which doe know him) and yet it is said that there was neuer so much knowledge, and so little goodnesse. Surely as Christ said to his Disciples, *O ye of little faith!* so he might say to vs, *O ye of little vnderstanding!* for there is not too much wisdom, but too much ostentation: humility is none of our vertues. They which should teach others to be wise according to sobriety, passe the bonds of sobriety themselves: every man hath a Commonwealth in his head, and trauels to bring forth new fashions. As the Iewes were not content with such rules as God had appointed them, but would haue a King like the Gentiles: as the Papists are not content with such lawes as God hath appointed them, but they will haue Traditions like the Iewes: so the wisdom of this world is, to deuise better orders, better lawes, better titles, better callings, better discipline, than God hath deuised himselfe. *Every plant* (saith Christ) *which my Father hath not planted, shall be rooted vp*: that is, every title

and euery office, and euery calling, which God hath not planted, shall be rooted vp: to be wise according to this booke, is to be wise according to *sobriety*. Therefore seeke the wisdom of Christ; for the wisdom of the Serpent is turned into a *curse*, the wisdom of the Pharises is turned to a *woe*, the wisdom of *Achitophel* is turned to *folly*, the wisdom of *Nimrod* is turned to *confusion*, the wisdom of the Steward is turned to *expulsion*, the wisdom of *Iezabel* is turned to *death*. This is the end of the deceiners wisdom, of the Extortioners wisdom, of the Vsurers wisdom, of the persecutors wisdom, of the flatterers wisdom, of the Sorcerers wisdom, of the Hypocrites wisdom, of the Machiauellians wisdom. As *Moses* Serpent deuoured the Sorcerers Serpent; so Gods wisdom shall deuoure mans wisdom.

Wherefore, *By the grace of God which is giuen vnto me*, I say vnto euery one of you with *Paul*, *Be wise vnto sobriety*, be not ashamed to seeme ignorant of some things, but remember that it is better to seeme ignorant, than to be proud. Thus you haue heard what wisdom is: now let vs pray vnto God for it.

FINIS.

FOOD FOR NEW BORNE BABES.

1. Pet. 2. 2.

New borne babes desire the sincere milke of the Word, that they may grow by it.



His Scripture (beloued in the Lord) containeth an exhortation to incite and stirre vp the beleeuing Iewes, that as God had inlightned them with some knowledge of his truth, and sanctified them in some measure with the grace of his Spirit: so they would proceed and goe on, and daily increase more and more in the faith and feare of Iesus Christ, like the glorious Sun, which still augmenteth and redoubleth his heat and light, till it be come to the midst of heauen, where is perfect day. Now the means whereby

Now the meanes whereby wee receiue all our growth, and increase in God, is the liuely preaching of the Word of truth. And therefore the Apostle, by a figurative and borrowed kinde of speech, earnestly presseth them to thirst and long for the Word of God, euen the food of their soules, as little infants (which are new borne) cry for the mothers milke to nourish and sustaine them. For there are two births mentioned in the Scripture: the one fleshly and naturall, by propagation from the first *Adam*, whereby originall and our birth-sinne, as it were a Serpents poyson, passeth and transfuseth it selfe into vs: the other heavenly and spirituall by renouation, from the second *Adam*, which is Iesus Christ, whereby grace and holinesse is deriued & brought vnto vs.

In this latter and better blith, *God is our father to beget vs*; the *b* Church his Spouse, our mother to conceiue vs: the *c* seed whereby we are bred and borne againe, is the Word of God, the *d* Nurset to feed, and to weane, and to cherish vs, are the Ministers of the Gospel; and the food whereby we are nourished and held in life, is the milke of the Word, as in this place. And therefore in as much as children which are new borne, cannot increase in growth and stature, but must needs die, and come to dissolution, vlesse they be continually fed and nourished with wholesome food: it behoueth all the faithfull and godly, who are quickned and reuiued in the life of God, *As new borne babes, to desire the sincere milke of the Word*, that they may grow by it. I thinke we need not many words to cleere the generall drift and scope of this Scripture, as we need not many fingers to point at the shining Sunne. Let vs now therefore descend to the particular doctrines, which issue and spring from the seuerall branches of this Scripture.

First, here is noted a preparation: if wee will be better and increased by the Word, we must be *as new borne babes*. Second-ly, our affection and dutie when wee are *new borne*, we must *desire*. Thirdly, the matter and object of our desire, *the milke of the Word*. Fourthly, the quality of the milke, it must be *sincere*. Lastly, the end and vse for which we desire it, *that we may grow thereby*. For the first point, wee must be *as new borne babes*. Children (we know) are principally commended for simplicity

Note. *1. Pet. 1. 3.*
Gal. 4. 26.
1. Pet. 1. 23.
1. Thes. 2. 7.

Five points in this text.

Luk. 18. 16.

Psal. 25. 14.

Note.

Iob. 7. 17.

Renel. 14. 3.

Prou. 1. 17.

Luk. 11. 25.

Math. 9. 17.

and harmlesse : and therefore, all those which will profit in the schoole of Christ, and receiue light and comfort by the preaching of the Word, are here taught to become *as babes*, to lay aside all maliciousnesse, and to bring holy and sanctified hearts to the hearing of it. *Suffer the little babes to come vnto mee* (saith our Sauour) *and forbid them not : for of such is the Kingdome of heauen* : as if we were neuer fit to heare and learne of Christ, till wee be reformed, and newly changed into little *babes* againe. For *the secret of the Lord* (as the Psalmist speaketh) *is with them that feare him* : to teach vs, that as *Dauid* would admit no vile person into his counsell ; so God will admit no sinfull soules into his secrets. *If any man will doe Gods will* (saith our Sauour) *hee shall know of the doctrine, whether it bee of God or no* : because no man can learne this doctrine, but he that doth it, as no man could learne the Virgins song, but they which sang it. And *Salomon* to the same effect saith, *The feare of the Lord is the beginning of knowledge* : as if the first lesson to be wise, were to be holy. And therefore Christ is said to *haue expounded all things to his Disciples apart* : to shew, that if wee will haue Christ to teach vs, we must goe apart from the world. So that as a man slippeth off all his clothes, when he goeth into a bath to wash him : so we must slip off all our sinnes, when we come to the Word to feed vs : for *wisdom will not rest in the defiled soule*, nor in a body that is subiect vnto sinne. As the deuill would not dwell but in a house that was swept from godlinesse ; so the graces of God will not come into the heart which is not cleansed from wickednesse ; for God will not powre *new wine* but into *new vessels* : therefore vnlesse you haue prepared new hearts, looke for no new blessings to bee powred on you. The Iewes read the Scriptures daily in their Synagogues, to finde Christ, but all in vaine, because the veile is not taken away in reading them : euen so doe we preach in vaine, and you heare in vaine, because the veile of sinne which is drawne like a curtaine ouer your hearts, hideth and eclipseth the glorious light of the Gospell from you. And therefore (beloued brethren) if you will haue the Lord to blesse your hearing, and to prosper our preaching, you must wash and rince out the dregs of sinne that are frozen in you ; you must purge the leauen of maliciousnesse that

sowreth

sowreth your soules; you must cast vp your couetousnesse, and your pride, and your slothfulnesse, and your partiall preiudice, like the Serpent which spues vp his poyson when he goes to drinke: for this is the cause why there are so many fruitlesse and non-proficient hearers, because there are so many sinfull and wicked hearers. It is said of Christ, *that hee did not many great workes in his owne Countrie, for their unbeliefes sake*: so it may be said, that God concealeth many great mysteries offaith from vs, for our sins sake. Our wickednesse stops Christs mouth that he would not speake, as the Iewes incredulitie chained his hands that he would not worke. Will an Embroderer teach another mans seruant his trade, if he know he will hurt him? No more will God teach the deuils seruants his truth, because he knoweth they will offend him. The seed which fell into the thornie ground, sprang vp very cheerefully for a time, that it might seeme to giue a great hope of a ioyfull haruest; but because thornes grew vp with it, at length they choked it: so that vnlesse we cut vp the thorny sinnes, which naturally sprout and spring vp in vs, they will ouerthrow all the good plants of holy doctrine that are grafted in vs: and therefore the Prophet *Jeremie* willett *vs to breake vp the fallow ground, and not to sow among thornes*: as if the heart must first be sanctified, and afterwards instructed; as yron must first bee heated, and afterwards bee fashioned. In regard whereof, I beseech you (my beloued) in the feare and reuerence of Gods blessed name, looke to your feet when you enter into the house of God; prease not into this marriage feast without a Wedding garment; tread not in the holy Sanctuary to heare the word, with an vn-sanctified, and defiled filthy soule.

A man will not keepe the Sabbath in his working apparell, but will put on his richest iewels, and array himselfe in his best attire: and yet we make no scruple at all to come vnto the Sabbaths exercise, with a prophane, and a wicked, and our working-day heart. When *Nadab* and *Abihu* offered strange fire before the Lord, God said, *I will be honoured of them that draw nigh vnto me*: to shew, that the Lord doth then looke for more holinesse at our hands, when by practice of his seruice, and the duties of holy religion, were approach and draw more neere

Mat. 23. 15.
Note.

1. Sam. 10. 9.

2. Cor. 5. 17.

Iohn. 3. 6.

Iohn. 4. 24.

Psal. 51. 10.

Ephes. 4. 23.

2. Cor. 6. 17.

Lev. 11. 23.

Mar. 13. 45.

vnto him. Wherefore to shut vp this point, as the begger (in the Gospell) cast off his cloke to come to Christ; so must we cast off the cloke of our wickednes, when we come to heare. We must be *as babes*, if wee will be Christs pupils, because hee reuealeth knowledge and wisdom to none but *babes*. And yet we must not be *babes* only, but *new borne babes*, which haue a new soule, a new life, new members, new affections imparted to them. Whereby wee learne, that it is not enough in our regeneration, to redresse and reforme some one disordered affection in vs; but we must be changed and new fashioned in every part. As *Saul*, when the kingly spirit came vpon him, was turned as it were into another man: so we, when the word begetteth vs anew, must bee turned and changed into other men: and therefore they which are implanted into Christ, are called *new creatures*; because neither the old heart, nor the old hand, nor the old care, nor the old eye, will serue the turne; but all must be molten and new framed againe. For *Whatsoeuer is borne of the flesh, is flesh*: If we will haue it spirit (that is, fit for Gods worship, who is a spirit, and will be worshipped in spirit and truth) it must be borne againe of the Spirit. The sence hereof made the Prophet *Dauid* crie out, *Create in me a cleane heart, O God, and renue a right spirit within me*: and therefore we must not patch and piece out our hearts for God, like a beggers cloake which is made of shreds, but wee must be renewed, and thorowly changed in the spirit of our minds. When *Naaman* the leper had washed in Iordan, his flesh came againe like the flesh of a young child: if the leprosie of the sinne be washed and purged from vs, all our affections, all our desires will bee altered and changed like the flesh of a child. And therefore if we will fit our selues to be good hearers, we must not entertaine friendship with any sin. As the Adder slippes off her skin, and the Eagle casteth her bill; so we must quite strip our selues of all our lusts, when *as new borne babes* we come to heare.

Touch no vncleane thing, saith the Lord: because sinne will cling to the conscience like bird-lime to a feather; therefore we must not touch it: it must not haue a finger of vs. When the Deuill made his re-entrie, hee tooke vnto himselfe seuen other spirits worse than himselfe: Thus one deuill brings more denils,
and

and one sinne puls on more sinnes, as one Crow calleth many Crows to a carrion : and therefore as the leauen was hid in the meale, till all was sowed : so let vs neuer rest seasoning our soules till all be sanctified : for then wee bee fit to vnderstand euery part of Gods will, when we be in euery part new borne againe.

Furthermore, this point discouereth and descryeth a grosse error in Popery concerning the workes of Nature, which are wrought and effected by the single vertue and power of our owne free will, without the finger and grace of God. For whereas the Papists acquit many of them, and cleere them from sin (as if an vnregenerate man, by the strength and ability of his owne will, as it were mounted vpon his owne wings, were able to aspire to the accomplishment of holy desire;) we see that the Apostle in this *Ephes. 4. 2.* place maketh no other account of the vnregenerate, than of dead men, and therefore that they must be quickned and new borne againe, before they can practise or performe any vitall-action in the life of God. Christ is resembled to a Vine, and we to the branches, for as all the iuyce and sap, whereby the branches spring and liue, issueth and ariseth from the root of the Vine; so all the grace and goodnesse that is in vs, droppeth and distilleth from the riches of the person of Iesus Christ. Before God blessed *Sara*, she was barten and childlesse : so vntill God blesse our hearts, they be wicked and fruitlesse. And therefore as an vnclane fountaine *Mat. 12. 33. &* cannot send forth sweet water, nor a bad tree bring forth *71. 8.* good fruit : no more can the corrupt and wicked heart of the vnregenerate, bud and bring forth any good and vertuous actions. Thus much of our condition and preparation, whereby we haue learned with how holy, and with how sanctified affections we ought to repaire to the hearing of the Word. Now followeth our duty and affection when we are new borne.

As new borne babes desire. We must not be children in wa-
uering and inconstancie : because the Apostle saith, that God
hath furnished his Church with Pastors and Teachers, *That we*
be no more children, waivering and carried about with euery winde *Ephes. 4. 14.*
of doctrine, reeling from faith to faith, from religion to reli-
gion, like a drunken man from wall to wall. Nor we must not be
children in vnderstanding and knowledge; because the same
Apostle

1 Cor. 14. 10.

Math. 7. 6

Luke 1. 33.

Math. 11. 12.

Note.

N e e d

Apostle saith, Brethren, be not children in understanding, but cunning maliciousnesse bee children: but in understanding bee of a ripe age. But we must be children in an ardent and burning affection, in thirsting and longing for the Word of God. Blessed are they which hunger and thirst after righteousness, for they shall be filled; because God fills the hungry with good things, but the rich and the wealthy he dismisseth empty. The Kingdome of God suffereth violence, because none can enter at the narrow gate, but such as strive, and throng, and thrust to enter. And therefore as when the dam feedes her young, every bird gapeth, and stretcheth, and stretcheth out the neck to receive the food: so when we come to heare, every man must reach and stretch out his heart to receive the Word. For then indeed the Word worketh most effectually in vs, when our hearts before are kindled and inflamed with desire of it, like wax which receiveth any stamp after it is heated. The Shunamites child which was raised by *Elisha*, so soone as his flesh began to wax warme, neezed and opened his eyes, and reviued againe: so when we wax warme in the Spirit, and conceive a desire, and a thirst of the Word of God, it is an vndoubted token that wee are borne againe, and there is breath and a soule within vs, and wee are not vtterly dead in the life of grace. As contrariwise, they which haue not a sharp and hungry appetite to be fed and satisfied with the *milk of the Word*, are but dead carcases, and skins full of rotten bones: so that this City, which should be the glory of the Kingdome, may well be termed *Golgotha*, the place of dead mens skulls, in regard there are so many thousand soules dead in sinne, dead in desire, who haue no thirst and hunger for the Word of God. If they haue a bare reading Minister, as children haue a puppet to play with, they thinke themselves in a happy estate: as if *Elisha*'s staffe could raise the dead child without *Elisha*, and the Word giue life without a Preacher. It may be they can be content with *Micha*, to accept a Leuite if they ligh vpon him: but who will send to Ierusalem the schoole of the Prophets, as *Saul* sent to Bethlehem to fetch *Dauid* for his comfort? I thinke you know my meaning: I would not wish you to wait till Preachers offer themselves to instruct you, but to send to the Schooles of learning to prouide godly and able men, who may minister the Word

Word in due season. *Balak*, because hee longed for *Balaam*, went to the vtmost coast of the Country to meet him. The father, because he longed for his prodigall sonne, ran not to kisse him a great way off. *David*, because he longed for the Ark, went and brought it vp from Kiriathierim: so then indeed we desire the Word of God, when we will not stay till it come vnto vs, but we will preuent it, and goe to the vtmost borders of our Countrey to fetch it home vnto vs. We must desire the milke of the word, and we must desire it as babes; that is, in three respects. First, they say, children, so soone as they are borne into the world, presently cry out for the mothers dug: so must we, so soone as we feele the grace of God to haue renewed vs, while we are yett hot from the wombe, hunger and thirst for the milke of the word. If the mother should deferre to giue her child sucke, were it able to liue a moneth, or a weeke, or a day? No more is our faith able to sustaine and support it selfe, vnlesse it be presently nourished with the food of life. Christ, so soone as hee had raised vp *Lairus* Mark. 5. 46. daughter, commanded her meat: as if it were in vaine for vs to be quickned by the finger of his power, vnlesse we be fed by the Word of his grace: and therefore Eden was watered so soon as it was planted, to shew, that we must be strengthened so soon as we are instructed: so that it is a great fault amongst vs when God hath quickened vs with his Spirit, and we perceiue his graces to bud and to blossome in vs, that we presently prouide not moisture to nourish and to preserue them. Wee count it a miracle that *Elias* liued fortie dayes without food: and yett we, after many yeeres of famine, still poste off the feeding of our soules. Wee thinke it alwayes too soone to begin, though wee begin then when we are ready to end: as the rich man, who then went in hand to enlarge his barnes, when he was euen at deaths doore to resigne his life. As Christ was then sent for to heale Math. 7. 23. the Rulers daughter, when she was ready to depart: so, many neuer desire the Preachers company, till they be ready to die. They say that the time is not yett come that the Lords House should be built, nor yett time to sanctifie their soules for God, nor yett time to prouide for the milke of the Word. And thus we poste off from day to day, from yeere to yeere, till we be arrested by death, as the bad Lawyer drives off his Client from Terme to Terme, till

Luk. 11. 5.

Note.

Mat. 12.

Oh that this
were practised.

till the suit be lost. *Lee* was so long loitering and trifling in *Sol* dome, that the *Angell* was faine to plucke him out with violence : and certainly vlesse the Lord by the good meanes of his prouidence should plucke vs out of ignorance and darkness, wherein we vse such trifling, and plunging, and delaying, scarce one of a thousand would be saued. Wherefore (beloued in *Christ*) if *Paul* haue planted you in the true faith, desire also an *Apollo* to water you. If the foundation be laid by a master-builder, seeke out a skilfull workeman, who may roose it also : if yee haue receiued one grace, speedily desire the preaching of the *Word*, that it may increase and grow vp by dressing and manuring, vnto a double grace : for euen the best gifts will wither and decay in you, vlesse they be presently watered with the *Word*. Againe, wee know that children are so greedily carried with a desire of the food, that when hunger assailes them, they neither regard leisure, nor necessitie, nor willingness of the mothers ; but all excuses and businesse set apart, so soone as they cry for it, they must be fed : euen so we must not thinke it enough to desire the *Word*, but wee must be earnest and seruent, and importunate in calling and crying for it. A notable parable is in *Luke*, how one called for bread in the night, the other answered, that he was in bed ; which seemed a reasonable answer, and yet it would not serue : so we haue long called (my brethren) and wee haue a great while craued the Bread of life, Though it may seeme a reasonable answer, that they cannot giue it vs, without impouerishing themselves and their children, who are fat and enriched with the Ministers maintenance : yet we ought not to be daunted and discouraged so ; but to continue asking still, as *Peter* continued knocking till the doore was opened. For as *Iehu* was knowne by his furious marching, so you may know a faithfull and true Christian by his zealous perfecting of holy purposes. The mother doth not alwayes feed her childe for loue ; but many times, to keepe it still and quiet, is constrained to leaue all, and giue it sucke : so if our mother neither reuerenced God, nor feared men, yet if wee would be earnest and importunate with her, if we would continually cry and call for it, as babes doe for the milke, shee would feed vs at last, if not of loue, yet at least to be eased of vs. It is an old saying,

saying, that he which asketh faintly, teacheth vs to deny him: if wee will teach men to grant vs, wee must aske it with courage and constancy. And therefore as *Jacob* wrestled wth the Angel, and said, *I will not let thee goe until thou blesse me*: so must our requests wrestle with the Governours of our land, and say, *I will not let you rest until you heare me*. This doctrine indicteth and conuinceth a great number of vs, who though we haue a desire to the Word, yet wee are so chill, and so cold, and so loose in it, that in every crosse euent we stand stone still. If it be but a straw, it is a blocke in our way, because, as *Jeremy* speaketh *We haue no* 1er. 9. 3.
courage for the truth upon earth: wee haue some loue to the truth, but we haue no courage to labour and aduenture for it: as a Merchant that would gladly gaine, but dares not venture the seas for feare of drowning. If the people be somewhat backward, or a Preacher cannot be procured at the first dash, while the fit is fresh vpon vs, wee take our discharge, and cast off the care for euer after. The slothfull man saies, *There is a Lyon in the way*: and so wee discourage our selues in seeking good things, because there is paines in the way. But if wee desire the Word, as babes doe milke, wee must neuer rest to desire it, until wee haue it.

The old sinne
of this Land.

Lastly, wee know, children are continually craving food; a little pause, and then to the brest againe: and therefore wee must not be gorged and glutted with once seruing, but continually desire it. We must be of *Ellas* diet, bread and flesh in the morning, and and evening too: so morning and evening our soules must be fed. The Apostle exhorteth, *Let the Word of God dwell* Col. 3. 16.
in you; because it must not take vp a nights lodging, and so bee gone; but it must haue a continuall residence and abode in our hearts. Though the ground be good, yet it must haue the former and the latter raine to make it fertill: and yet many of vs thinke to grow greene with one showre, and to go vnto heauen with one Sermon. It is reported of the faithfull, that they continued daily in the Temple, as if a Sabbath daies exercise would not serue the turne, vilesse we had some ordinary repast in the working daies also: and therefore as the lampe burneth continually in the Temple without quenching, so the Word must continually sound in our eares without intermission. Thus you

Acts 2. 6.

see

see (beloued) that if you will *desire the milke of the Word* as new borne babes, you must desire it presently without delay, importunately without fainting, and continually without lothing, neuer being satisfied with it.

John 6. 26.

1. Pet. 1. 23. 25.

Matth. 13. 22.

1. Tim. 6.

Gal. 5. 17.

James 4. 1.

Luke 9. 54.

John 5. 44. &

12. 43.

Psal. 19. 10.

Now we come to the matter and object, which we must desire; namely, our food and nourishment in Christ, which is here called *the milke of the Word*. To this our Saviour recalleth vs from all our dainties, *Labour not for the meat which perisheth, but for the meat which endureth to eternall life. For the Word is euerglasting food and immortall feed*, because it makes vs immortall, and to last for euer. Wee desire wealth, honour, pompe, and pleasure, and euery thing, saue *the milke of the Word*, which wee should desire; like *Adam*, who had all trees, and yet liked none but the forbidden tree. There is a *desire of the Word*, but it is a tare to choke the good come: there is a desire of money, but it is the root of all euill: there is a desire of the flesh, but it fighteth and wargeth warre against the Spirit: there is a desire of preeminence, but it is swelling, and ambitious: there is a desire of reuenge, but it ariseth from a rash and carnall spirit: there is a desire of praise, but it is cursed and Pharisaicall: the blessed and holy desire is, *to desire the milke of the Word*. When *Jonathan* saw the hony dropping, he must needs be licking: so when yee see the milke of the Gospell, ye must desire to be sucking. Of all the blessings of Canaan, this was the chiefest, that it flowed with milke and hony: and this encouraged the Israelites to trauell thorow the desert to possesse it. The *Word* is a land flowing with better milke and hony, and we must not thinke any paines or toyle too much to attaine it. God hath many names in Scripture to make vs conceiue more honourably of him: so hath the *Word* many titles to make it more amiable. It is called a *lanterne* to direct vs, a *medicine* to heale vs, a *guide* to conduct vs, a *bit* to restrain vs, a *sword* to defend vs, *water* to wash vs, *fire* to inflame vs, *salt* to season vs, *milke* to nourish vs, *wine* to reioyce vs, *raine* to refresh vs, a *treasure* to enrich vs, and *the key* to vnlocke heauen gates vnto vs. Thus the *Word* is named by all things; that we should only desire it in stead of all things. And surely therefore the *Word* is in so small request among vs, because we know not what blessings it bringeth with it. It is the *Word* of salu-

tion,

tion, because it saue the soule from pining, as the corne which *Ioseph* sent, did *Yacobs* house from famine. So that as *Elisba* said of *Jordan*, *Wash and bee cleansed*: so may we say of the *Word*, *Hear it, and be saned*. It is called *the Word of life*, because it re-
 uiveth the spirit, as *Elisbes* bones reuiued the *Israelite*. It is called *the Word of reconciliation*, because it is like a golden chaine to linke God and vs together. And in regard hereof, it is called *a Jewell of inestimable price*: as if all the treasure in *Egypt* were
 not wealth enough to buy it. And therefore as *Dania* longed for the Well of *Bethlehem*: so we must long and languish for the milke of the *Word*. The *Word* is resembled to milke in 3. respects. First, because it is the only food of the faithfull, as milke is the only and proper food of babes. Secondly, because it is not hard and intricate, but plaine and easie to be conceived, as milke is easie to be digested. Thirdly, because it is sweet and comfortable to the soule, as milke is sweet and pleasant in taste.

Matt. 13. 6.

Deut. 17. 13.

Isay 8. 20.

John. 5. 39.

Deut. 17. 13.

Isay 8. 20.

Egyp-

For the first point, the Lord chargeth the *Israelites*, to doe
whatsoever hee had commanded, and not to adde or diminish any
 thing. And *Ioshab*, *Ioshua*, *Ezra*, and the rest; when they would re-
 newe the Lords covenant with the people, read nothing but the
 Law; to shew that it was the only rule and square of all their
 dutie: and therefore *Esay* recalleth vs to the Law, and to the rest
 of the *Scriptures*, and *Christ* sends vs to search the *Scriptures*, because by
 them wee haue eternall life. And therefore the Popish Church,
 which (not content with the milke of the Gospel) hath bro-
 ught many heathen traditions, and vnwritten trash, doth not
 feed, but choke and poison her children with them, and de-
 priue the Lords people of this food of life; and like curst *Phi-
 listines*, stopping vp the welles of water, which others haue dig-
 ged; what doe they else but starue and famish so many Nations?
 Well may their hedge-priests like dry nurses delight and disport
 the children for a season; but when hunger bites, when the dis-
 tressed conscience would be fed and comforted, then they are
 not able to afford them the very crummes from *Christs* Table:
 and therefore we must needs account the estate of those congre-
 gations to be full of dread and horror, which haue not this
 milke of the *Word* to feed their soules; which want a good re-
 ward to giue them their meat in due season; which like the
 Egyp-

Note

Egyptians lye crawling in the dark, when other Churches enioy most comfortable light. *Isaac* forsooke the blessed Land of Canaan when it had no bread : and can we be enamored of those assemblies where there is no soules food ? If ye did consider (my beloved) that ye cannot be nourished vnto eternall life, but by *the milke of the Word*, ye would rather desire your bodies might be without soules, than your Churches without Preachers. I tremble to thinke how oft you haue heard this, and yet how little you haue performed it.

Prou. 8. 9.

Psal. 19. 7.

1. Cor. 4. 3.

Psal. 119. 5.

Num. 13.

For the second point : That the doctrine of the Gospel is plaine, appeareth when the Wiseman saith, *All the words of his mouth are plaine and easie to him that will understand. The testimony of the Lord is sure, and giueth light to the simple.* If our Gospel be hid, (saith the Apostle) *it is hid vnto them that perishe* : for as the Sunne, which was made to lighten all things, is most light ; so the Word, which was made to cleere all things, is most cleere : so that if there be no communion betweene light and darknesse, and *the Word of God be a laterne vnto our feete, and a light vnto our paths* ; then it is euident that the Word hath no darknes in it. If we see not all things, the fault is not in the light, but in the eye ; as *Agar* could not see the water which yet was before her : and therefore our aduersaries falsly charge the Scriptures of exceeding hardnesse and intricatenesse. When the Spies were returned from Canaan, they could not say but that it was a good land ; but they said it was hard to come by : so the Papists must needs confesse that the Scripture is a good Word, and yet to dissuade the Lords people from a serious and diligent search of it, they bring vp a slander and say : it hath many obscurities and by-paths. But as *Elisha* saw the horses and fire chariots which his enemies could not see : so (beloued) if ye come with a faithfull and a holy heart to the Word, and to the Scripture, yee shall see that plainnesse and easinesse in the doctrine, which our aduersaries cannot see.

Ier. 15. 16.

Psal. 119. III.

For the third point : that the Gospel is the only comfort and consolation of a faithfull soule, the Prophet *Jeremy* saith, *Thy words were found by me, and I did eat them, and thy Word was vnto me the ioy & reioycing of my heart. Thy testimonies haue I taken for an heritage for ever, for they are the ioy of my hearts.* As a man will

will be glad to be hired to a Nobleman. So *David* when he had gotten *the milke of the word*, reioyced as much as if hee had bin hired vnto God; and therefore, in all the storie of the *Acts*, we see ioy and comfort to haue followed *the word*, as *Elisha* followed *Elisha*, and would not leave him. So the *Wise-men* reioyced exceedingly when they saw the *Starre* which should leade them to *Christ*: so ye haue matter of great ioy and comfort, when yee heare *the word* preached, which shall carry you to heaven, like the *Chariots* which conueyed *Isaac* into *Egypt*. There be many *Mischels* in this Land, which haue mocked King *David* for dauncing before the *Arke*. There be many which tearme vs beadie and foolish men, because wee come, and throng, and prease thus to a Sermon: but as *Christ* said, *Father forgive them, they know not what they doe*: so God forgive them, they know not what they say: for if they did, feele the calme of conscience, the ioy of heart, the consolation of spirit, and the exceeding and everlasting comforts in God, which the faithfull possesse and enioy by hearing *the Word*, they would account vs not onely fooles, but stark mad, if all the pleasures, or profits, or dangers of the world, should withdraw or withhold vs from it. So much for our food: now wee come to the qualitie of our food; it must be sincere.

Note.

Sincere both in his sauiour, and also in effect and operation. For as in nourishing our body naturally, our blood cannot be good, if our dyet be vnwholsome; so in feeding our soules spiritually, neither our hearts nor affections, nor our words, nor our workes can be good, vnlesse the milke be wholsome whereupon we feed: and therefore, as our Sauiour bids vs take heed, *what we heare*: so the *Apostles* the like affect; giues aduise to take heed vpon what we feed: for there is a *pure and simple doctrine*, in *1. Cor. 1. 17.* and there is a *seuer and leaured doctrine*, in *Mat. 16. 6.* There is a *new wine* of the *Gospell*, in *Mat. 9. 17.* and there is a *mixed wine* in the cup of *Sanctuary*, *Rom. 17. 4.* There are *wholsome words*, *1. Tim. 1. 18.* and there are *corrupt and vneball some words*, *Ephes. 4. 29.* There is a *doctrine of God*, *1. Cor. 1. 18.* and there is a *doctrine of the diable*, *1. Tim. 4. 1.* There is an *edifying and a building word*, and there is a *fratring and a murthered word*, *1. Tim. 3. 17.* As the *Prophets* children cried out, *Death in the pot*; so

gained

Gg

some

Math. 16. 6.

Math. 7. 17.

Colos. 2. 8.

1. Ioh. 4. 1.

Jerem. 23. 21.

Some places may say, *dearh in our food*: and hereof it is, that we are so often fore-warned in the Scripture to *beware of the leaven of the Scribes and Pharisees*; to take heed of the *Prophets which come to us in sheeps clonthing*: to beware that no man *seduce us through Philosophy*: to try the *spirits whether they be of God, or no*; as we must taste our food before wee digest it: to trie our gold before we treasure it. Christ tasted the vinegar, but would not drinke; so when we taste false doctrine, we must reiect it. There are many greedy of milke, but it is *Dragons milke*: they take great paines to learne, but it is to learne the language of *Moloch*, and not the language of *Canaan*: they run to heare, but to heare fables and vntruths. *Nimrod* was as painfull in building of *Babel*, as *Salomon* in rearing the holy Temple. *Micah* entertained a *Leuite*, & consecrated his siluer; but to an Idolatrous worship. The *Israelites* melted their eare-rings; but to erect a *Calf*. *Iezabel* fed a great rout of trencher chaplaines; but to honour *Baal*. Many desire to haue milke, but they will haue it from *Dragons* poysoned: and therefore we are here warned to *desire the sincere milke*, &c. For the Lord will not haue the wine of his word to be mingled and mashed with the water of humane inventions. *He that hath my word, let him speake faithfully*: what is the chaffe to the wheat? God would not haue one field sowed with two kinds of graine; to shew vs that he would not haue one heart filled with two kinds of doctrine. *Dagon* could not stand with the *Lords Arke*; no more can Christs truth hold any fellowship with the word of error; and therefore as the Ministers must beware that they make not merchandise of the word of God, so must the people also, that they drinke not any milke but that which is sincere. And here yee ought (my beloved) more carefully to behaue your selues; as ye see the deuill more subtilly to assault you; and vnder the cloke of zeale and reformation, to bring into the *Lords Sanctuary* most wicked prophaneation. As a man will be more warie to try euery peece of gold, when he sees many counterfeits and *Flemish* angels to stie abroad: so when ye see many sorts of doctrine, crawling daily like *Locusts* out of the bottomlesse pit, yee must be more diligent to taste and try which is sound and sincere.

It followeth; *That yee may grow by it*. Here is the end of our hearing,

hearing; that we may grow in grace, and increase in the faith of
 righteousness: for the faithful are called *the trees of righteousness*, *Isay 61. 3.*
 because they must bee alwaies springing: *living stones*, because *1. Pet. 2. 3.*
 they must grow in the building: *good servants*, which must trade *Mat. 25. 16.*
 and traffique the Lords talents to increase: *fruitfull branches*, *John 15. 2.*
 which must be purged and pruned by the hand of the heavenly
 husbandman. *Isaac* must not alwayes hang on *Saturs* breast, but
 must be weaned: so we must not alwayes be children, but grow
 vp and increase, and profit more and more. As the starre neuer
 ceased till it came ouer Christ: so wee must neuer rest walking
 till wee come to God. If wee haue faith, wee must proceed from *John 1. 17.*
 faith to faith: if wee haue loue, we must increase and abide in loue: *1. The. 3. 12.*
 if we haue zeale, we must endeavour to be consumed with zeale: if we *John 2. 17.*
 be liberall to the distressed Sainrs of God, wee must double our libe- *1. Tim. 3. 13.*
 ralitie, as *Elkana* gaue *Annah* a double portion. If wee read the *John 12. 12.*
 Scriptures, we must goe on & continue in prayer. If we giue almes, *2. Cor. 9. 7.*
 we must step on one foot further, & giue them with cheerefulness.
 And thus as the Eagle continually soareth till shee come to the
 highest; so must we still increase till wee come to perfection. *Heb. 6. 1.*
Let vs bee led forward vnto perfection; as if a faithfull man were
 like a ship vnder saile, neuer anchoring till hee arrive at heauen.
 The greater is our sinne, which heare, and heare, but are neuer
 the more reformed for our hearing; like *Pharaohs* ill fauoured
 kine, which deuoured the fat kine, but remained as ill fauoured
 as they were before: so, many of vs when wee haue lugged the
 breast almost dry, after twenty or thirty yeares feeding, are
 as scragged and leane as wee were before. No man almost a-
 mong vs is more zealous, no man more faithfull, no man more
 constant for the truth, no man more seruent in religion, no man
 more sanctified, no man more diligent in practising, nor lesse
 vitious now, than hee was one hundred Sermons agoe; as if wee
 were night-blacke rauen, which cannot be washed with all the
 sope of the Gospell. Though we haue long heard, and still desire
 to heare, yet wee doe not grow by our hearing, wee are very
 dwarfes in Christ, scant able to goe, little in faith, little in loue,
 little in patience, little in obedience, little in zeale, like *Zachary*,
 so little that wee cannot see Christ. This is an vndoubted eui-
 dence that wee haue not fleshy but stony hearts: which thought

Note.

they be washed, yet they cannot be watered with the sweet Showers of the Gospel. For, is there not in euery tauerne, and in euery shop, and in euery house, and in euery hall, as much concoutnesse, as much bribery, as much cosening, as much wantonnesse, as much malicioulnes after this long shine of the word, as there was before. Are we not now as slothfull in Gods seruice, as dissolute in the practice of Christian duties, as dishonest in our dealings betweene man and man, as proud in our attire, as light in our behauiour, as hipocriticall abroad, as sinfull at home, as we were before? and what is the reason thereof, but that we come to the fountaine, rather to draw than to drinke: rather to heare, than to be bettered, and sanctified, and increased by our hearing? One sort heareth not at all, like *Enrichus* which was sleeping when *Paul* was preaching: another sort forgets all as *Nabuchadnezzar* did his dreame: the most part remembere ally, but will make no practise of it; as a Carpenter which should square all by rule, and thickes it at his backe; and workes all by aime. But assuredly (my beloued) it were better you neuer heard, than thus in despite of God to abuse your hearing. *If I had not spoken to you,* saith Christ *they should haue had no sinne, but now haue they no cloke for their sinne.* What cloke can yee haue when God offereth grace, and yee wilfully refuse it? As meat, the more a man receiue, the more it dissempereth, if it bee not digested; so the more ye learne, and the more ye heare, the greater is your sinne, if ye grow not by it. If the seruant which hid his talent in a napkin was so handled, what shall bee done to them which suffer their talent to perish? And therefore euery man must beware how he heareth: euery man must take heed that he receiue not the grace of God in vaine, that hee desire the milke of the word to be bettered and increased by it. Wherefore whosoever thou be that hearest this, and wilt heare other; search thy conscience whether thou be growne in any vertue since thou heardest the last Sermon: consider what sinne thou haddest the last Sabbath, which thou hast not this Sabbath. If thou find no change, then the word hath not had his working in thee: thou art not increased by the food which thou receiuedst. Will not a man be angry to set his child to schoole, and find him alwaies at his A, B, C? So God will bee displeased if wee be negligent and slacke, and

neuer take out his lessons, but stand at a stay. I know, many of you will giue me the hearing of this, as you haue done many of my brethren heretofore: but as the worme struck *Iouahs* gourd, and it died in the morning: so by the next morning, a greedy worne of couetousnesse, or the like sin will haue perished all. If it doe so, know, the Iudge standeth at the doore, ready euery houre to summon you to death, to make your appearance at the barre of Iustice, and to giue vp your account for euery talent, yea, for euery lesson that you haue learned and left vnprofitable. As for you, if any of you walke in dutifull obedience to the Word, I beseech you in the feare of God, and in the bowels and loue of Iesus Christ, that ye will abound and increase yet more and more, and contend by all meanes to put in practice and exercise those things that ye heare, that so at length when yee be ripe for the sickle, and the great day of haruest be come, ye may be gathered as good corne into the Lords garner, and bee instructed in the holy heauens, with that blessed ingdome, which God hath prouided for them that serue and feare him. Amen.

FINIS.

THE BANQUET OF IOBS CHILDREN.

Iob 1. vers. 4, 5.

And his sons went & banqueted in their houses, euery one his day, and sent and called their three sisters to eat and drinke with them.

And when the dayes of their banqueting were gone about, Iob sent and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all: For Iob thought, It may be that my sonnes haue sinned and blasphemed God in their hearts: thus did Iob euery day.



His Booke is a story of patient *Iob*, to shew how God can deale with all, and how they should receiue all things at his hand, seeing the most innocent man in the world, when God should try him, was brought so low, that the deuill had power to

lay vpon him what torment he would, death only excepted, and yet he stood to it with such constancy, that he saith, *Though the Lord kill mee, yet will I trust in him.* Such power was ginen vnto his faith, and loue, and patience, that they ouercame the deuill, which said, that if he might haue leaue to plague him, he would *make him blaspheme God to his face, ver. 11.* Therefore God would haue this victory to be recorded for all such as are sicke, or sore, or needy, or oppressed; that whatsoever paine we suffer, wee may remember that Iobs paine was sharper than this: and yet could not make him so impatient: but when like a man he was offended with his comments; like an holy man hee was more offended with himselfe, and angry with his anger. Therefore at last God returned to him, and remoued his troubles, and made his end more honourable than his beginning, as if hee should say, *Thou shalt be done to the man which is not offended with my chastisements.*

Now to our purpose, in the first verse of this chapter, the holy Ghost sheweth what a good man Iob was, saying, *that hee was an upright and iust man, one that feared God and eschewed euill.* In the second verse, he sheweth what store of children Iob had, saying, *he had seven sonnes and three daughters.* In the third verse he sheweth what store of riches Iob had, saying, *his substance was seuenthousand Sheepe, and three thousand Camels, and five hundred yoke of Oxen, and five hundred Asses, &c.* In the fourth verse, hee returneth againe to his children, shewing how they were occupied before the wind came and blew the house vpon their head, saying, *His sonnes went and banquetted in their houses euery one his day, and called their three sisters to eat and drink with them.* In the fifth verse, he commeth againe to Iob, and shewes a prooffe of his vertues, which hee commended him for before, saying, *That when his sonnes had banquetted, he sent for them, and sanctified them, and rose vpearly, &c.*

So if ye aske what his sonnes did; the holy Ghost saith, that *they banquetted.* If yee aske where, he saith, *in their owne houses.* If ye aske when, he saith, *euery one kept his day.* If ye aske who were the guests, he saith, that one invited another, and the other invited him againe; and they called their sisters to them, and so made merry together. If ye aske what farther Iob did; the story saith, that

that after every feast, first he sup for his sonnes; and then he sacrificed them, and then he sacrificed for them: the reason is added, because Iob thought, It may be that my sons have sinned and blasphemed God in their hearts. His zeale in this action is declared by three circumstances. First, that he rose up early in the morning. Secondly, that he offered so many sacrifices, as he had sons. Thirdly, that he performed this offering every day while the feast lasted. Of every circumstance a little, because some had rather heare many things than learne one.

First here is to be noted, that amongst the blessings of Iob, his children are reckoned first; So soone as the holy Ghost was past his spiritual blessings which he mentioneth in the first verse of all, before all his other blessings, lands, & houses, and goods, and cattell, and friends, and seruants, he speaks of his children, as the chiefest treasure which Iob had next vnto his vertues; although he was counted the greatest man for riches and cattels, and all things else in all the East parts, vers. 3. Therefore the deuill, when he had taken away all his other riches, took away his children last of all: trying him as it were by degrees; as if hee should say, I haue a greater plague for him yet: if the losing of his goods, and stealing of his cattell, and burning of his houses, and slaying of his seruants will not moue him: yet I know what will rouse him, when his children are all feasting together, I will raise a mighty wind, and blow downe the house vpon their heads, and kill every sonne and daughter which he hath at a clap. Indeed this newes frightened him sorest, as appeareth in the twentieth verse. His patience was so great, that when they brought him word of his oxen, and cammels, and asses, and sheepe, he neuer shrinked; we doe not reade that he made any answer: as though he cared not for them; but when hee heard that his deare children, seuen sonnes, and three daughters, after hee had brought them vp to ripe yeeres, were slaine all at once, then the story saith, that he rose up from his seat, and rent his garments, and shaued his head, and fell downe to the ground, and cryed, Naked came I out of my mothers wombe, and naked shall I returne againe. So euen the deuill knoweth what a man loveth, and what a blessing it is to haue children. Therefore when God commanded the man and the woman, to increase and multiply, it is said

before that God blessed them, *Gen. 1. 28.* which was the first blessing that was given to man, which is called *a blessing, the blessing of children.* Again, when God spake the same words to Noah and his sonnes, it is said before, that God blessed Noah and his sonnes, *Gen. 9. 4.* so children came still vnder the name of blessing. Thus God himselfe sheweth that children are his gifts, to make you thankfull for them, and carefull of them, as Iob was. And therefore some men haue more riches, and some lesse, and some none, because it is the *blessing of God* (as *Salomon* saith) *which maketh rich, Proverbs 10. 22.* so some men haue many children, and some few, and some none, because it is the *blessing of God* (as *David* saith) *which sendeth children, Psal. 127. 3.* and 128. But this is the difference betweene temporall blessings and spirituall blessings, that spirituall blessings are simply good, and therefore doe all men good that enioy them; as *faith* and *love* and *patience* can neuer hurt a man, but better him; and temporall blessings are as he which hath them; to a good man, riches are good, honors are good, health is good, liberty is good, because he doth good with them: but to an euill man they are euill, because they make him worse, and he doth euil with them: as *Ieroboam* had not done so much hurt, if hee had not beene in such honour. Therefore we pray for health, and wealth, and honour, and rest, and liberty, and life, with a caution, *If it bee Gods will.* As *Christ* prayed for the removing of his crosse; because wee know not whether wee bee good or euill, whether they will make vs better or worse, or whether wee shall doe good with them or hurt. Thus when Iob had his cattell, and his houses, and his friends, and his seruants, and his children about him, hee was like a man of whom *David* speakes, *The righteous man shall flourish like a Palme tree, Psalme 92. 12.* Therefore the deuill said, that God had made a hedge about Iob, *Iob 1. vers. 10.* As an hedge goeth round about a garden: so Gods blessings went round about Iob, according to that, *Psalme 33. 10. Him which trusteth in the Lord, mercy shall embrace on every side.*

Thus Iob was endowed with children: but how his children were affected, wee cannot define so well as of their father, because the holy Ghost saith nothing of them, but that they banqueted,

quered, which doth sound as though he noted a disparagement betweene *Iob* and his sonnes, as there was betweene *Eli* and his sonnes: for oftentimes a godly father hath vntoward children, which make him watch, and fast, and pray, and weepe when they little thinke, while they themselves ruffle, and swaie, and banquet, and game, till pouerty fall on their purses, as the house fell vpon their heads: so it seemes that *Iobs* sonnes were secure vpon their fathers holinesse, as many are vpon their fathers husbandry, which thinke, *The old man hath enough for vs, wee need not care to get or save*: so they might thinke, *Our father sacrificeth for vs, wee may feast and be merry*: his deuotion will serue for vs; he is an old man, let him pray and God will heare him. One *Lot* is enough in an house. But if *Iob* had bred vp his sonnes so, God would not haue commended him, but rebuked him, as hee did *Eli*. Therefore this is not spoken against *Iobs* sonnes, that they banqueted, as it is spoken against the *Israelites*, *that they sacreficed downe to eat, and rose up to play*. For first, it is not like, that he which was so commended of God, that he said, *No man was like him vpon the earth*, vers. 8. would not teach his children in their youth, as he praied for them after. Againe, if they had beene Epicures, and Libertines, and Beazlers, God would not haue heard his prayer for them, no more than he would heare *Samuels* prayer for *Saul*. Againe, if they had despised that God which their father worshipped, he would neuer haue said as he saith, *It may be that my sonnes haue blasphemed God*, as though some fault might escape them by ignorance or rashnesse: but he would haue said, *My sons are blasphemers, and therefore I must punish them*. For that which the law said against blasphemers after, that *Iob* vnderstood by the law of conscience written in his heart, as *Paul* saith, *Rom. 2. 15*.

Againe, if they had vsed their feasts for their lusts, like them which say, *Let vs eat and drinke, for to morrow wee shall dye*, it had bin vaine for *Iob* to speak to them of sanctification, for they would not haue sanctified themselves at his bidding. But it is said, that before *Iob* offered sacrifice for them, they were sanctified, that is, they considered the faults which they had committed, and repented for them, and reconciled themselves, and then *Iob* sacrificed for them. Againe, if their feasts had been sur-
fetting,

feasting, and disorders, like our *Wakes and Revels*, *Iob* should have forbidden their feasts; and not prayed God to pardon their sinnes which they committed in feasting, and suffer them to sinne still; for that were to mocke God, as though he desired not pardon for their sinnes past, but rather leave for them to sin still.

Lastly, we doe not see by any circumstance of the story, that they abused their feasts either in suspected houses, or prophane company, or corrupt speeches, or impure gestures, or wanton dancings, or vnlawfull dalliances, or vaine superfluities, but that our feasts might be allowed, if they were like vnto theirs. For first, *they did feast in their owne houses*, they did not run to Ordinaries, or Ale-houses, or Tavernes, as they which seeke for the strongest wine, or hunt after newes, or worse purposes; but like good neighbours they invited one another home, and kept their hospitality in their owne houses, as our Gentlemen should doe that lye about London, which are a kinde of Non-residents from their poore neighbours. Secondly, they did not feast every day, like the rich glutton in *Luke 16.* every one kept his day in the yeere when their feasting came: so it is not meant, that the sonnes did nothing but feast, and the father nothing but pray, but as the feasts of the Iewes came at certaine times of the yeere, to celebrate some blessings of God, so they obserued their feasting times, to celebrate their good will one to another. Lastly, they did not ioyne themselves with ruffians, and swearers, and tiplers, as all are wont to meet together at a feast: neither did they inuite the rich to their tables, as *Iames* saith, which are feasts of flattery: but they were all one kin, and one heart, brethren and sisters, like the Disciples which sate downe together.

All this doth shew, that their meetings tended to nourish amity, and that they had respect to the continuance of their peace, and increase of their loue one towards another; which was the first cause that feasts were instituted in the Primitive Church, and therefore called the feasts of Charity, onely that friends, and kinsmen, and neighbours, might meet onewith another to receiue the blessings of God, and reioyce together like *Ioseph* and his brethren, lest Christian familiarity should weare out

out of vs, and be forgotten. For yee may see in *Eccles.* 2. 24. and 3. 12. and 5. 17. where *Salomon* speaketh of the ioy, and pleasure, and delight, which we may take in Gods creatures. And againe in *Psal.* 104. 15. where *Dauid* saith, that as *Bread* was made to strengthen, so *Wine* was made to comfort the heart; that God would not onely haue vs fed, but of his exceeding goodness, he would haue vs cheered and comforted beside, as hee sheweth by this abundance of his creatures, in that he hath ordeined so many things more than wee need. Why did God create more things than we need; but to shew that he alloweth vs needfull and comfortable things? for all good things which were not created for need, were created for delight. Therefore euen the Scriptures haue commended solenne feasts, in *Leuit.* 23. *Numb.* 29. & *Exod.* 23. where yee may reade of sundry feasts commanded by God himselfe; as the feasts of gathering Fruits, the feasts of Trumpets, the feasts of Tabernacles, the feasts of new Moones, the feasts of Reconciliation, the feasts of Dedication of the Temple, &c. Beside, it is said, that *Abraham* made a great feast the same day that *Isaac* was weaned, *Genes.* 22. 8. So it is said of *Sampson*, That he made a feast when he was married, *Judg.* 14. 10. and at a feast in *Canan*, *Christ* shewed the first miracle that euer hee wrought, turning water into wine, *Iohn* 2. If feasts had beene vnlawfull, *Christ* would not haue bin there; therefore the wise man saith, There is a time to laugh, as well as he saith, There is a time to weep, *Eccles.* 3. 4. When he saith, there is a time both to laugh and weep, he implieth, that the time to laugh is not euery day: as it is said of *Dines*, that he fared deliciously euery day, *Luke* 16. for then there were a time to laugh, but no time to weep. Therefore if ye wil know the time when to laugh, and when to weep, God hath set *Yriah* for an example: when the Church was quiet and his countrey safe, *Yriah* could reioyce as well as ocher: but when the Church was troubled, & his countrey in danger, though the King bade him goe home, and eat, and drinke, and solace with his wife, he would not do so, but said, The Arke of Israel and Iudaah dwelleth in tents, and my Lord Iehouah, and the seruants of my Lord abide in the open field: and shall I goe to my house, and eat, and drinke, and be merry with my wife? By thy life, and by the life of thy soule, I will not doe this thing. See what a sinne hee counted

it to feast then, which at another time he counted no sin. Therefore if ye aske when it is time to feast, and when to fast, learne of *Vriah*: he forbade not to feast, but if he should see your feasting now, he would say, as *Elisha* said to *Geheza*, *Is this a time to take a reward? Is this a time to make feasts?* Nay, the father and the sonnes both had need to arise early now and sacrifice together: for if euer the house were falling vpon our heads, as it did vpon theirs, now the deuill hath sent forth his winds, now the Pope hath laid his ordinance, nay our own hands which should prop it, are digging as busily as the enemies, with reproaches, and slanders, and suggestions, to vndermine the Church, which is falling already, that wee might dye like the Philistines, with the Temple vpon our heads. Is this a time to feast *Vriah*? when the house of God is beset like the house of *Lot*? when the armies of Antichrist are preparing against Gods people? As the voyce asked *Zadachiah*, and *Amos*, and *Jeremy*, what they did see: so if you aske your Prophets what they doe see, they may say they doe see the Wolfe deuouring the Lambs. Wee see a darke ignorance running ouer the Land, like the blacknesse of Egypt: we see the Romans comming in againe as they came to Ierusalem, and sacking the Temple: we see the Papiests caruing of Images, and the people kneeling before them: wee see the professors of the Gospell shrink away, as the Disciples fled from their Master when hee was taken. Is this a time to feast *Vriah*? Is this a time to flatter? Is this a time to dissemble? Is this a time to loyter? Is this a time to keepe silence? Is this a time to gather riches? Is this a time to reuenge wrongs? Is this a time to set forth Pageants? No, saith *Ezekiah*, 2 King. 19. 3. *This is a time of tribulation*, in which the Prince, and Nobles, and people should humble themselves, as the Citizens of Nininy, lest the Arke bee taken from England, as the Arke was taken from Israel, which God grant that our eyes neuer see.

Thus much of *Iobs* children, how euery one had his severall house, which sheweth how God blessed them with riches, as he did their father, and what care *Iob* had, like a father to provide for them: then how they feasted together, which sheweth how sweet and pleasant a thing it is for brethren to dwell together in vinity, *Psal.* 133. 1.

Now

Now you shall see what the old man doth, which was so commended in the first verse: the story saith, that *hee sent for his sonnes, and sanctified them, and sacrificed for them.* In which words the holy Ghost sheweth the patterne of an holy man and good father, which kept the rule that God gaue vnto *Abraham, to bring vp his children in the feare of the Lord.* Iob doth not as some, which when they haue passed their bounds, set all at randome, and say with *Cam* in Gen. 4. *My sinne is greater than can be forgiven:* but he goeth to the remedy, as the Iewes when they were stinged, went to the brazen Serpent; Albeit my children haue not done their duties in all points, but offended in their feastings, yet am I sure that God will haue mercy vpon them, and vpon me, if we aske him forgiuenesse. Therefore hee sent for his sonnes like a father, and then hee taught them like a preacher to sanctifie themselves, and then he offered sacrifice for them. First, we will speake of the cause which moued Iob to sacrifice for his sonnes, set downe in these words; *Iob thought, It may be that my sonnes haue blasphemed God in their hearts.* He was glad good man, to see his children agree so well together, but hee would haue them merry and sinne not: and therefore hee puts them in mind euery day, while they feasted, to sanctifie themselves, Hee condemneth not honest mirth and sober feastes, to maintaine unity and peace: but (being thoroughly acquainted with mans infirmity) hee shewed, that hee had obserued neuer any feasts so duly celebrated, but some disorder or other hath crept in, whereby God hath been dishonoured at his owne table, either for superfluitie of meate, or excessse of drinke, or vnchaste songs, or corrupt speeches, or wanton dancing or vnseemely dalliances: The diuell hath been still at one end, and is lightly the master of the feast. Therefore Iob thought with himselfe, *It may be that my sonnes haue committed some scape like other men.* I cannot tell, they are but men; it is easie to slip when occasion is ready, though they thinke not to offend: hee had no apparent cause to suspect them, and therefore hee speakes in the doubting phrase. *It may be that I haue sinned.* It is better to be fearefull, than too secure: that which hapneth often in the like case, hee might well doubt it, though hee had warned them before: therefore his heart was not quiet, but still this ran in his mind all the while they

Note.

they feasted: *It may be that my sonnes sinne.* How wary was Iob ouer himselfe, which was so icalous ouer his sonnes, lest one sin should slip from them? Nay if ye marke, hee speaketh not of any open or grosse sins which he feared; but hee speaketh of a sinne in the thought, *It may bee that my sonnes haue blasphemed God in their hearts.*

Blasphemy is properly in the mouth, when a man speaks against God, as *Rabsbakeb* did: but *Iob* had a further respect to a blasphemy of the heart, counting every sinister affection of the heart, as it were a kind of blasphemie, or petty treason. Thus the penitent man doth aggrauate his sins, and retch them as it were vpon the racke, to make his small sinnes seeme great sins, that he might beware as well of small as great. Contrariwise the profane and carnall minded man, doth mince, and flatter, and extenuate his sins, as though they were no sins, because they should not trouble him: for this sinne which *Iob* calleth *Blasphemie*, which is the highest name of sinne, the Papists call but *A venial sinne*; that is, but a sleight sinne, because it is in the thought: so *Iob* and they differ in iudgement.

Now concerning this speech of *Iob*, *It may be that my sons haue sinned*, or it may be that my selfe haue sinned, which I may properly and rightly learne the icalousie of a holy man, herein *Iob* sheweth in what feare hee stood of his sonnes so long as their feast lasted, euen as a Merchant doth till his ship come home. First, wee may see this, that the best things may soone bee corrupted by the wickednesse of men: such is our nature, euer since *Adam* chose euill before good, good hath beene turned into euill, *Genes. 3.* notwithstanding, that our intent and meaning be good. As for example, when an husband loueth his wife, or a father loueth his children, these are good, and holy, and commendable things; yet there is no man can be found, that doth loue his wife, or his children with that euennesse (as I may call it) or iust proportion, but that there is some oddes in the balance when his affection is weighed, which may craue pardon like the feasts of *Iobs* children. If this oddes bee in all our measures, then it is no strange case, that *Iob* thought with himselfe, *that his children might offend God in the thing that of it selfe offendeth not.* Therefore it is good for a man so long as he liueth in
this

this world, to remember still that hee is amongst temptations, and sits at a feast like *Iob's* children, where he may soone take too much. If the fish did know the hooke, and the bird had seene the net, though they haue but the vnderstanding of fishes and birds, yet they would let the hooke alone, and flie ouer the net, and let the fowler whistle to himselfe: so wee must looke vpon our riches as wee looke vpon snares, and behold our meats as we behold baits, and handle our pleasures as we handle Bees, that is, picke out the sting before wee take the hony: for in Gods gifts, Satan hath hid his snares, and made Gods benefits his baits; that as *Adam* said, *The woman which thou hast giuen mee, tempted me to sinne*: so they may say, the riches, or the honors, or the liberty, or the wife, or the seruants, or the children, or the meates, or the wit, or the beaurty which thou hast giuen me, tempted mee to sinne. So many sinnes lye in wait for vs, about our meates, and drinckes, and beds, and wayes, that vnlesse we watch, pray, and looke about vs at euery time, *It may be, as Iob saith, that we may sinne in our doings, or in our sayings, or at least in our hearts, as he thought of his sonnes*. Therefore no doubt but as *Iob* thought that his sonnes might offend in their feasting, so he taught them even when they were feasting, and when they sate at the table, and when they dranke one to another, to thinke oftentimes, *We may sinne as our father told vs*: which bridled their mirth, and stopt many words at the doore, euen when sinne was at the tongues end. You are not *Iob's* sons, but you are come to be *Iob's* schollers: therefore learne that which his children learned. If a man did but carry this watch-word with him, whensoever hee eateth, or speaketh, or bargaineth; it would cut off a thousand idle words and wicked acts in one yeare, for which he shall glue account.

The second lesson which *Iob* seemes to point vs vnto, is to prepare our selues before we eat the Communion; that is, *To sanctifie our selues and meates*, as Christ did; when they had nothing but a few fishes & bare bread, yet there was prayer before they did eat. For as *Paul* saith, *All the creatures of God are sanctified vnto vs by prayer and thankes-giving*. He which doth not pray to God for his daily bread, nor thanke him for it, doth not receiue the creatures of God, but steale them from him, as a man
which

Note.

which taketh a thing without asking or thanking. There is a kind of men which I speake of, which hold it too sad a matter to say a short grace before they fall to meat, lest it should fore-speak their mirth, and keepe them in a sober mind till they rise againe. I haue heard many say, that they cannot be merry vnlesse they sweare, and whoope, and carouse, and dally, and gibe: therefore if they can chuse, they will neuer be a guest where any godly man is present, lest his countenance or words should dash their sport; and if any matter of God happen to come in while they are in the vaine, it is like a damp which puts out their lights, and turnes their mirth into heauinesse, as the hideous hand which wrote vpon the wall, cast *Balzazar* into a dump. These men had need to leaue their feasting, and goe to praying: for they desire to dye, like the Iewes, with the Quales in their mouths. *It may be* (thought *Iob*) *that my sonnes haue a spice of this vanitie.* If it be so with the godly sort, as *Iobs* children were, that they may forget themselves at such a time, and step too farre, and slip a sinne; what shall wee say of them that driue God out of their company when they banquet, and say, that Scripture doth not become the table? as though wee should forget God while we receiue his benefits. We need not say as *Iob* said; *It may be that they blaspheme God in their hearts*, for they blaspheme him with their mouths: we need not say; *It may be that they do so*, for they doe nothing but sinne; and their feast is a feast of sinnes, as if the diuels should banquet together. But they which feast as *Iob* would haue his children, sanctifie themselves before, and eat as in the presence of God, and are merry as it were with the Angels: when they take their bread, they thinke with themselves, what a goodnesse is this, that God giueth such vertue to bread to sustaine life, which hath no life in it selfe! and when they see so many things before them prepared for the flesh, they consider with themselves what care God hath of my soule, which careth so much of my body, which shall goe to dust.

Note.

There is another lesson which will stand you in great stead, if ye marke it, when *Iob* saith, *It may be that my sonnes haue sinned*: Hereby he teacheth vs to suspect the worst of the flesh, and to liue in a kinde of ialousie of our selues, as hee saith, that his manner

maner was chappo. I feared all my workes, that as he did mistrust himselfe, and walke his hands, and his feet, and his eyes, and his eares, and his tongue, lest they should sinne, as a Mercer mistrusts his prentice lest he should filch : so hee thought not onely whether his sonnes sinned, but he thought of his owne sinnestoo. When thou seest some selling in their shops, some tipling in the Tavernes, some playing in Theaters, then thinke of this with thy selfe : It is very like that these men swallow many sins, for God is never so forgotten, as in feasting, and sporting, and bargaining : then turne to thy compassion, and pray for them that God would keepe them from sin when temptation is at hand, and that he would not impute their sinnes to their charge : so we should doe for our brethren, as Job did for his children. Again, so we ought to thinke when we our selves come from places of temptation which infect like a contagious air, *may be that I have sinned* : have I seene and heard all that I have not slipped my foot with them ? Come I home sound and whole ? have I drawne none of the infected aire ? Doth none of the dust sticke vpon my garments ? Look about my soule, and if thou rememberest any sin which slip from thee, then pray for thy selfe as Job did for his children. If thou wilt not pray for thy selfe, who shall pray for thee ? If thou wilt not repent thy selfe, who shall repent for thee ? Look not for Job to sacrifice for thee, Job cannot sacrifice for thee, but thou mayst sacrifice thy selfe, and none but thee. This should be the thought of every

Christian, not whether we have pleased, not whether we have reuenged, but whether we have

sinned : for if Job was so jealous of

his Children, how jealous

should we be of our

selues ?

FINTS.

III

SATANS

SATANS COMPASSING THE EARTH.

Iob. i. vers. 7, 8.

Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, saying; From compassing the earth, and fro, and from walking in it.

And the Lord said vnto Satan, Hast thou not considered my seruant Iob; how none is like him in the earth? An ymaght man, one that feareth God and escheweth euill?



Haue spoken of the question already, now of the answer: *Compassing* here doth signifie compassing, and the *earth* doth signifie all the people of the earth: as if he should say, I come from tempting all men. It is some vantage vnto vs to heare that the Spaniards are coming before they come: and what number they haue, and how they are appointed, that wee may leaue our forethought accordingly. But beloued, there is a greater adversary than the Spaniard, which brings in the Spaniards, *your aduersary the deuil*. It is good for vs to heare whence he comes, that we may be in a readines against him, as we prepare against them. Therefore this Scripture, and this time accord well. In *Reuel. 12. 10.* the deuil is called *an accuser*, and now I am an accuser of the accuser: he accuseth vs to God, and God accuseth him to vs, that when he comes like an Angell, yet we may say to him like Christ, *Auoyd Satan*. First giue me leaue to say vnto you as Christ said vnto his Disciples, *Take heed how you heare*; for that which I am to speake vnto you of the deuill, the deuill would not haue you heare: and therefore as he is here called a *Compasser*, so he will compass your eyes with shewes, and your eares with sounds, & your senses with sleepe, and your thoughts with fancies, and all to hinder you from hearing while the articles are against him, and after I haue spoken, hee will compass you againe with businesse, and cares, and pleasures, and quarrels, to make you forget that which you haue heard, as he hath made you forget that which you

you haue heard before, or else to condemne, as though you might do well without it: as he hath compassed them which do walke in the stretts while the voice of God soundeth in the Churches as they passe by: therefore before euery Sermon, ye had need to remember Christs lesson, *Take heed how you heare.*

Now for the matter, *Satan from whence comest thou? I come from compassing the earth.* Here the deuill is called in like aaylor, which keepes some in perpetuall prison, and some are bailed, and some returne to prison againe, and some are executed. They which sime fearfully, stay as it were about the prison, but are not bound: they which sin willingly, are vnder locke: they which sime greedily, are vnder locke and bolts: they which die in their sinne, are like them which are condemned: this is the bondage which we haue brought out selues into for a faire example. When the tempter ouer came vs, we were removed out of paradise, where we were seated: when we haue overcome the tempter, we shall be translated into heauen, where he was seated. Heauen doore was wide, and the way was broad before the rebellion: but when we knockt at the candel doore, then the good doore was shut: but the way is large, but the way to heauen must be narrow, therefore God hath set our enemies in the gate to fight with vs before we enter, that this saying might be verified, *The Kingdom of heauen is caught by violence*: so some as we rise in the morning we go forth to fight with two mighty giants, the World and the Deuill, and whom do we take with vs but a prayer: this brittle flesh which is ready to yeeld up to the enemy at euery assault, onely he which suffereth Satan to compass vs doth stay him from destroying vs. When God asked Cain, where is thy brother? Cain said and said I cannot tell. When God asked Sarah why she laughed? Sarah said and said, I laughed not: but when God asked the deuill from whence he came, he answered truly, *I come from compassing the earth*; and yet he which speaketh truth himselfe, taught them to lie, as he is called the father of lyars, because hee taughted all other to lie. How then? Was Cain truer than the deuill? because he lyed and the other told truth? By this you may see that carnall men doe not know so much of God as the very deuill knoweth: for he knoweth that God could not haue beene there had beene, but that

doubted whether God could tell what he had done, and therefore he made a lie. Thus the deuill teacheth his schollers to doe worse sometimes than he will doe himselfe, even as he would bring them (if it were possible) into a worse plight than he is himselfe. The deuils faith can doe fauour vs, no more than it can faue him: the deuils knowledge cannot conuert vs, no more than it doth conuert him: and yet he would not haue men beleue, that which he beleueth himselfe, nor haue vs vnderstand so much as he vnderstandeth himselfe: for if *Satan* had vnderstood so much as he, that God knew whether he lied or no, he would haue answered God truly, as *Sathan* did: but the deuill knew that there was no dissembling with God, who knowes what he askes before he askes: therefore he told troth to God, though he lie to man: for to lie vnto him which knoweth, is as if one should lie to himselfe: but *Satan* was not so well learned, he thought peraduenture yet God might vnderstand his mutther, as a sheefe suspecteth in his heart that the Iudge may know his theft: but he doubted whether God did know it, and therefore he denied it like one which is guiltie, but thinkes that if hee confesse, hee shall bee hanged, and therefore though euidence and witness accuse them, yet you see many will not accuse themselves.

From compassing the earth. He which was called *Satan* before, which signifieth an aduersary, is here said to *compass the earth*, which is to say, being put together, an aduersary compassing the earth: and therefore let the earth beware like a city which is besieged with the aduersaries. The deuill hath more names than any Prince hath titles: Some God hath giuen to him, and some he hath giuen to himselfe: but this is to be noted in the deuils names, that he neuer calleth himselfe a lyer, nor a tempter, nor an accuser, nor a slanderer, nor a deceiver, nor a flatterer, nor a murderer, nor a carter, nor an aduersary, nor a viper, nor a lion, nor a dragon, nor a wolfe, nor a cockatrice, nor a serpent. But when Christ asked him his name, he called himselfe *Legion*, which imports a multitude, as if he should brag of his number, and here he calls himselfe in effect the compasser of the earth, as if he should brag of his power. And in the 4. chapter of *Luke* and 6. verse, he calleth himselfe the possessor of the earth, as if he should

Note

Should brag of his possessions; and in the same he calleth himselfe the quire of the earth, as if he should brag of his liberaltie. Thus he which is euill in selfe, doth shun the name, because he would not be hated: and therefore nameth well if men call euill good, and would be counted honest, though they be otherwise, for so will the deuill: but as God neuer calleth the deuill but by those names which the deuill hated, so he neuer calleth sinners by those names which they call themselves: for if you obserue the Scripture, there is no name of the deuill, but in some place of Scripture or other, the wicked are called by the same name: he is called a lyer, and they are called lyers: he is called a tempter, and they are called tempters: he is called a murderer, and they are called murderers: he is called a slanderer, and they are called slanderers: he is called a viper, and they are called vipers: he is called a lion, and they are called lions: he is called a wolfe, and they are called wolves: he is called a serpent, and they are called serpents. Thus God would they that shall be damned, should haue the name of him which is damned to put him in mind. Now none of the deuils names are in the booke of life: and therefore lyers, and tempters, and slanderers, and murderers, and defamers are not: therefore these are the deuils names. Thus I note to shew you how deadly God doth hate sin, that neither the deuill nor his followers could neuer get a good name of him: for all this compassing, he could neuer compass this to shuffle any praise of himselfe into this booke of life: for he doth not compass heauen, but earth, though he would compass both. The deuill himselfe doth tell vs here, that he compasseth, and he telleth vs why he compasseth: but his name Satan that went before, which he spake not of, doth tell vs why he compasseth. Because in signification aduersary, it giueth to vnderstand that he compasseth the earth like an aduersary. God doth compass the earth like a wall to defend it: the deuill compasseth the earth like an enemy to besiege it. For enemy is his name, he is come to the name.

Three things I note, wherefore the deuill may be said to compass the Earth. First, because he tempteth all men. Secondly, because he compasseth all in sinne. Thirdly, because he compasseth by all means: So whosoever saith, who is Satan?

Monarchy, and yet he is neuer Non-resident. You may see his
 steps every where so brim and fresh, as though they were print-
 ed in ashes. If God make you see your country naked, your
 Temples desolate, your Cities ruined, your houses spoiled,
 you will say the Spaniards have been here: so when you see your
 minds corrupted, your hearts hardened, your willes perverted,
 your charity cooled, your Iudges bribed, your salars persecu-
 tions, your lawyers brablers, your merchants vsuaries, your Land-
 lords mortuaries, your Patrons Simulists, your Possessory
 sutes, you may say the deuill hath been here. Seeing then this
 weevil grow in euery ground, you may beate the deuill with
 this he doth compass all the earth. If a man loue his friend, he
 will say, I will goe an hundred miles to doe him good: but if
 the deuill hate a man, he will goe a thousand miles to doe him
 hurt. The deuill doth as he goes his progress like a king, only for
 delight; but all the way he goeth, *Peru* saith, *he* *for* *the* *deuill*
he *say* *deuill*. The deuill goeth a visiting, he will reach out his
 how they shall recouer their health, he will whisper the point
 how they shall come by riches, he will tell the captive how they
 shall recouer their liberty, but to himselfe in himselfe of his
 action. Therefore *Peru* called him a Lion, and said, that he was
 shew; and told us that he sought as he went: at last he found
 himselfe, and then he ends, shewing that deuoting is his
 how you shall know when he compasseth, and so will he
 goe, as he compasseth. When it is said, that deuill
 compasseth the earth, it is meant that he compasseth the world
 the world, part of which I gather; first, of all manner of
 creatures, secondly, of all manner of things, and thirdly
 of all manner of actions. The deuill compasseth the world
 in his nature, and compasseth the world in his actions.
 The deuill compasseth the world in his nature, for he is
 the author of all sin, and he is the author of all
 the world, and he is the author of all the world.
 The deuill compasseth the world in his actions, for he
 is the author of all sin, and he is the author of all
 the world, and he is the author of all the world.
 The deuill compasseth the world in his nature, for he
 is the author of all sin, and he is the author of all
 the world, and he is the author of all the world.

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and not defended; how should I stand? as the Devill runneth round about, so the wicked man will goe round about vs; and then though he compass vs, yet he shall not overcome vs; but as the Lincolnes were safe though the water compassed about them, as the Children were safe though the flames compassed about them, as David was safe though the Lions compassed about him: so they which have Christs armour, are safe, although the devills compass about them: *I will not feare* (saith David) *what man can doe unto me*: nay, *I will not feare* what the devill can doe unto me: for he which is with me is greater than he which is against me. Thus much of the devill and his compassing.

At the Serpent compassing, so doth his seed: and therefore *Satan* calls the wayes of the wicked, crooked wayes. This is the great compasser: there be little compassers beside; like the Pharisees, of whom it is said, that they compassed Sea and Land to make one like themselves. In stead of these compassers we have Seminari Pricks, which compass from Rome to Tybome, to draw one from Christ to Antichrist, I will not name all compassers beside; lest I be compassed myself; but this I speak within compass, that there is a craft of compassing, and *Satan* the craftsman, and the rest are his preaches, or factors under him. When he hath compassed some man, he sets them to compass other men, and so he hath his compassers and factors in every country: like certainall Lawyers to follow the business of him, which will doe it as faithfully as himselfe. If he appoint them to lie, they will lie as faithfully as he: if he appoint them to deceive, they will deceive as cunningly as he: if he appoint them to slander, they will slander as falsely as he: if he appoint them to flatter, they will flatter as smoothly as he: if he appoint them to mocke, they will mocke as scornfully as he: if he appoint them to revenge, they will revenge as spitefully as he: if he appoint them to persecute, they will persecute as fully as he. So if he doe but say, let there be an oath, straight there is an oath: let there be a lie, straight there is a lie: let there be a flout, straight there is a flout: let there be a bribe, straight there is a bribe: let there be a quarrell, straight there is a quarrell: therefore in this the fier told the truth, for he hath compassed the earth indured.

Thus

Thus you see what the deuill answered, when God asked him from whence he come. Now if God should ask you, as he asked the deuill, from whence you came before you came hither to him, or rather whither you will go when ye depart from him, I doe verily thinke that some here did come from as bad exercises as the deuill himselfe: and that when they doe depart from this place, they will returne to as bad exercises againe, as the deuill did: some vnto the Tavernes, and some vnto the Alehouses, and some vnto stages, and some vnto brothels, and some vnto the, and some vnto quarreling, and some vnto coftines. I would faine know this, if the deuill came from tempting, and from finning, who was better occupied, he in compassing you, or you in obeying him: they which come to the Church and returne to their sins, come to the Lord as the deuill came, not to be informed of his euill, but to haue a passport to doe more euill: if any liue he here, he hath learned nothing, but hath empty away: for they which come like Satan, go like Satan: a little water is sprinkled vpon them, which dries off againe to the ground so soon as they are out of the Church doore: all which they learned is forgotten, like a perfume which sauerum no longer than they abide in the house where it burneth. Therefore as I warned you at first, I am now warning you againe, so I warne you now, take heed lest this Compasser come and steale that which you haue heard: for when *Lucas* had received the Sacrament, the deuill entering into him, after that could neuer be driven out againe: so if the deuill enter into you, after you haue received this warning, he will possesse you like *Lucas*, stronger than he did before, and every word shall condemne you. As he which eateth the Sacrament vnworthily, *eateth his owne damnation*: so he which heareth the word vnfruitfully, heareth his owne damnation, for the word which I haue spoken, saith Christ, shall iudge you in the last day.

FINIS.

A

A CAVEAT FOR CHRISTIANS.

Let him that thinketh hee stands, take heed lest he fall.



Here you haue examined your selues by the touch-
stone which I gaue you, whether you be in the
faith or no: if you find that you stand in the faith,
let him which thinketh hee standeth, take heed lest
he fall. Three sentences wee borrowed
of *1. Cor. 10.* In the first hee exhorted vs to be Christians:
in the second, he taught vs to know whether we be Christians
or no: in the last, hee warneth vs if we bee, to perseuer
and take heed lest we fall. Saint *Paul* doth not teach vs
how to come to our saluation, or of the mercy of God,
the *Papists* say, but our continuance in his seruice: I not
wee fall from our election, but lest wee fall from our
continuance. This is a goodly teate, and *Blessed be* (saith *Salomon*)
not which standeth in leue of Gods merite, but he which
with his feare of his owne frailtie, *1. Cor. 10. 12.* as *Paul* did,
searched his owne heart, *1. Cor. 10. 12.* Wee must haue confidence
towards God, but diligence towards our selues: for God will
true to vs, if we be true to him. This feare is not contrary to
faith, but cannot stand without it: therefore take heed lest ye fall.
take heed lest ye none, as the *Israelites* did, an admonition
gathered from the fall of the Iewes, to them which stand, or to
them which thinke they stand, to take heed lest they fall. As
Chronicler in a story giues a watch word by the way, to admo-
nish the reader of some speciall thinges to be marked, so the A-
postle, teaching vs to make vs of all that we heare or read, after
he had shewed how the *Israelites* stood sometime, and how they
fell after again, which were the elect people of God, the beacon
of the world, and glory of nations, vntill they crucified him who
would haue saued them; ends with a sigh, as if he should say,
it grieues me to record their folly, and to discouer the naked-
nes of my country-men; what should I rehearse any more? If
they fel thus, take them for a warning, and *Let him that thinketh*
by

[illegible]

sound too deepe, and examine their consciences, lest it should up-
braid them with the noysomnes of their sinnes.

Therefore like a favourable Iudge, which would save the ma-
lefactor, he will aske him so curiously that he will answer for
him too: and then he will say, I find no fault in this man, let
him pay his fees and be gone: so I find no fault in this faith, me
thinks it is a sound faith, me thinks it is a good faith, me
thinks it is religion enough, when I come to the Church, and
love my neighbour, and obey my Prince, and give every man
his owne, and pay my tithes, and fast twice a weeke, as the Pha-
rise did, me thinks this is well, what would you have more?
have I not kept all the Commandments? Luke: 18. 18. No (saith
Christ) there is one thing behind: examine they selfe, and still
thou shalt find something behind like a cob-web in the top of
an house when the floor is swept. Therefore well doth Paul say
he which thinks that he stands, not he which stands: for he
which stands in Christ falleth one, but he which thinketh he
stands falleth suddenly, and may finally, unless he stand upon
his watch: take heed is a good staffe as they say, and so often a
man sinnes as he casts it from him: all goe astray.

But this is the difference betweene the sinnes of them which
have faith, and them which have no faith: they which have no
faith, fall like an Elephant which when he is downe riseth not
again: they which have faith, do but trip and stumble, fall not
rise againe: their falls doe teach them to stand, their weaknes
doth teach them strength, their sinnes doe teach them repentance,
their frailtie teacheth them constancy, as Peter was overcome with
his deniall, chap. he was before Jesus did never stand, but learned
to stand: the Disciples knew not that he was a cheefe and chosen
detraitor: for they asked, Is it I? Is it I? Christ knew not who
perareth, when he gave him the soper and said, That which thou
doest, do quickly: if ever he had stood, he could not have beene
named the son of perdition. Many did flee to the world to get out
of the Church, but, for faith, they were never of the Church: a
meaning, that if they had bene of the Church, they could not
have gone out of it: for he true vine could not leave his grapes,
nor the olive her fruites, nor the fig-tree her fruites, so they
which stand in the faith, doe not fall away, but some to fall, as

hiero.

hypocrites

hypocrites seeme to stand. The best men haue had their slippers, but alwayes they rose againe, as though they had sinned to teach vs repentance: therefore their sinnes are written, which else should haue beene concealed for their honour: for they were not registred in spight to disgrace them, but to admonish vs, that when we see such a field of bloud, like carcasses, which the dragon hath slaine, we may feare to set vpon him vnarmed, lest we be slaine like other: as *Salomon* beheld the field of the slothfull which wasfull of thistles and weeds, *Prov. 24. 30.* so we must behold the sinne of other to learne by them. *I passed by* (saith *Salomon*) *and considered it well, I looked vpon it and receiued instruction.* This note is in the margin of your Bibles, that I might learne by another mans faults: so *Salomon* sheweth how we should looke vpon other mens faults. If we behold and consider them, and looke vpon them to receiue instruction as *Salomon* did, then doe wee behold and consider, and looke vpon them well: or else as *Abraham* might see the smoke of Sodom, but *Lot* might not see it; so they which can make vse of sinne may heare, and see, and speake of errors of men, yet it is not lawfull for others, because they are as a Spider which gathereth nothing but poyson. Did not many pervert the saynes of the Patriarches, and apply them to themselves, as they should apply their doctrines? But *these things* (saith *Paul*) are not written for our imitation, but for our admonition, that is, for a caueat lest we doe the like: for they repented that which they did, and shall we doe that which they repented? Christ saith, follow me, without limits: but *Paul* saith, be yee followers of me as I follow Christ; So we must follow the Patriarches, and Prophets, and Apostles, as they followed Christ, lest following that which they repented, we sustaine or suffer that which they escaped. This is the lesson for all but Christ, *Let him which thinketh hee stand, take heed lest hee fall.* When *Paul* had distilled the capitall sinnes of the Israelites, this is the quintessence, that is, all the profit which he could wring out of them, *Let them that thinke they stand, take heed lest they fall.*

Who would haue said that Ierusalem would haue become an harlot? that the chosen people should become the cursedst vpon the earth? yet so it is, saith *Paul*, thus and thus they haue

done; and thus hath God forsaken them, that all the world may take heed how they stirre vp the Lyon of Iudah, which deuoureth the wicked like bread. Who would haue thought when *Lot* was grieved with the sinnes of Sodom, that he would haue committed a worse sinne himselfe, first to drinke till he was drunken, then to lye with his owne daughters? yet he did so. Who would haue thought that *Noah* when he builded the arke, because he beleueed in God, and gaue examples to all the world how they should saue themselves, when the floud was past, would haue giuen the first example of sinne to his owne sonnes? who would haue thought that *David*, when he was persecuted for his godlinesse in the desert, would haue slaine the husband for the lust of the wife, when the blessings of God did call him to thankfulness? Who would haue thought that *Salomon* when he prayed in the temple, and was tearmed by God the wisest man in the world, would haue taken more Concubines vnto him than any heathen in the world? How are the mighty ouerthrowne, saith *David*? 2. Samuel 1. Like *Peter* which said, he would neuer forsake Christ, and forsooke him first. The strong men are fallen; euen *Salomon* himselfe, and *David*, and *Noah*, and *Lot*, and *Sampson*, and *Peter*, the lights of the world fell like starrs of heauen: these tall Cedars, strong Oakes, faire pillars, lye in the dust, whose tops glittered in the ayre, that *they which thinke they stand, may take heed lest they fall.*

Can I looke vpon these ruines without compassion? or remember them without feare? vnlesse I be a reprobate, and my heart of flint? Who am I that I should stand like a shrub, when these Cedars are blowne downe to the ground, and shewed themselves but men? The best man is but a man, the worst are worse than beasts; no man is vntainted but Christ; they which had greater gifts than we, they which had deeper roots than wee, they which had stronger hearts than we, they which had more props than we, are fallen like a bird which is weary of her flight, and turned backe like the winde in the twinkling of an eye, 2. King. 8. 13. Who would haue mocked him that should haue said sometime as *Elisha* said to *Hazael*, what wickednesse he should doe in time to come, that he should slay and trample men, women and children? *Hazael* blusht to heare thus of him, and said,

Am I a dogge that I should doe this? as if he would neuer doe it while he were a man, but count him a dog when he comes to that: so they which are changed like *Hazael*, blush to heare thus of him, and would haue scorned sometime at him which should once haue said, when they were zealous and studious Preachers, and persecuted for their preaching, that the time would come when they should be loyterers, time-servers, louers of the world, and greedy wolues, deuourers of their flocks, and persecutors; they would haue said, Am I a dog? Am I a beast? Am I a reprobate that I should doe this? they would neuer beleue this till it came to passe, and being fallen, they say, they sinned like *Hazael*, which blusht before he sinned, and was impudent after. Therefore let no man say what he will be, before he haue examined what he is, but run his course with a trembling feare, alwayes looking downe to the rubbes which lie before him, and the worthies which are slaine alreadie; and remember when any spectacle of frailtie is in thine eye, this is my warning: for no man hath more priuilege than another. This is the profit we should make of other mens faults, like a pearle which is taken out of the Serpent: when we see our brothers nakednesse, it should moue vs to compassion of him, and a feare of our selues: for when we reioyce at others fall, like *Cham*, as the leprosie went from *Naaman* to *Gehezies*, so God turneth his wrath from them, and it lighteth vpon vs, *Prou. 24. 18.* and such as haue despised others without remorse, haue fallen in the like or more shamefully themselves, and neuer rose againe. What shall we doe then when we beare of other mens faults? not talke as we do, but beware by them, and thinke, am I better than he? am I stronger than *Sampson*? am I wiser than *Salomon*? am I chaster than *Dauid*? am I soberer than *Noah*? am I firmer than *Peter*, if God should leaue me to my selfe, if he should withdraw his hand which holds me? Into how many gulfes haue I been falling, when God hath preuented me of occasion, or delayed the temptation, or wonderfully kept me from it, I know not how? for he deliuereth me from euill as he deliuered *Dauid* from the blood of *Nabal*, by *Abigail*, which came vlooked for: So he hath preuented many wonderfully, when they were assaulted

Note.

Note.

so hardly, that they had thought to haue yeelded to the enemie. Sometime I may say there wanted a tempter, sometime I may say there wanted time, sometime I may say there wanted place: sometime the tempter was present, and there wanted neither time nor place, but God held me backe that I should not consent: so neare we haue glided by sinne, like a ship which rides vpon a rocke, and slips away, or a bird which escapes from the Fowler when the net is vpon her. There is no salt but may lose his salt-nesse, no wine but may lose his strength, no flower but may lose his sent, no light but may be eclipsed, no beantie but may be stained, no fruit but may be blasted, nor soule but may be corrupted, wee stand all in a slippery place, where it is easie to slide, and hard to get vp, like little children which ouerthrow themselves with their clothes, now vp, now downe at a straw, so soone we fall from God, and slide from his word, and forget our resolutions, as though we had neuer resolued. Man goeth forth in the morning, weake, naked, and vnarmed, to fight with powers, and principalities, the deuill, the world, and all their adherents, and whom doth he take with him but his flesh, a traitour, ready to yeeld him vp at euery assault vnto the enemie? Thus man is set vpon the side of a hill, alwayes declining, and slipping: the flesh muffleth him to make him stumble, the world catcheth at him to make him fall, the deuill vndermineth him to make him sinke, and cryeth still, Cast thy selfe downe, and when he falleth, he goeth apace, as *Peter*, who denied thriste together: and when he is fallen, is like a stumbling stone in the way for other, that they may fall too. Therefore, *Let him that thinketh he standeth, take heed lest he fall.*

So earnestly must we call vpon our soules, that wee be not wearie of well doing; for happier are the children that neuer began, than *Iudas*, whose end was worse than his beginning. Wisdome and righteousnesse are angrie with him that leaueth his goodnesse to become worse: if thy spouse had committed fornication, thou mightest haue diuorced her, but bee which leaueth his righteousnesse to liue in wickednesse, forsakes his spouse to commit fornication, and is diuorced from Christ himselfe. If thou wert like the vine, or the olive, or the figge-tree, they

they would not leaue their grapes, or their figges, or their
sweetnell, to get a Kingdome: but the Bramble did: If thou be
like the Bramble, what wilt thou doe when the fire comes? As
this is a *Memorandum* to all, so especially let him that ruleth,
and him that teacheth, take heed lest he fall: for if the pillars
shrinke, the Temple shakes: as when a great Tree is hewne
downe, which is a shadow to the beasts, and a nest to the birds,
many leaues and boughes, and twiggcs fall with it: so many
stand, and fall with them: whole Lampes giue light to others:
Euen as *Ieroboams* sinne made Israel to sinne. Therefore *Paul*
hath giuen you a watch wordy which euery one should write
vpon his table, vpon his bed, and vpon his nayles, lest he forget
in one houre: for he which stands now, may fall before night.
Sinne is not long in coming, nor quickly gone, vnlesse God
stop vs, as he met *Balaam* in his way; and stay vs, as he did
the woman's sinne, when hee was bearing to his grace. We
runne ouer Reason, and tread vpon Conscience, and fling
Counsell, and goe by the Word, and poast to death, as though
we ranne for a Kingdome, like a Lark that fallcs to the ground
sooner than shee motined vpon: at first shee skitteth as if by
steppes, but when shee commeth neerer the ground, shee fallcs
downe with a iump: so we decline at first, and wauer lower and
lower till we be almost at the worst, and then we runne head
long, as though we were sent post to heu, from hie to low,
warne from luke warme to key-cold, from key-cold to flake
dead: so the languishing soule bleedcs to death, and seeth not his
life goo, till he be at the very last gaspe. Woe beco vnto him that
is guiltie of this murder: if the blood of *Abel* cried for vengeance
against his brother *Cain*, which slew his body, shall not God
bee reuenged for the death of his soule? Where is thy brother
(saith God?) Nay, Where is thy soule? hast thou flaine it,
which was my Spouse, my Temple, mine owne Image? If the
Seruant which hid his Talent, was cast into darkenesse, what
shall be done vnto them which haue lost thcr Talent? As though
fallcs from his sight of himselfe, doth not loose his Talent, but may
he doth lose it.

Thus if you neuer knoe what good to make of this, that you
may leaue in the *Synners Subpoale*: Let him which shall stand,

And, saye here lett be fall, and let them which are downe
cure to rise; and the Lord so direct our steps, that we may rise
again.

FINIS.

THE POORE MANS TEARES.

Matthew 10. 42.

He that shall give to one of the least of these a cup of cold water in
my name, he shall not lose his reward.



He argument I haue to intreat of, is onely of giuing
almes to the poore; and when, and in what sort we
ought to relieue the poore. Herin for your better
instruction, I will shew what almes is: how, and
to whom almes must be giuen, and wherefore we
are to giue almes. I know in these dayes, and in this yron age, it is
as hard a thing, to perswade men to part with money, as to pull
out their eyes and cast them away, or to cut off their hands and
giue them away, or to cut off their legges and throw them away.
Nevertheless, I cannot but wonder that men are so slow in gi-
uing of almes, and so hard hearted towards the reliefe of the
poore, when the promises of God warrant them not to lose
their reward. Saine Iohn saith, He that hath the substance of this
world, and seeth his brother want, haue care the loue of God be in
him? This is a question which can hardly be answered of a great
number; no, it will not be considered of a number, nor regarded
of a number. And yet the Euangelist hereby layeth open vnto all
persons, that he which hath wealth, seeing his brother in want,
and will not relieue him, he loseth the loue of God; which loue
is so great as is the loue of a naturall mother vnto her owne child:
pay more than that, this is a loue so firmly fasted, that it is im-
possible to be remoued.

Mat. 3. 17.

There women which persons, that thinke soone to relieue the
poore, of whose hand dealing we haue a picture in the fir-

teene,

teenth of *Luke*: The rich man in his life time would not relieve *Lazarus*, but despised him; yea, he forgot God, and thought there was no God (but his gold) that could in justice punish him, for despising the poor. *Lazarus* died for want, and so did *Dives* for all his wealth; who soone after (being in hell) beheld *Lazarus* in heauen, triumphing in *Abraham* before, while he was tormented in hell fire. This fire burneth, scaldeth, scorseth, and tormenteth; of which when the rich man felt the smart, (though all too late) he sorrowed and repented, and would faine haue sent word thereof vnto his friends: but he could haue no messenger for all his lordly linings, nor more leasement of his torments for all his bagges of gold. Now to whom would hee haue sent word? Forsooth, to a number of his friends, that indeed thinke there is no God nor deuil; no heauen no hell, nor torments in hell-fire after this life. This example of *Dives* may admonish such hard-hearted persons to bee mollified with the tears of the poor: that they may (when *Dinner* hath dined) let *Lazarus* haue the crumb.

We read in *Matthew*, that when Christ summeth an iudgement, hee will say to them on the left hand, *Go forth into hell-fire, which was prepared for thee, because thou hast refused to be converted*. This hell-fire is not onely hot, but it is everlastingly hot, and neuer hath end. Let therefore hell-fire, and the eternall torments thereof, admonish you to be mercifull to the poor. To this also may be added, what he will say to the righteous, *Goe you into everlasting ioyes, which neuer shall haue end: when I came among you as a stranger, you received mee; when I was naked, you clothed me; and when I was hungry, you fed me, and refreshed me*: which proueth that the Kingdome of heauen belongs vnto him that doth these things, clotheth the naked, feedeth the hungry, comforteth the sick, and doth performe such charitable acts of compassion: yet not as the Papist doth account it meritorious, but as a faithfull Christian, to doe it in faith and true zeale of a Christian life; for every tree that bringeth not forth good fruit, is hewn downe and cast into the fire. It is not enough for a man to be a good tree, but we must also bring forth good fruit: otherwise

want: to whom euen of duty, and not of compulsion, we ought to impart some part of that which God hath mercifully bestowed vpon vs: for as we daily seeke for benefitts at Gods hand, which he doth continually giue vs: so ought we therewith to relieue the poore, sith God hath so commanded vs. The performance whereof we ought not to driue off from time to time, but to doe it when they desire to haue it done. For the true obedience of God doth forbid vs to prolong or driue off the doing of good things: as appeareth in *Noah*, who when he was commanded, did enter the Arke; *Abraham*, when hee was commanded, did forthwith offer vp his sonne *Isaac*, and did circumcise his house vpon the same day he was appointed. A learned writer (called *Nathan*) saith of himselfe, that when in his youth he had once lost the tenor of good life, gray haire were got about his head: ere hee recovered it againe. Whereby I gather, that when we are young, if we harden our hearts against the poore, if wee doe not willingly impart our bread to them, but driue their hungry stomacks stubbornely from our doores; that doubtlesse gray haire will come vpon our heads, before we can finde the right way to pity and compassion. O let vs take heed that our hearts be not hardened against the poore, nor that wee giue our almes to get glorie of the world: but so let vs giue our almes, that the one hand may not know what the other doth: yea, we ought to giue it with such equality, that our poore neighbours may be relieved; to whom indeed we ought to become contributors, as *Isa* did. All people haue not one belly; for as one chimney may be hot, so another may be cold; one pot moyst with liquor, when another may be drie; one purse empty, when another is full: and one poore mans belly full, when another is empty. That is a good Common-wealth that looketh to euery member in the Common-wealth; and those men are worthy of riches, that looke dayly to the feeding of their poore neighbours. Let therefore the teares of the poore admonish you to charity, that when *Dinah* hath dined, *Lazarus* may haue the crummes.

Now let vs proceed and consider what we must giue, and to whom we must giue. In the text we are willed to giue, though it bee but a cup of cold water, or a peece of bread. This con-
neth

rich matter both for the taker and the giuer. Bread will serue beggers, and they must be no chusers: yet bread will not serue some beggers, that boldly on Gads hill, Shooters hill, and such like places, take mens horses by the heads, and bid them deliuer their purses: for these fellows are of the opinion of the Anabaptists, that every mans goods must be common to them, or else they will force them to part it: but these are sawcy beggers, which ought to be suppressed by godly policy. As for the other sort of beggers, and other poore persons, they must be content to take vp their crosse, and endure themselves patiently to suffer their ordinary grieuances; and remember that mans nature may be satisfied with a little.

As touching how much we should giue, we are taught, that if we haue much, we should giue accordingly: if we haue but little, giue what we can spare. Saint *Luke* counselleth vs, if we haue two coats, we must giue one to him that hath not: and of more like wise. But as touching this question, little need to be spoken, when our owne consciences hearts are ready enough to find excuses.

Note.

Some will make a question of their almes, and say they know not what the partie in what demandeth reliefe or beggeth almes of them: O, say some, I suspect he is an idle person, dishonest, or perhaps an vnkrist, and therefore refuseth to giue any reliefe at all. To this I answer, thy are needlesse doubts: for we ought to relieue them, if we know them not for such persons: and let their bad deeds fall on their owne neckes: for if they perish for want, we are in danger of Gods wrath for them: but to giue vnto such as we know of lewd behauiour, thereby to continue them in their wickednes, were very offensive. We are not silit ind to one place for giuing our charity, but it stretcheth farre: for wee are commanded not onely to relieue our owne countymen, but also strangers, and such as dwell in foraine Nations.

Again, here the giuer may learne to giue freely: for the thing he giueth, is but bread or water. Bread is the fruit of the earth, and for this the earth giues it vs, we may the better giue it againe. But bread in this place signifieth all things necessary: for what are and where in old time was contained vnder the title of bread.

bread, and all manner of drinke vnder the title of water. But in this as in all other things, the simplicitie of the old world is quite gone out, and new and corrupt things are lately crept in. In the old time *Sabb* desired he might haue bread in his iourney: but now the case is altered, for we must haue sundry dishes of contrary deuices, framed from the taste of the mouth, and pleasantnesse of the stomake, which is vsed with great superfluitie, and far more cost than needeth: better now to fill the belly than the eye, although to content the common multitude, the eye is the onely thing which must bee pleased. Yet when you are in the midst of all your iollity and costly fare, let the teares of the poore admonish you to relieue them, that when *Dinner* hath dined, *Lazarus* may haue the crummes.

The teares of men, women, and children, are grievous and pittifull: and teares giue cause of great compassion, especially the teares of such as therewith are constrained to beg for their reliefe. But if the teares of the rich for the losse of their goods, or the teares of parentes for the death of their children, or the teares of kind natured persons for the losse of friends, or other wrongs sustained, ought generally to be regarded and pittied: then much more should the teares of those breed great compassion in the hearts of Christians, whom beggery, want, and extremes of miserable hunger, constraineth to shed teares in most grievous and lamentable sort. O what shall a man say vnto those pittifull faces, which are made moist through the extremitie of hunger, wherein are most bitter and sharpe effects, a thing aboue all extremes?

To a hungry bodie every bitter thing is sweet, and every foule thing seemes cleane: hunger made the Apostles glad to eate the eares of corne; *David* glad to eate the shew-bread; *Ezra* desirous to eate crummes; and *Elia* content with meale. In the destruction of *Ierusalem*, it made the mother eat her owne child; and in the wallings of *Ierusalem*, people to eat their owne ordure: It made people cry to *Pharaoh* for bread: it made an Asses head, and the dung of Pigeons to be eaten in *Samaria*, and others to swoone and lye dead in the streets. The affliction of hunger caused *Diogenes* to weep, and brought all these things to passe. *David* saith, that *God* had made all his mercies in *David*.

teares.

teares were worthy to be preserved: but if ever teares were worthy to be numbred; the teares that are shed for famine, howsoever men neglect to regard them, they are undoubtedly gathered together into Gods bottle; and thence they raine as waters out of vials, in way of reuengement of those that take no compassion of such a woefull spectacle.

Teares are the last thing, that man, woman, or child can moue by, and where teares moue not, nothing will moue. I therefore exhort you by the lamentable teares, which the poore doe daily shed through hunger and extreme miserie, to be good vnto them, to be charitable and mercifull vnto them, and to relieue those whom you see with misery distressed.

The Scripture saith, Giue to euery one that asketh: God gaue herbs and other food vnto euery living thing: euery Commonwealth that letteth any member in it to perish for hunger, is vnaturall, and an vncharitable Commonwealth. But then are now-a-daies so full of doubts, through a covetous desire to themselves, that they cannot abide to part with any thing to the poore, notwithstanding that God hath promised he will not forget the worke and loue, which you haue shewed in his name to the poore and distressed.

Some will say for their excuse, that they are ouercharged by giuing to a number of persons: and therefore they cannot giue to so many beggers: for by so doing he might soone become a begger himselfe. *David* answered this obiection very well, and saith thus: *I neuer saw the iust man forsaken, nor his seed beg his bread*: whereby he meant, that in all the time that he had liued, or that any man liuing the yeeres of *David*, shall scarcely see, that vpon an vpriight heart in giuing, a man should be brought to beggery.

There are a number that will deny a poore bodie of a pennie, and pleade pouertie to them, though they seeme to stand in neuer so great extremes, when in a worse sort, they will not sticke immediately to spend teane or twentie shillings. The rich wordling makes no conscience to haue ten or twentie dishes of meat at his table, when in truth the one halfe might sufficiently satisfie nature, the rest run to the reliefe of the poore, and yet in the end hee might depart better refreshed with one dish

than

than commonly he is with twentie. Some will not stick to haue twenty coats, twenty houses, twenty farmes, yea twenty Lordships, and yet goe by a poore person, whom they see in great distresse, and neuer relecue them with one penie, but say God helpe you, I haue not for you. There are Lawyers will not stick to vndoe twenty poore men; and Merchants that make it no conscience to eat out twenty other that haue their hundreds out at vsury, their chests crambed full of crownes, and their coffers full of golden gods, or glistering angels, that will goe by twentie poore, miserable, hungrie, impotent, and distressed persons, and yet not bestow one penie on them: and though they doe most shamefully aske it, yet can they most shamefully deny it, and refuse to performe it.

The people of this world can very easily find a staffe to beat a dog, they are neuer without excuses, but ready to find delaies, and very pregnant to deuise new shifts to keepe in their almes. Now will I shew you reasons why we should giue. God saith, *Who so giueth to the poore, lendeth vnto the Lord, and shall be sure* *Prou. 19. 17.* *to finde it againe, and receiue for the same an hundred fold.* And againe, *Blessed is he that considereth of the poore and needy, the* *Psal. 41. 1.* *Lord shall deliuer him in the day of trouble.* Hereby appeareth that we shall receiue our almes againe, except we doubt whether Gods word be true or no. For confirmation whereof, the Prophet *David* saith, *The testimonies of God are true and righteous.* *Psal. 23. 9.* And God speaketh by the mouth of the Prophet *Esay*, saying, *The word is gone out of my mouth, and it shall not returne.* The promise which God made to *Sara* was found true: his promise made to the children of *Israel*, was found true: his promise to *Ishua* in the overthrowing of his enemies, was found true; God promised *David* his kingdome; to *Salomon* hee promised wisdom; to *Pharaoh* he threatened destruction by water; to *Saul* the losse of his kingdome; and to *Salomon* the diuiding of his kingdome: all which, and farre more proued true. Then let vs not doubt in Gods promises, but feare his iudgements; for from time to time they haue beene found true and iust. Let vs consider that wee must die and leaue our goods, we know not to whom: then while wee are here, let vs distribute thereof vnto the poore, that we may receiue our reward in the kingdome of heauen,

heauen. God saith by *S. Luke*, *O foole, this night will I fetch away thy soule, & then that which thou hast got, who shall possesse it?* Here is a question worth the noting, and meet for rich men to consider: especially such as hoard vp wealth, and haue no regard to the releefe of the poore. Do they thinke that the wealth which they haue gathered together, will come to good after their decease? No, it will melt and consume away like butter in the Sunne. The reason is, because they would not doe as God hath commanded them, in distributing part of that to the poore which was lent them by the Lord.

Apoc. 6. 10.

The children of God in the sixt of the Apocalyps crie out: *How long O Lord, thou that art holy and true, dost thou not iudge and reuenge our blood vpon those that dwel on the earth?* Whereby appeareth that God exerciseth good men, and those whom hee loueth, in the troubles of this world, which we account long; yet is their time but short, although their trouble makes it seeme long. But these I say ought to be content, and all those that doe trust in God must be content to releue one another for a time, since after a short time, we shall doubtlesse finde the fruits of our almes againe. Short is mans life while we are in this world; *David* compareth it to a vapour, to a bubble, to wind, to grasse, to a shadow, to smoke, and euery fading thing that consumeth in a moment. *Esay* compareth it to the remouing of a Tabernacle; and *Iob* to an Eagles wing or a Weauers shuttle: so that our life is but short; and after a few daies though you thinke them many; whatsoeuer you mercifully bestow vpon the poore here on earth, you shall certainly finde the same againe both in heauen and on earth. *Salomon* in the 12. of the Prouerbs saith, *He that stoppeth his eare at the cry of the poore, shall cry himselfe and not be heard.* The bread of the poore is in the wayes of the rich: he that keepeth it from them, is a man of blood. *S. Paul* saith, No man giueth but he that hath receiued. And an ancient Father of the Church, doth charge the rich with wast, for which they shall surely answer. Art thou not (saith he) a robber in keeping another mans substance, and to reckon it as thine owne? It is the bread of the hungrie which thou dost detaine; the coat due to the naked, thou lockest in thy house: the shooes that appertaine to the barefoot, lye drying in thy house: and the

*Prou. 12.
Eccles. 14.*

*1. Cor. 3.
Eccles. 7.*

the gold which should releene the poore, lyes cankering in thy coffers. Which saying, as it teacheth the liberalitie due vnto the poore: so it blameth the carelesse rich, that account all to be their owne; and will part with nothing, keeping to themselves more than is sufficient. But to such *Saint Iames* saith, that at the latter day, the mite in the crummes, the moath in the garments, and the rust in the gold, shall fret them like cankers. *Ambrose* saith, It is no lesse sinne to take from him that rightly possesseth, than being able not to giue him that wanteth. 1am. 5. 2, 3.

The right rich man that duly deserueth that name, is not knowne by his possession, by his costly fare, and costly building, by his sumptuous palace, by his plate, iewels, and substance, but by considering the poore and needy. Whereof *Austen* saith thus: The rich are proued by the pouertie of others: so that still the Scriptures and Fathers prescribe not an indifferencie, but a necessitie; not pleasure, but vpon duty, that the poore and needy shall be considered and releued.

Where is the large liberalitie become, that in times past was rooted in our fore-fathers? They were content to be liberall, though they applied it to euill purposes. The successors of those which in times past gaue liberally to maintaine Abbots, Priests, Monkes, Nunnes, Masses, Dirges, Trentals, and all Idolatry, seeing the abuses thereof, may now bestow it to a better vse: namely, to foster and feed the poore members of Christ.

The world is as great as it hath beene, the people now are more rich than they haue beene, and more couetous than they haue been: yea, they haue more knowledge than euer they had, yet they want the desire they haue had to become liberall, and seeme therein most wilfully ignorant.

The extortioner can spare nought vnto the poore, for ioyning house to house, and land to land, though he haue the poore mans curse for it: the Prophet *Esay* saith, the extortioner doth no good to the poore, but dayly seeketh to root them forth of doores: the pride of apparell maketh vs forget the patches of the poore: our costly fare, their extreme hunger: and our soft lodging, their miserable lying.

Oh how liberall were people in times past, to maintaine superstition! and now, how hard-hearted are they growne not to keepe

keepe the poore from famishing? Will yee make a scorne of the poore and needy? the poore now perissheth by the rich men, and no man considereth it. This is not the right duty of faithfull Christians: this ought not to be the fruits of our profession; neither is this the mercy which we learne by the word.

Therefore towards the reliefe of the poore, I say, Giue, and giue gladly: for the bread that is giuen with a stony heart, is called stony bread, though necessary to be taken by the poore, to slake hunger; yea, it is but sowre bread. Such a giuer in mine opinion, is next kinsman vnto Satan: for he gaue Christ stony bread in stead of bread: but this man giueth Christians stony bread. The Wise man saith, Lay vp thy almes in the hands of the poore, and know that in the end, what thou keepest thou shalt lose; but that thou giuest to the poore shall bee as a purse about thy necke. For as this life waxeth old, and our daies passe away, so shall this vaine pelfe passe away from vs; neither shall riches helpe in the day of vengeance, but the corruption abideth, which fretteth like a canker. Then what shall it profit to get all the world? and when the world forsaketh vs, that shall bee most against vs, that best we loued while we were in the world. Let every man therefore perswade himselfe, that his soule is better than those subuill riches: the possession whereof is variable and vncertaine, for they passe from vs much more swiftly than they came to vs. And albeit wee haue the vse of them, euen till the last day, yet at length wee must leaue them to others. Then ere you die, lay them forth for the profit of your poore brethren: learne to forsake the couetous world, before it forsake you; and learne counsaile of our Sauour Christ, who aduiseeth you to *make friends of the wicked Mammon.*

Luke 16.9.

Wee see daily that euery one is good to the poore, (as wee commonly say) but they will giue them nought but words: then I say great boast and small roast makes vsauorie mouthes: yet if words will doe any good, the poore shall not want them: for it doth cost nothing to say, alas good soule, God helpe thee, God comfort thee, I would I were able to helpe thee: and such commonly will say so, that haue store of wealth lying by them. Such still wish well vnto themselves, in wishing themselves able: but of such wishing, and for such wishers, I say

as a beggar said to a Bishop, who made the like answer, that if such wishes were worth but one halfe-penny to the poore, I doubt they would not bee so liberall: I wish you (good brethren) leaue wishing and fall to some doing: you Locke vp, and will not loose; you gather together, euen the deuill and all; and why? because you would faine haue the Cockatrice egge; you nurse vp a canker for your selues; yee keepe the packe that shall trouble your voyage vnto God, as Christ saith, *O how hard shall it be for a rich man to be saued? it shall be easier for a Camell to goe thorow a needles eye.* This he saith not, because no rich man shall be preferred, but because the mercilesse rich man shall be damned. Wee are admonished to liberality by sundry naturall examples: the clouds if they be full, doe yeeld forth their raine; much raine is a burthen to elouds, and much riches are burthens to men. It is said of *Abraham* in the thirteenth of *Genesis*, that he was burthened with gold; yet *Abraham* was a good man, but it burthened his head to be busied with the cares of gold. Againe, to eat much, to drinke much, and rest much, is a burthen to the soule, though it be pleasant to the body. And in the twelfth of *Luke* it appeareth, that abundance of riches maketh one to eat much, drinke much, and rest much: then were it not for the couetous mindes of those that haue much, they might impart to the poore one part of that which they daily spend in superfluitie. If this be not amended, I let you vnderstand that the poore must cry, and their voice shall be heard, their distresse considered, and your vengeance shall be wrought: I tell you troth, euen in Iesus Christ, that the poore haue cried vnto the Lord, and he hath heard them. With speed therefore open your eares; if not to man, yet to Christ, who continually commandeth vs to giue and bestow vpon the poore and needie. *Giue, and it shall be giuen you,* saith hee by Saint *Luke*, and setteth before our eyes the example of the poore widowes mite, *Luk. 6. 38.* as also the example of a couetous rich man, who demanding how he might obtaine eternall life, was answered thus by him, *Go sell all thou hast and giue to the poore: and that it is necessary* *Luk. 18. 18.* for euery man so to doe, or that a man cannot be saued without he doe so: but thereby teaching him particularly to lothe the world, and generally seeke means for the daily cherishing

Matth. 5. 7.

and the refreshing of the poore. Doe not continually feed your equals, for that is offensive: but when you may spare to spend and banquet your selues, then call the poore and impotent, and refresh your poore distressed neighbours and brethren. And when *Dines* hath dined, let *Lazarus* haue the crummes, and still remember the saying of Saint *Matthew*; *Blessed are the mercifull, for they shall obtaine mercy.*

To conclude (beloued in the Lord) let mee intreate you rich men, to consider it is your dutie to remember the poore, and their continuall want: you that eate till you blow, and feed till your eyes swell with fatnesse; that taste first your course meares, and then fall to finer fare; that haue your seuerall drinks for your stomacke, and your sorts of wine for your appetite, impart some of your superfluitie vnto the poorer, who being comforted by you, will doublelesse pray for you, that God would blesse you and yours, and increase your store a thousand fold: which if they shall forget, yet the promises of God remaine inuiolable towards you for the same.

If the proud would leaue their superfluitie in apparell, their excesse in imbrodery, their vanity in cuts, gardes, and pounces, their excesse in spangling, their fantastickall feathers, and needlesse brauerie, the greater part would suffice towards the reliefe of the poore, and yet haue sufficient to suffice nature.

Let the glutton seeke onely to suffice nature, and leaue his daily suffering in belly-ache; then might the poore be fed with that which he oftentimes either lothsomely vomits forth, or worketh as an instrument to shorten his owne life.

Let the whore-monger leaue of his dalliance, and his inordinate expenses for maintaining of his wickednesse, and it shall bee good for his body, and better for his soule; yea his purse shall bee the heauier, and hee thereby better able to relieue the poore.

Let euery Artificer and Trades-man liue orderly, auoiding superfluous expenses, not spending his money vainly at dice, tables, cardes, bowling, betting, and such like: but liue as becometh ciuill Christians in the feare of God: they may haue sufficient for the maintenance of themselves and their family, and yet the poore may be by them sufficiently relieved.

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Let vs consider that we, who haue our beginning from God, ought generally to bend all our actions towards the pleasing of God; and doing as he commandeth vs, we please him; for if we helpe the poore, we helpe him, and doing all charitable actions to the poore, he accounteth it as done vnto himselfe.

Let vs generally learne, not to contemne or despise the poore, but according to our abilities helpe them, and consider of their extreames, and at any hand not to disdain and vpbraide them with the titles of base rogues, or such like; but in all godly Christian meanes to cherish and comfort them with such charitable reliefe, as we may in reason affoord vnto them, yea, and to consider of their cases, as if it were our owne.

Let vs take example of good *Cornelius* the Captaine, of whom mention is made in the *Acts* of the Apostles, to whom the Angell of God appearing in a vision, said thus: *Cornelius, thy prayer and thine almes are come up before God.* *Act. 10.* Loe here the reward, and also of whom thou shalt be rewarded.

Let vs consider of their misery, that with hungry chaps, and lanke bellies, would willingly feed on that which you wastfully consume; the poore, I say, would find good comfort of that which commonly you fling to your dogges and on your dunghills: and let vs haue regard to their coldnesse, their nakednesse, their misery and grievous necessitie: thinke of this and comfort them. And let vs be mindfull that pouerty and want compelleth many an honest person to take in hand the performance of much vile and slavish businesse: and that therefore they deserue to be succoured with mercy and pitie, rather than to be despised for their poore estate: O thinke, some hard-hearted persons were in their miserable estate, how gladly would they be refreshed, that now scarcely yeeld one peny to their reliefe!

Lastly, let vs call to mind the example of the widow of *Sarepta*, who though her prouision and store were but little, when the Prophet of the Lord came to her to aske her bread, answered, *I haue nothing but a little flower in a barrell, and a little oyle in a cruse:* which notwithstanding she willingly bestowed vpon him; for which, a thing worthie memorie followed: for her barrell was againe filled with flowre, and her pot with oyle. This was the Lords doing for fostering the poore Prophet of the

Mark. 10.

Lord, Sure the plenty that cometh by the poore is much: For the field of the poore is fruitfull, it surrendreth againe the fruit to them that give ought, yea if it be but a cup of cold water, as saith our Saviour Christ. To whom be all honour, power and domination, now and for ever. Amen.

FINIS.

AN ALARVM FROM HEAVEN; SVMMONING ALL MEN VNTOTHE HEARING OF THE TRVTH.

Math. 28. 19.

Go teach all Nations, baptizing them in the name, &c.

1. Tim. 2. 4.



THE Apostle Paul writing to *Timotheu*, telleth him, that God would haue men come to the knowledge of the Truth, and bee saved. In which words the Apostle giueth him to vnderstand, that there is none other way, either for Priest or people to come into God, but by that ordinary meanes, which is the hearing of the Word, the which the Apostle calleth his truth, because it is not onely true of it selfe, but also doth witnesse of his truth, who is truth it selfe. By the very same name doth our Saviour Christ call Gods word, when making his prayer to his heavenly Father (for the elect) he saith, *Father, sanctifie them in thy Truth*; and immediately addeeth, *Thy Word is the truth*.

Joh. 17. 17.

Rom. 1. 10.

The next thing that the Apostle aduertisech *Timothy* of, is, that this truth being rightly knowne, bringeth saluation to them that so know it: and thus the Apostle confirmeth by an argument taken from his owne faith, when he saith; *I am not ashamed of the Gospel of Christ, for it is the power of God, able to save euery beleauer*. And last of all, the Apostle hath set downe the generallie of his truth, both in saying to *Timothy*, that God would haue all men to be acquainted with it: and to the Saints at Rome, that it is able to save euery beleauer. Hereof it cometh, that

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he writing to the Colossians, exhorteth them not so much to the hearing of this truth taught them, as to an inward entertainement of the same: when he saith, *Let the Word of Christ dwell in you plentifully, in all wisdom, teaching and admonishing your owne selves. Teaching themselves,* because many of the Colossians seemed to be ignorant of that which they should know; and *admonishing themselves,* because a number of them did know much, but practised little. So that such is the entertainement that Gods Word ought to find amongst vs, as *David* promised thereunto, when he said, *O Lord, teach me the way of thy Statutes, Psal. 119: 33. and I shall keepe it euen vnto the end.* And we are taught to entertaine Gods Word, by the example of *John*, who receiuing the little booke at the hand of the Angell, was commanded to eat that booke, partly to teach vs, that Gods Word must abide within vs, and partly to signifie that our bodily bread serueth not our soules necessitie. *Esay* said, that he had carefully carried Gods message: *food was found* (saith he) *of those that sought me not, and have bene made manifest to them that haue not asked after me:* Howbeit he was not so carefull in speaking, but the people were as carelesse in hearing: for the which cause he uttereth this complaint: *Lord, who hath beloued our report? or to whom is the arme of the Lord reuealed?* When *Jeremy* had faithfully deliuered the message of the Lord his God, in rebuking those Jewes which burned incense to the Idols of Egypt; he saith, that all the men that knew that their wives had burned incense to strange gods, and a great many women which stood by, gaue him this answer: *The Word which thou speakest vnto vs in the name of the Lord, we will not heare it of thee; but what we thinke good, that will we doe.* Such was the wickednesse of the people so many yeeres past, as appeareth in many places of Gods Word: among the which, that of the Babylonians was not the least, which moued *Jeremy* to send *Serubbab* vnto them with the booke, and with a strait charge, and when he had read it vnto them, he should bind a stone vnto it, and cast it into the riuer *Euphrates*, to teach the Babylonians and all men, that as the hard stone caused the good booke to sinke in the water, so the hardnes of our stony hearts is not only the depriving of vs of many good blessings, but also a violent sincking of our soules in sin.

Rom. 2. 4, 5. The iust consideration wherof, moued the Apostle *Paul* to expostulate the matter with every hard-hearted sinner in this sort: *Doest thou not know that the bountifulnesse of God leadeth thee to repentance? But thou, after thine hard heart that cannot repent, dost heape vp to thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God: and yet to see what small preparation there is vnto repentance! Every godly man wisheth like zealous *Jeremy*: Oh that mine head were a fountaine, and that mine eyes were riuers of teares, that I might weep day and night for the slaine of my people! So gricuous is the way of the vngodly vnto the child of God, that he cannot account it any better thing, than a race wherein they run, struing who shall come first to the deuill; when they leade a life as void of repentance, as if sin were seene and allowed, and hell-fire but an old vaines fable. What made *Jeremy* so weary of his people, but that he saw them weary of well doing? For sighing and sorrowing, thus he saith: *O that I had a conage in the wilderness of wayfaring men, that I might leane my people and goe from them: for they are all adulterers, and an assembly of rebels.**

Ier. 9. 1. So long as *Simeon* the Martyr talked to the Jewes of their pedigree, they hearkened vnto him diligently: but when he rebuked their sins, saying, that they were a stiff-necked people, and of a hard heart, resisting the holy Ghost, in persecuting the Prophets, and putting to death the Lord of life; then they stoppt their eares, and gnashing their teeth, ranne vpon him, and stoned him to death. So fareth it at this day amongst men; that many are as well contented to heare pleasant things, as the Jewes were to hearken to *Simeon*, repeating their parentage: But if a man shall hit all sorts of ill manners, as well as speake to all sorts of men, they hold it as a principle, that hee forgetteth his text, who remembreth their finnes: notwithstanding they know, that it is the Ministers dutie to tell the house of *Isaac* their finnes, and to let *Isaac* heare of their transgressions; and the peoples part, not onely to be content, but also desirous to know their duties, and to shew their desire in the forwardnes of their coming before him that ought to teach. Otherwise we might imagine that God spake but in sport, when he said by his Prophet, *The Priests lips shall preforme knowledge, and the people shall seek it at his*

Mal. 2. 7.

his

his mouth. For so thought the evill disposed people in *Exechiels* time, who vsed to heare him preach with the like affections that many bring now adays. Concerning whose fruitlesse hearing, God informeth *Exechiel*, by saying vnto him, *Some of man, the children of my people talke of thee by the walles and in the doores of houses, and speake one to another, every one to his brother, saying, Come, I pray you, and heare what is the word that cometh from the Lord. They come vnto thee as the people vsed to come, and my people sit before thee, and heare thy word; but they will not doe them: for with their mouth they make iests, and their hearts go after their couetousnesse, and so, thou art vnto them as a iesting song of one that hath a pleasam voice, and can sing well: for they heare thy word, but they doe them not.*

Ezek. 33. 30. 31. 35.

These people, and the people which were in the time of *Hosea* the Prophet, may meetely be matched with the men of our age, who were as ready to raile on the Priest, as he was prest to reprove their sinnes: For saith *Hosea*, *These people are as those that rebuke the Priest.* It is most true, that the want of saluation proceedeth either of the lacke of teaching, or of the want of faith to beleecue rightly that which is taught. The first of these is approved by the words which the holy Ghost spake by the mouth of this Prophet last named, thus, *My people are destroyed for lacke of knowledge, &c.* The other by the testimony of our Sauiour Christ himselfe, who sending his Eleuen to preach and baptize, saith, *He that beleueth, and is baptized, shall be saved; he that beleueth not, shall be damned.* Why went the rich man to hell: but either for one of these causes aforenamed, or for them both? (that is to say) because he neuer frequented the Word of God, whereby faith, is begotten in the hearts of the hearers; or if he heard the same Word, yet it was heard so carelesly, that it tooke no roote at all: And indeed, that answer which *Abraham* made to his request, seemeth to auerre the truth of that which I say: for when request was made by that hel-bound, that a messenger might go from the dead to his five brethren, which were yet at his fathers house, &c. *Abraham* replied thus, *They haue Moses and the Prophets, let them heare them:* for as *Abraham* saith, If that which *Moses* hath set downe in Gods iustice, cannot batter our brazen faces, and hearts of Adamant,

Hosea 4. 6.

Hosea 4. 6.

Mark 16. 16.

Mark 16. 16.

Mark 16. 16.

nor the vnualueable and most assured promises made by Christ to his elect, and recorded by his Prophets, cannot drive vs from sin, and draw vs to himselfe, then there is no more hope of vs in hearing the word of God, then was of *Simon and Iudas*, though they heard the Word, and receiued the Sacraments: for our life is no other way reformed by a carelesse kind of hearing, than *Jeroboam* redressed the religion in Israel, when he set vp two golden calves, the one in Dan, and the other in Bethel, that the Israelites might worship them: or *Nebuchadnezzar* in his Kingdom, when he destroyed Idols, that he might be worshipped as God. It is a matter so true, that no man can so much as imagine, much lesse speake the contrary, without great offence, that God hath done so much for his Vine, as by any means might be; insomuch that *David* the King of Israel neuer had greater cause than the Prince and people of England haue, to say of the goodnesse of God, *He hath not dealt so lovingly with any nation as with vs*, in giuing to vs so long vse of his lawes; and yet, he that compareth the Pastors painefull preaching with the peoples little profiting, in most places of this land, shall find iust occasion to thinke that the Son of God hath pronounced that same curse vpon this English Vine, which he vttered against that fruitlesse fig-tree mentioned by *Marke* in these words, *neuer fruit grow on thee henceforth*. God grant that there be not some men who measure the meat by the man: like those proud chizens which said, *we will not heare this man reigne ouer vs*; and loath the message, because they like not the messenger; like those scornfull Iewes, that told *Jeremy* to his face, *the word which thou speakest to vs in the name of the Lord, we will not heare it of thee; but whatsoever we thinke good, that will we doe*: but that they may know those men which labour among them, and haue the oversight of them in the land, and not barely know them; but also to loue them for their good workes sake. Thus hauing finished the former circumstances as compendiously as I promised, I proceed to the next words; the which containe in them the second part of a Christian Ministers duty, which is, to minister the Sacraments rightly, whereof one is set downe in his due order, by the Iustifier Christ himselfe, when he saith, *Baptizing them in the name of the Father, and the Son, and the holy Ghost*. Now be-
cause

cause the word *Baptisme* hath diuers significations in the Scripture, I will here set downe as many of them as my memory can record. First, the word *Baptisme*, according to the true meaning of the Greeke text, *Baptisma*, doth not signifie onely a dipping, but such a dipping in the water, as doth cleane the party dipped: and for that the Primitive Church did vse to put the party baptized quite vnder the water: therefore *Paul* writing both to the Romans and Colossians, vseth these words: *We are buried then with him in baptisme into his death: that like as Christ was raised up from the dead, by the glory of the Father: so we also should walke in newnes of life.* In the which words, the Apostle sheweth what resemblance there baptisme hath with Christ his death and resurrection. Secondly, *Baptisme* is vsed for a bare washing, in which sense our Saviour spake when he said to the Pharisees; *You lay aspart the Commandements of God, and observe the traditions of men, as the washing of pots and cups, and many such things ye doe.* And in the same sense we read in the Epistle to the Hebrews, when the Author saith, that the old Tabernacle consisted of many washings and cereimoniall rites, until the day of reformation came. Thirdly, by *Baptisme* we may vnderstand afflictions, as our Saviour Christ did, in saying to James and John, the sonnes of Zebedee; *can you be baptized with that baptisme wherewith I must be baptized?* And to his disciples, *I must be baptized with a baptisme: but how am I pained, until it be ended?* Fourthly, *Baptisme* is a liberall distribution of the graces of God, as appeareth in these words: *John baptizeth with water, but you shall be baptized with the holy Ghost within these few daies.* Fifthly, the word *Baptisme* is taken for doctrine only, as in that place wherein the holy Ghost hauing occasion to speak of *Apollos*, a Jew of *Alexandria*, saith, that he was mighty in the Scriptures, and did know but the baptisme of John only. And last of all, *Baptisme* is taken for a reuerent order of ministering that Sacrament in the Church, and the whole sanctification of the parties baptized, as in the words of this present part of Scripture, *baptizing them, &c.*

Rom. 6. 4.
Coloss. 2. 12.

Heb. 9. 10.

Mark 9. 38.

Luk 12. 50.

Act. 1. 5.

Act. 18. 43, 45.

But to speake of the Sacrament it selfe. It hath beene vsuall with Almighty God from time to time to confirme his covenants with Seales set to the same: for example, we see that there is a Rainbow in the clouds: the reason whereof is, that God ha-

Sacraments v-
sed of God for
Seales of his
covenants.

ding

uing in his iustice destroyed the old world for sinne (onely Noah and his family being excepted;) the same God in his mercy made a couenant with Noah, that hee would neuer destroy it so againe: for confirmation thereof, he set the Rainebow in the clouds as a seale to that couenant betwixt himselfe and Noah. *Gen. 9. 13, 14.* So was Circumcision given to Abraham as a seale of confirmation in that promise: *Gen. 27. 10, 11.* that in his seed all nations of the earth should be blessed: so that as many as were circumcised, were within the compasse of that couenant, in stead whereof we haue Baptisme; the which whosoever shall refuse, wee account him as cut off from Gods Church. Christ Iesus gaue inuisible grace, by visible laying his hands vpon children and other sick people. So he gaue the gift of his holy Spirit vnto his Disciples: when *haueing breathed vpon them, he said, Receive ye the holy Ghost.* The Sacraments were ordained in the Church of God for three vses: first, that we should acknowledge all those to be our fellow seruants, whom we see to haue put on the same liuery with our selues: and in this sence said the Apostle Paul, *All those that are baptized into Christ, haue put on Christ.* Secondly, the Sacraments doe put a manifest difference betwixt the true Church and the false, as Peter hath taught vs in saying, *Repent and be baptized every one of you in the name of Iesus Christ; for so you is the promise made, and vnto your children, and all that are yet farre off, euen so many as God shall call;* and our Saviour saith, *To such belongeth the Kingdome of God,* that is, to such as leade an innocent life. The third vse of the Sacraments, is, to seale vp in the hearts of the Elect, all those promises which God hath made vnto them in Iesus Christ his Sonne, and their Saviour: in the which sence Paul spake, when hee said, that *Abraham receiued the signe of Circumcision, as a seale of that righteousness which hee had by faith:* and in the very same sence our Saviour saith, *He that beleueth and is baptized, shall be saved.* But it is to be considered, that the Institutor setteth downe the forme of administering the Sacraments, when he saith, *Baptizing them in the name of the Father, of the Son, and of the holy Ghost.* He commandeth to baptize in the name of the Father, and of the Sonne, because the holy Ghost proceedeth from the Father and the Sonne; and in the name of the holy Ghost, for except a man be borne of water

water and the Spirit, hee cannot see the Kingdome of God. *Iohn 3. 5.*
 When our Saviour offered to wash Peters feet, he imagined it
 to be a needlesse worke, for *thou shalt never wash my feet*, said he: *Iohn 13. 8.*
 But when Christ answered, that *such as are not washed by him,*
have no part with him; that is, neither part of his Spirit, nor of
 his Kingdome: Peter bethinking himselfe better, would not
 have *his feet only*, but also *his hands and head washed*. Howbeit
 it is not necessary to wash any more than is unclean: as Peters
 feet defiled with dirt and thine, so our soules spotted with sin,
 must be cleansed by Christ his blood onely. And after this man-
 ner it is necessary, that every one of vs should be washed: where-
 of the outward putting of water vpon the party baptized, is
 a lively figure. *Iohn Baptist* was sanctified in his mothers
 wombe, as the Angel had foretold: But when our Saviour
 Christ came to him to be baptized, *Iohn put him backe*, and said, *Luke 3. 12.*
I have neede to be baptized of thee, and thou comest to me? That
 kingly Prophet *David*, was a man after Gods own heart: yet
 he saith of himselfe, *I was borne in iniquity, and in mine birth my* *Psal 51. 5.*
mother conceived me. *Iob* was called by God himselfe a *just* *Iob 1. 8, &c.*
and upright man, fearing God, and eschewing euill; whose peccer
 was not found vpon the face of the earth: notwithstanding all
 this, he saith of himselfe, *if he can bring a cleane thing out of fil-* *Iob 14. 4.*
thinesse? This which question is all one with *Pauls* affirmation, *Rom. 11. 16.*
 who saith, *Such as the root is, such are the branches*: as if he had
 said, If *Adam*, the father of vs all, was vndefiled, then are we his
 sons cleane also: but if he were once dead in sinne, being our
 roote, then how could we his imps haue life of our selues? All this
 was spoken of original sinne, as for actual sinnes; namely, those
 sin which wee continually commit, they are as palpable as the
 darknes of Egypt, the which (as *Moses* saith) was so grosse, that *Exod. 10. 21, 22.*
 it might bee felt: in so much that *David* saith, When God loo- *Psal 14. 23.*
 ked downe from heauen vpon the children of men (that is, when
 he considered mans corruption,) they were all so farre gone
 out of the way, that there was none that did good, in so much
 that the Prophet repeareth it with an Emphasis, and saith, *No nor*
one. And the man of God, *Moses*, saith, When God beheld the *Gen. 6. 5, 6.*
 boldnesse of the old world in sinning, he repented him that hee
 made man: that is, he was sorry, that man, whom he had made

Gen 19. 24.

Psal 38. 4.

Rom. 7. 7.

1. Cor. 15. 35.

1. Cor. 7. 14.

Godly names
for our chil-
dren.

Lev 1. 62, 63.

Luke 1. 13.

Gen 35. 18.

Gen 29. 35.

to live well, should live so ill. The continuall sinne of Sodome brought fire and brimstone from heaven to consume them in the same. *David* feeling the burthen of his sinnes, began to sinke vnder them: for (saith he) My sinne are gone ouer my head, and are like a sore burthen, too heauie for me to beare. *Paul* hauing by the vertue of the law, learned his sinne, (for he had not knowen sin, except the law had said, Thou shalt not sin) fell to lamenting of them thus: *O wretched man that I am, who shall deliuer me from this body of death?* where it is to be noted, that he calleth his body a body of death, in respect of sin, which giueth power to death ouer our bodies. And to conclude, of such force is sin in vs, that if the goodnesse of God had not so preordained, that the vnbeleeuing husband is sanctified by the beleeuing wife, and the vnbeleeuing wife by the beleeuing husband, our children should be very vncleane.

Again, being washed or *baptized in the name of the Father, Sonne, and holy Ghost*, we are aduertized, that we must giue godly, Christian, and holy names vnto our children, in token of their sacred profession; for holy is he that hath called vs. And that we may be the more forward so to doe, it will be worth our labour to consider of a few examples, tending to the same purpose; as of *Zachary* the father of *Iohn Baptist*, who being dumb when that his son was borne, his friends made signes vnto him how he would haue him called, and asking for a paire of writing tables, wrote, saying: *His name is Iohn*: which word *Iohn*, is as much as to say, *Grace*: and thus was *Zachary* commanded by the Angel to name him. The Scripture affordeth plentiful examples of those that haue given names to their children, according to such occasions as haue been offered in the time of their trauell: as when *Rachel* went with her husband *Jacob* toward *Bethel*, to build an Altar vnto God; she traualled in child-birth, and in traouling died: but before she departed, she called his name *Benoni*, that is, *the sonne of her sorrow*: but his father *Jacob* called him *Beniamin*, that is, *the son of his right hand*. So *Leah* hauing borne to *Jacob* foure sons, she said, *Now will I praise God, &c.* And that she might the better beare in mind her promise, she named her last sonne, *Iudah*. When the man of *Beniamin* came from the *Israelites* with his clothes rent, and dust vpon his head

intoken of heavinesse, and certified father *Eli*, that Gods Arke was taken by the Philistines, and that his two sonnes were slaine: The old father fell backward out of his seat, and brake his necke, and his daughter in law. *Phinies* wife, being frighted with feare, fell in travell and dyed in childbed, but before her death she called her sonne *Ishabod*, that is, the glory of God, meaning thereby, that she accounted the glory of God to be taken from *Israel*, when Gods Arke (which was a figure of his Church, wherein we glorifie his name) was taken away by the enemy. And secondly, to admonish all Parents so to nurture up their Children, that they may seeke to maintaine the glory of God better than *Eli* did: for the wickednesse of whose Children, as also for the fathers default in not correcting them, God had threatened before, that if he once began with him, he would make an end with him: so that, as the Prophet saith, Children being the fruit of the wombe, as they are come from God, are a good blessing, and an heritage that commeth of the Lord, because he it is, from whom every good and perfect gift doth proceed: yet in respect of men, so may the matter bee handled, that they shall finde no such crosse or course as gracelesse or unrul'd children: such as *Esau*, and his two wiues, who were a griefe of mind, and a hartbreaking vnto *Isaac* their father, and *Rebecca* their mother.

It is true, that the very godliest men and women haue rather desired sonnes than daughters at the hands of God, but they did it for good and godly purposes: as when *Abraham* desired a sonne, to the end that *Eli* was the steward of his house, being a stranger, namely, a man of Damascus, should not be the heire of his goods. So did *Anna* pray to God for a sonne, when she said; O Lord of hosts, if thou wilt look on the trouble of thine hand-maid, and remember mee, &c. and give vnto thy hand-maid a man-child: then will I give him vnto the Lord all the dayes of his life, &c. And as the very name of a son is in price and preferred as this day, so hath it been heretofore: as when *Phinies* wife being neere her death in travell, the mid-wife with the rest thinking to comfort her, said; Feare not, for thou hast borne a sonne. When the Angell said to *Abraham*, This time twelve moneths, *Sarah* thy wife shall beare a sonne: *Sarah* laughed, as partly doubting, and partly ioying that so sage a woman as she should con-

Luk. I. 13, 14.

Luk. I. 26, 30.

ceive a sonne by so aged a manie. *Abraham* was. The same Angell that certified *Zacharie*, that *Elizabeth* his wife should beare *John* the Baptist, sayd, not onely that it should be a sonne, but such a sonne, as should bring ioy vnto him and many moe. And that Angell *Gabriel* that was sent of God to *Mary*, the mother of our Saviour, according to his humanitie, saith, that in stead of feare shee had found fauour with God: and his reason is this, for shee shall beare a Sonne, and shall call his name *Iesus*: As if he had said, It is a great blessing of God to beare a child, and a greater to beare a man-child: but to be so farre in Gods fauour as to beare such a Sonne, as shall be the Saviour of the world, it is the greatest grace which hath beene heard of: in the which God make his Church ioyfull; and for the which in speciall, and for all the rest of his blessings in generall, God make vs thankfull. *Amen.*

FINIS.

A MEMENTO FOR MAGISTRATES.

Psal. 45. vers. 7.

The Scepter of thy Kingdome is a right Scepter, thou louest righteousness, and hatest iniquitie. Therefore the Lord hath anoynted thee with the oyle of gladnesse aboue thy fellowes.



He Author of this 45. *Psal.* speaking of the gouernment of *Salomon*, auoucheth, that he cannot rule rightly, that loueth not to iudge iustly; and that he vsurpeth authority, that dealeth partially: for we must remember, that he measureth *Salomons* worthinesse to raigne, by his well swaying of the Scepter; the which *Salomon* could not haue handled so commendably as he did, if he had not beene carried away with an earnest desire to deale indifferently amongst men in causes of controuersie: but most plainly appeareth his great desir of godly gouernment,

ment, in that hearty prayer which he uttered vnto Almighty God, when he saith, *Giue vnto thy seruant, O Lord, an vnder- 3 King 3.*
standing and a wise heart, to iudge thy people, that I may discerne
betwixt good and euill. In this prayer it is plaine, that although
 he was a King, yet he calleth himselfe the seruant of God, for
 promotion cometh neither from the East, nor from the West, nor *Psa. 73. 7. 8.*
 yet from the South, but from God, who plucketh downe one, and
 setteth vp another. And Salomon hauing prayed for wisdom and
 vnderstanding, he sheweth wherunto he would apply those
 good gifts of God, euen vnto the glory of him that gauen them.
To iudge thy people, that I may discerne betwixt good and euill *Prou. 8. 15.*
 (saith he) *for by him Kings raigne, and by him Princes decreed ius-*
tice. When *Iethro* the father in law of *Moses*, came out of the *Exod. 18.*
 land of Midian to see *Moses*, being at the mount of God, which
 was mount Sinai, and beheld how the people flocked vnto *Mo-*
ses their Magistrate for iudgement and iustice, by due considera-

ration thereof, *Iethro* found these three inconueniences: First,
 that *Moses* wearied himselfe with sitting in iudgement from the
 morning vntill night. Secondly, that he was too tedious vnto the
 people which attended vpon him in all that time. And thirdly,
 that notwithstanding his carefulnesse in iudgement, and their
 earnest expectation of iustice, he was not able to dispatch so
 many matters as were brought before him, but with a light hea-
 ring, and a little regarding of many mens causes. Wherefore
Iethro being a man very desirous that iustice might proceed, that
 no mans matters should slightly be sleight over, counselleth *Mo-*
ses to make more Magistrates in Israel; and to the end that this
 might be performed the better, *Iethro* doth point at the disposi-
 tion of those men which should beare rule; for (saith he) *Thou*
shalt chuse out amongst all the people, men of courage, dealing *Exod. 18. 21.*
truly, fearing God, and hating couetousnesse, and I haue shal I shal
make gouernours ouer the people.

By this you may perceiue, how *Iethro* in counselling, and
Moses in practising, did both aime at iustice, and vnto iudge-
 ment. For it is not a meane matter, or light labour, for men of
 yeeres to sit from morning to night in iudgement: no their
 yeeres antiquity, and consequently their bodies infirmity
 cannot easily indure it: besides, the care of common causes
 heard

heard at home, and that which is the biggest burthen of all, the continuall good of the common-wealth, which they meditate carefully, when we sleepe securely, is not to be forgotten. But herein are many Magistrates greatly to be blamed, in that they cause the people to attend vpon them from morning vntill night, with expences great and continuall, whilst they find no end of poore mens matters, because they with no end of spending money.

Psal. 51. 1.

Psal. 31. 12.

Are their minds set vpon righteousness, which deale thus? No, no: they are the same that the Prophet spake of, when he said, *The vngodly seeke occasions against the righteous, and gnaseth vpon him with his teeth:* for the crafty Counceller taketh occasion to hinder his clients iust cause, that he might still feed vpon the poore mans purse. The Lawyer, who careth not to deale vnfaithfully, is like the Chrystall glasse, which flatteringly sheweth vnto euery man a faire face, how euill fauoured soeuer he be. So can he perswade the simplewaine, that his cause will beare a strong action be it neuer so weake.

Deut. 12.

Psal. 25.

Psal. 82. 2.

Abac. 1.

Psal. 94.

Psal. 12.

Oh remember what God said vnto Israel, *You shall not doe what seemeth good in your owne eyes, but what I command you.* Then know, that you do not that which he hath commanded; because you deale not with mercy and truth: for if euer the time required, and occasion was offered to moue that question to Magistrates, which *David* did in his dayes: namely, *How long will they proceed to giue vniust iudgement, and to accept the person of the vngodly?* now it is the time and occasion present: for I doe not doubt but it is too true that the Prophet hath spoken, who saith, that *the vngodly are more set by than the righteous:* and this is the cause that wrong iudgement doth proceed: How can iustice sit when there is no seat appointed for her? you may be sure *shee will not haue to doe with the steele of wickednesse, where mischief standeth in stead of iustice.* It was a worthie commendation that *David* vttered in the praise of Ierusalem, when hee said, *There is the seat for iudgement;* the which appointing of that seat for iudgement, was an argument that they loued iustice: and first the place wherein it was set, assureth vs hercof, for it was set in the gate, where through men might haue passage to and from the iudgement seat. Secondly, the manner of framing

framing the seate in the gate: namely, that the Iudges of force must sit with their faces towards the rising of the Sunne, in token that their iudgement should bee as pure from corruption, as the Sunne were cleere in his chiefest brightnesse. Oh happie house of *Dauid*; whose seate was set so conveniently; whose causes were heard so carefully, and matters iudged so iustly! The Israelites thought themselves well apaid, when they had the gouernment of *Debora*. that vertuous woman, for all was laid a-bed, vntill she came vp a *mother in Israel*: and as she was a good gouernesse in her time, so shee loued those that were like vnto her selfe: for (saith she) *my heart is set vpon the generous of Israel*. *Dauid* was a good King while he liued, as it did appeare by the testimony of God himselfe, who said of him, *Dauid found I* *Psalm 89. 20.*
Dauid my servant, with my holy oyle haue I anointed him. Secondly, by his appealing to God for iudgement in this case, when he saith, *Be thou my Iudge, O Lord, for I haue walked innocently*, &c. And last of all, by that good counsell which hee gaue vpon his death-bed vnto *Salomon* his sonne who was to succeed him in that kingdome: For (saith he) *thou shalt prosper and come to great honor, if thou keepest the commandments which God commanded Moses*. *Psalm 15. 1.*

When *Philip* the King of Macedonia, did cast off the earnest suite of a poore widow, with this slender answer, *Go thy way for I haue no leisure to heare thee now*. She replied thus: *And why hast thou leisure to bee a King?* As if she should haue said, God hath giuen thee time to raigne, and power to gouerne, that thou mightest applie them both vnto that end wherefore they are giuen thee: for *mercy would make thee a King, and with loving kindeesse his seat to upholden*. When *Salomon* prayed to God for an *understanding heart*, that he might doe iustice among Gods people: it is said, that his prayer pleased God passing well, because *Salomon asked wisdom rather than wealth, and knowledge rather than honour*: for thereby he gaue euidence that his heart was set vpon righteousness: for out of the abundance of the heart the mouth speaketh. It is a most excellent prayer which the Prophet maketh, when he saith, *Give thy iudgement vnto the King, O Lord, and thy right conscience vnto the kings* *3. King 3.*
sons, &c. then shall he iudge the people according vnto right, and

defend

Psal. 132. 9.

Note.

Psalm. 94. 15.

1. King 3.

John 19.

Act. 24.

defend the poore: wherein the Prophet prayed for himselfe, while he gouerned the kingdom of Israel, and for his successors in the same, hauing relation vnto that promise spoken of in the hundred thirtieth and two Psalm, *The Lord blesse thee O David, and be without stroke from it, saying: Of the fruite of thy body shall I set upon thy seat: if thy children keepe my testimonies which I shall teach them.* And the Prophet proceeded to say, *then shall he iudge the people according vnto right, and defend the poore.* By this word (which) he insinuateth that when God gliueth grace to the Magistrate, then hee cannot chuse but doe right, and defend those which doe sustaine wrong. But when the Prophet saith, *And defend the poore*, some man would thinke that hee had said enough before, and therefore might haue cut off his speech. But it is to be remembred, that a sicke man needeth not the Physician, or the wayfaring man his weapon at one time onely: but as often as the patient is sicke, so often he must haue the Physicians counsell; and as often as the traveller is assaulted, so often he useth his weapon: In like sort the poore man oppressed often, doth as often need the defence of the Magistrate, and therefore hath the Magistrate the sword alwaies carried before him, and this sword is alwaies carried before rather than behinde the Magistrate, that he might rather reue for justice, than cast the care thereof behinde his backe. The last, but not the least thing to be marked of the Magistrate, is, that iustice is to be done with a paire of ballances, in the one hand, which admonisheth him to weigh those matters iustly which are brought before him: and within the other hand a two edged sword, so the intent that iustice might returne to iudgement, that is, that things iustly iudged might be rightly rewarded on both sides: whereof King Solomon hath giuen a good president. First, in finding out the true mother of the smothered child, which is a point of iudgement. Secondly, in restoring the liuing childe to his owne mother, which was a point of iustice. And these parts of a Christian Magistrates iudicate so necessarie linked together, that so often as one of them is wanting, the law receiueth a maim at the hand of the Magistrate. As when Pilate iudged Christ guiltlesse, but yet put him to death: and when Pauls cause was heard and approved, yet

he was left in prison: therefore it is good counsaile, and wor-
thie to bee hearkened vnto, which *Dauid* gaue vnto all Kings
and Magistrates, that they be *learned and wise*: for if the Magi- *Psal. 2. 10.*
strate be not wise, words may carrie the matter away. As when
Daniel, when he was accused of despising the decree of *Nebu-
chadnezzar* the King of Babylon: *Jeremy* to bee an enemy to *Jerem. 18.*
the Commonwealth of Israel: *Elias* to bee a troubler of the *3. King. 18.*
state: *Paul* to bee a factions and seditions fellow; *Nabuch* to *Act. 24.*
haue blasphemed God and King *Abab*: and as at the impetu- *3. King. 21.*
rate orie of the Iewes, Christ was put to death, and *Barabas* the *Luk. 23.*
murtheier set at libertie: The speciall wisdom of God, match-
ed *Moses* the Magistrate, with *Aaron* the Minister, thereby gi- *Exod. 4.*
uing vs to vnderstand, that when the *Word* and the *Sword*, goe
together, there can be none other but good government. As
for example, so long as the good Priest *Iehoiada*, and the godly *4. King. 11.*
King *Ioa* liued together, God was worshipped, and his people
guided according vnto his word: for the man of God coun-
selled vertuously, and the King practised carefully: whereunto
that saying of *Solon* doth very well agree, who being asked
when the Common weale did best flourish: he answered,
*When the people obey the Magistrate, and the Magistrate obeyeth
the law*: for lawes are better unmade than vnkept. No doubt
there want not such, as will say with those head-strong people
in *Dauid*s daies: *Let vs breake their bands in sunder, and cast a-
way their cord from vs.* *Psal. 2. 8.* And our lawes haue been a long time
like to Spiders webs, so that the great buzzing Bees breake
through, and the little feeble flies hang fast in them.

But admit that youre pie and say, they are made stronger
than in the dayes of our fore-fathers: yet are they like vnto wal-
led cities in the time of warre, at the which time, be your walles
neuer so strong, they are beaten downe, if they want men and
munition: so if your lawes wisely made, doe want Patrons to
defend them, they will soone be little worth: therefore it was
not the worst warning that *Iethro* gaue to *Moses*, that he should
make such Magistrates as were men of courage. It is good ther- *Exod. 2.*
fore, not onely for those men that haue the election of Magi-
strates, to make such choice of officers as *Iethro* enioyneth
Moses: and as God himselfe commanded Israel, when he said,

Psal. 82. 6.

Ioshua 1.

Jerem 5.

Act. 23. 2

2er. 22. 34.

You shall make him king, whom the Lord your God shall chuse: but also very meete for those Magistrates being so elected, to haue a care, that as they are in place aboue other men; so in good life they goe before the people. For this was it that the Israelites desire God to grant vnto Ioshua, being newly made their gouernour: namely, a faithfull heart to goe in and out before them. For (said they) euen as we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as he was with Moses. And it was a necessarie prayer: for how foule a fault were it, that the man which is appointed to punish adultrie, should bee more worthy of correction for the same kinde of sinne, than the partie punished: like vnto the whore-hunting Iudges of Samaria, mentioned by the Prophet Jeremie chapt. 5: or that he which is appointed to iudge according to law, should doe any thing contrary to the law: as angry Ananias commanded that Paul should be smitten contrary to a law. In this point doith the Lord schoole the king of Iuda by his prophet Jeremie, who saith, Heare the word of the Lord thou king of Iuda, that sittest in the kingly seate of David: thou and thy seruants, & thy people that go in & out at this gate, thus the Lord commandeth: keep equity and righteousness, deliuer the oppressed from the power of the violent, do not grieve nor oppress the stranger, the fatherlesse, nor the widow, and shed no innocent blood in this place: and if you keepe these things faithfully, then shall there come in at this doore of this house, Kinges to sit upon Davids seate &c. But if you wil not be obedient vnto these commandements I sweare by my owne selfe (saith the Lord) this house shall be waste. For example, the same Prophet speaking there of the wicked gouernment of Shallu, the sonne of King Iosias, who gouerned Iuda, saith: Did not thy Father eat and drinke, and prosper well so long as he dealt with righteousness? from whence came this, but because he had me before his eyes, saith the Lord? Now when Jeremie saith that Iosias had God before his eyes; his meaning is all one with Davids intent, when hee saith, God standeth in the Parliament of Princes, hee is a Iudge among Gods; to giue all Magistrates a Memento, that God is present in all their assemblies, and iudgeth them that iudge vnder him, where of they had need to be put in mind: for oftentimes Michaias proueth too true a Prophet in saying, that the great man

will

will speake what his heart desireth, and the hearers must allow it well : of the which sort of men, the very best is but as a thistle, which a man can hardly touch vnpricked ; and the most iust like a bramble, whereunto the sillie sheepe seeking to be shrowded from sharpe showres, is often forced to leaue his fleece behind ; whose vnworthy comming to their places, *Ioatham* hath well described in the person of *Abimelech*, when he said, (*Iudg. 9. 8.*) *The trees of the wood went to anoint a King over them, and said vnto the Olive tree ; Reigne thou ouer vs : but the Olive tree answered ; Shall I leaue my fatnesse, which both God and men praise in me, and goe to bee promoted ouer the trees ? Then they came to the Fig-tree, and said, Come thou and reigne ouer vs : the Fig-tree answered ; Shall I leaue my sweetnesse and good fruit, and goe to be promoted ouer the trees ? They said vnto the Vine ; Reignethou ouer vs : but the Vine answered ; Should I leaue my wine wherewith I cheere God and men, to bee promoted ouer the trees ? Then they said vnto the Bramble, Wilt thou reigne ouer vs ? Then said the Bramble ; If it be true indeed that you will submit your selues to my authority, then put your trust vnder my shadow ; or let fire proceed from the Bramble and consume you.* By this parable we are taught generally, that euery man is to bee content with that estate wherein God hath placed him, and that for the most part the very best worthy doe refuse proffered promotion, and on their part well deserued : whereas on the contrary, the most vnfitly furnished with iustice and true iudgement, and the least deseruing in a Common-wealth, are of all other most ambitious. Such an one was *Absolom*, who stole away the hearts of Israel with this flattering speech ; (*1. Sam. 15.*) *Oh that I were made Iudge in the land, that euery man which hath any plea or matter in law, might come to me, that I might doe him iustice !* But this is the iust reward of such, as before conuenient time, and apt occasion be offered, doe ambitiously seeke the seat of iudgement ; euen vntimely and vnnaturall death : for *Absolom* was hanged by the haire of his head, and a woman with a pice of a milstone dashed out *Abimelechs* braines. Though *Absolom* bee absent, and *Abimelech* brained long since, yet it is to bee suspected that many men get preferment by their practices ; comming in such sheepe-skinnes, as are false words and flattering speeches : but

Note.

Note.

1. Sam. 18.

Iudg. 9.

Chap. 3. 2, 3.

Prov. 20. 6.

Note.

Psal. 58. 1.

Psal. 5. 1.

Rom. 13. 1.

Note.

God grant that they proue not like vnto those Judges, whom *Zephaniah* feared not to liken vnto *Lions* and *Wolues*, who finding their prey in the euening, chop vp all, not leauing so much as the bones vntill the morning. *Salomon* saith, well, that many would be accounted good doers: but *where shall we find a faithfull man?* Some men haue said well with *Absolom*, before they came to preferment: but they can now be contented to see many men to sue seuen yeeres for their right, and yet suffer them to sustaine wrong, because necessity hath no law forsooth. Goe to, goe to, somebody will answer for that one day. A man would thinke, that necessity should haue the most law, because shee hath least money, and fewest friends. *Are your minds set vpon righteousness, O yee congregation? and doe you iudge the thing that is right, O yee sonnes of men?* saith the Prophet, in all his troubles, desiring God to stand on his side against his oppressors; who thought it as conuenient to craue of God the consideration of his cause, as to aske his aid against his aduersaries, and therefore prayeth thus; *Ponder my words, O Lord, consider my meditations &c.*

So Magistrates haue not onely authority to make and establish good lawes, but also to determine betwixt men, according to the same; vnto whose censure the subject must submit himselfe, as the Apostle proueth to the Romans, when he saith: *Let every soule submit it selfe vnto the authority of the higher powers, for all power is of God: wherefore whosoever resisteth that power, resisteth the ordinance of God, and purchaseth vnto himselfe damnation.* For Magistrates are not to be feared of them that doe well, but of them that doe euill. *Wilt thou not feare? doe well then, so shalt thou haue praise; for he is the minister of God for thy wealth: but if thou doest euill, then feare, for hee beareth not the sword for naught, but is the minister of God to take vengeance vpon them that doe euill.* Where it is to be remembred, that the ciuill Magistrate, who beareth the sword, is called the minister of God, as well as the spiritual Magistrate that preacheth the Word: and that no doubt, to the intent he might take care as well to maintain true Religion, as to minister deserved discipline. For it standeth with all diuine and humane reason, that if all masters and fathers ought to haue a more than ordinary care to instruct and helpe forward their families in Christian religion, so much as in them

them lieth: much more ought the Magistrate to meditate by all meanes possible to performe his duty therein, who is a father ouer all families. I cannot set this foorth in any plainer speech, than *David* hath done in this short saying, *Kisse the Son, lest he be angry, and so you perish in the right way.* By which speech the Prophet teacheth, that God cannot be honored by any other meanes, than by that which Christ his Sonne hath taught; who saith himselfe in the fifth of *Iohn*, *He that honoureth the Sonne, honoureth the Father; he that dishonoureth the Son, dishonoureth the Father:* so that he meaneth in this place; that if you worship not the Son as he hath commanded, then you dishonour him; if you dishonour him, then you anger him; if you anger him, hee casteth you off; if he casteth you off, then you erre from the right way; and if you erre from the right way, then you perish. For the auoiding whereof, all godly Magistrates haue had a speciall care to meditate in the Law of the Lord: such were *Moses, Ioshua, Dauid, Salomon, Asa, Iosaphat, Ezrahias. &c.* Of whose good example, God grant all godly Magistrates, to make good vse, Amen.

Psalm 2. 12.

Iohn 5. 23.

FINIS.

IACOBS LADDER, OR THE WAY TO HEAVEN

1. Corinth. 9. 24.

So runne that ye may obtaine.



Because I haue but one houre to teach you all that you must learne of mee; I haue chosen a Text which is like *Jacob's Ladder*; that shewes you the way to heauen. This is all that you would know; and it may please God to open your eyes; that you may know it before ye depart. Heare to practise, hinder not the Spirit; but let it worke without resistance: & record when you are gone; and you shall see the great power of God, what he is able to doe for you by one sentence of this booke, if ye digest it well. *So runne that ye may obtaine.* Then we

Three things
in this text.

must see first how we should runne. Secondly, what we shall obtaine. Thirdly, what will hinder vs: that is, we must see the way, the lets, and the end. Foure things marke in the way: first, being betime: secondly, make haste: thirdly, keepe the way: fourthly, continue to the end, and thou shalt obtaine heauen, whither Christ by these steps is gone before thee. When I haue set you in the way, I will point at all the lets, stops, rubbes, and blockes which are before you, behind you, beside you, the tentations of prosperity, the tentations of aduersity, the tentations of heresie which stand in the streets, like the fiery sword to stop the way to Paradise. Then I will lead you to the Mount, as God did *Moses*, and shew you a far off the blessed Land, the countrey aboue, that you may see where heauen is, what is the way to it, and what glory and happines is there. When I haue shewed you the way, the lets, and the end, I will commit you to the race, and end as I began: *So runne that ye may obtaine.*

So often as I haue read or considered these words which you heare, they seeme (me thinks) to put vs in mind that we are out of the way, and that there is another way, (if we seeke it) nearer yet to the Kingdome of heauen, than that which we take: therefore the holy Apostle doth warne euery man to ponder his steps, that, (running) wee may obtaine that which we runne for, which is the worthiest prize that euer was giuen; and neuer was giuen, but to him which kept this way that I will shew you. The Apostle saith, that you must *runne*. It is not an easie, nor a short journey, which a drone, a dreamer, a snail, or any carelesse man may performe, and take his ease, set forth when hee will, stay at his pleasure, goe againe at his leisure: but hee must alwaies run, from the first day hee setteth forth, till hee come to his journeyes end: for the glorious heauen is farre from the darke earth, and much a do to aspire the top of Mount Sion, but much more a do to aspire the top of Mount Heauen. The violent take it from the the slothfull, and the wicked runne to hell; much more are the paines which they take to do euill, than the righteous need to take for heauen. The Apostle putteth the word, *so before*, not to teach vs to looke to but way before we run too far: *So runne*, as if he should say, *More* running then come home, *as no* shorter than his the mark. The heathen Philosophers, *Plato*, *Socrates*, *Aristides*, *Phocion*,

Pharisees, Pericles, Salow, in their way did runne faster than wee: *Conscience, Temperance, Patience, Justice, Humility, Simplicity, Integrity*, contempt of death, contempt of the world seeme to be buried with them, and hid in the graue, before this iron age was borne: yet because they ran without Christ, they did not obtaine, but lost their labour: like a man which making haste out of his way, takes more paines than if he kept the way, and yet neuer comes whither hee would. The blind generation which know not God, in their way run faster than wee: Aske the Merchants which haue serued their life and our diues, or looke in histories, and they will tell you, that our Religion is not like their superstition: our knowledge not like their ignorance: our faith not like their feare: our worship not like their seruice: our Christianity not like their Idolatry: yet because they run to the creature, for the Creator, and follow vntertaine dreames, before the Worth, which came from heaven: they run in vaine: for their religion, deuotion, and seruice, is to them that cannot requite it. Many of our aduersaries, *Papists, Anabaptists, Donatists*, and the grossest *Herticks*, in their way run faster than wee. They watch, they pray, they fast, and disfigure more than wee: yet because they runne to Traditions, to Angels, to Saints, to Crosses, to Images, to Reliques, in stead of Christ, and challenge merit of all that they doe, and would be canonized beside, that all posterity might honour them, as they doe Saints: therefore as the *Pharisees* had their reward when men praised them, so haue they when men doe worship another. If many runne and do not obtaine, how easie is it to runne in vaine? and how happy is hee which obtaineth that, that all men wish, when so many misse it for nothing but for this, because they runne out of the way? You haue heard, read, and done much, and more would do, to obtaine eternall life with the Angels in heaven: for this ye pray, and fast, and watch, and obey the lawes of God, and come together every Sabbath to heare, to pray, to praise and serue him which giueth. How many prayers, how many fasts, how many watches, how many workes, how many houres in reading the Word, in hearing the Word, in receiuing the Sacrament, in examining your heart, in chastizing your flesh, were spent and lost, if you should runne in vaine? as *Esaie* hunted for a blessing

and

and went without it. Therefore the holy Ghost doth say nothing; but it is like a marketh our way, to shew vs when we are in, and when we are out; for God would not haue vs lose our labour like *Laban*, which could find in his heart, after *Jacob* had serued him twenty yeres, to send him away empty: but hee would haue you to *seeke and find, to use and receive, to runne and obtaine*: therefore he saith, *So runne that ye may obtaine*. As there is a heauen, so there is a way to heauen: one way *Adam* came from Paradise, and by another way hee must retorne to Paradise: the passage is not so stopt, but there is a way; though a *strait way*; and a doore, though it bee a *narrow doore*, and therefore *few doe find it*. Onely they which are like *Jacob*, do see a ladder before them, as *Jacob* did. He had many dreames before and did not see it: at last hee dreamed, and beheld, a Ladder which reached from earth to heauen, and all the Angels descended and ascended by it; to shew that no man ascendeth to heauen, but by that Ladder: this Ladder is Christ, which saith, *I am the way*; and therefore hee biddeth vs to follow him. If we must follow Christ his steppes, let vs see how he went to heauen; he began betime, for at welue yeres of age he said, *I must goe about my Fathers business*: hee made speed, for *John* saith, *That Hee spake and did many good things* in thre and thirty yeres: then could hee runne: hee kept the right way, for when he said, *Who can accuse me of sinne*: none could accuse him of any, though they watched him for that purpose. He continued well, for hee died like a Lambe, and prayed to his Father, and forgave his enemies. Therefore wee will call the steppes of this Ladder, *Mature, proper, recte, constant*: that is, *Begin betime, make haste, keepe the way, and hold in the end*, and thou shalt goe after thy Master. Touching the first, *Begin betime*: God requirring the first boone for his offering, and the first fruits for his seruice, requireth the first labours of his seruants, and (as I may say) he maiden-head of euery man, because the best season to seeke God, is to seeke him early. And therefore *Wisdom* saith, *They which seeke me early, shall find me*: but to them which defer, she saith, *Ye shall seeke me, but ye shall not find me*. We haue long purposed to serue God, and euery man thinketh that hee should be serued, but wee cannot accord of the time when to begin.

Job. 21. 25.

Begin betime:
the first step.

gin.

gin. One saith, when I am rich: another saith, when I am sicke: another saith, when I am leuied: another saith, when I am old, then I shall be fit to fast and pray. Thus because we are giuen to see the best last, that wee may haue a longer time for our sinnes and pleasure, like the Iewes in the first of *Agge*, which said alway, *The time was not yet come when they should build their temple*; therefore the holy Ghost cryeth so often, *This is the acceptable time, this is the day of saluation, so day heare his voice*, like *Rebecca*, which taught her son the nearest way to get the blessing. So soone as man was created, a law was giuen him, to shew that hee should liue vnder obedience from the day that hee is borne: so soone as hee is borne, hee is baptizd in the name of God, to shew that when wee cannot runne to Christ, wee should creepe vnto him, and serue him as wee can in youth and age: so soone as he beginneth to pray, he saith, *Thy name be halloved thy Kingdome come, thy will be done*, before he aske his daily bread: to shew that wee should seeke the will of God before the food that we liue by, much more before the sinnes and pleasures which we perish by. So soone as the Lord distributed the talents, he inioyned his seruants to vse them: who is so young that hath not receiued some talent or other? Therefore youth cannot excuse him, because the talent requires to be vsed of every one that hath it. So soone as God created the man and the woman, hee commanded them to *increase and multiply*: shall we increase and multiply in the flesh, before wee increase and multiply in the Spirit? The first thing that God did after he created heauen and earth, *hee did separate a light from darknesse*, shewing vs how wee should separate our good from euill, before our good become euill. The first lesson that *Isaiah* taught, was, *Repent for the Kingdome of heauen is at hand*. The first lesson that the Disciples taught, was, *Repent too, for the Kingdome of heauen is at hand*. And the first lesson that Christ taught, was, *Repent, for the Kingdome of heauen is at hand*. To teach what we should doe first, *Repent*, was the first lesson to young and old. Therefore *David* prayed, *Teach me, O Lord, to number my dayes*: not my yceres, nor my moneths, nor my weekes, but *my dayes*, shewing that we shall answer for dayes, as well as for yceres, for to day as well as to morrow, and for our youth, as straitly, as for our age,

Matth. 25. 15.

Luk. 19. 13.

Gen. 1. 28:

Gen. 1. 14.

Matth. 3. 2.

Matth. 10. 7.

Matth. 4. 17.

Psal. 90. 12.

euē

2 King 2. 23.

Psal. 25. 7.

Deut. 6. 7.

Matth. 19. 14.

Mark. 10. 21.

Exod. 3.

Job. 21. 15.

Aft. 24. 25.

even as the little children were deuoured with Beares, for mocking the Prophet: which made *Dauid* to cry, *Remember not the sinnes of my youth*: which he would not haue spoken, if God did not marke the sinnes of youth, as well as of age. Therefore the Fathers were charged to teach their children the same law which they had themselves. Therefore Christ rebuked the Disciples, which forbade the little children to be brought vnto him. For, should children honour their Father, and not honour God? It was a sweet comfort when the children went before Christ to the Temple, and sang their *Hosanna*, to make their fathers ashamed which did not know the Messias when hee came, when their little children knew him. It is written, when Christ heard a young man answer that *hee had kept the Commandments from his youth*, Christ began to loue him: which shewes how Christ loues these timely beginnings, when wee make him our nurse, and draw our first milke from his breasts. There is not one confession for old men, and another for young men. In the Creed, the old man saith not, I did beleue in God, and the young man saith not, I will beleue in God; but both say, I doe beleue in God: for hee which is called *I am*, loneth I am, and careth not for I was, nor I will bee. When Christ asketh *Peter*, *Louest thou me?* hee looked that hee should answer him, *Yea, Lord, I loue thee*, and not driue off, as *Felix* did *Paul*, *I will heare thee*, I will loue thee when I haue conuenient time: nay when thou hast not conuenient time; for if this bee the conuenient time, after this, the time conuenient is past. Manna was gathered in the morning; because when the Sunne arose, it did melt away: So vertue must be gathered betime; for if wee stay till businesse and pleasures come vpon vs, they will melt it after then wee can gather it: therefore in the fourth of the Proverbs, Wisdome is called *the beginning*, to teach vs to seeke wisdome in the beginning, as a man taketh the best first. If *Elijah* would be serued before the widdow, when she had not enough to serue her selfe, will God bee serued after thee? nay, after the flesh, and after the deuil? What canst thou owe him to morrow, which thou art not indebted to day? Yea, doth not God require Morning sacrifice as well as Evening sacrifice? It is an old saying, *Repentance is neuer too late*: but it is a true saying,

ing, *repentance is neuer too soone*: for so soone as wee sinne, wee had need to aske forgiuentie: Beside, repentance is a gift, and therefore it must be taken when it is offered; for if *Iudas* could haue repented when hee listed, hee would neuer haue hanged himselfe. The time past is gone, and thou canst not call that to repent in: the time to come is vncertaine, and thou canst not assure that to repent in: the present time is onely thine, and thou maist repent in that, but anon that will be gone too. Therefore when Christ wept ouer Ierusalem, he said, *O if thou hadst knowne in this thy day*: calling none *their day*, but *this day*: If none can bee called thy day, but this day, then this is thy day of repentance or else thou hast none at all. Therefore one resembleth the mercy of God to the poole in Iurie, where the sick and leprous lay; for at one time of the day an Angell came and stirred the water, and then he which slept in first was healed of his disease; hee which slept in first was healed, none but hee which slept in first: so hee which taketh time is sure, but he which foretloweth times of tyme faileth than speedeth: for when golden opportunitie is past, no time will fit for it. Yet, as when Christ went about to cast out diuels, they said that *hee tormented them before the time*: so whensoever thou goest about to dismiss thy sinnes and pleasures, though thou stay till thou beest sick and old, and ready to dye, yet they will say still that thou dismissedst them before the time: but then is the time when the deuill saith, the time is not yet, for the deuill is a lyer, and knoweth, that what licour our vessels bee seasoned with at the first, they will taste of the same euer after. Therefore linger not with *Lot*, for if the Angell had not snatched him away, hee had perished with Sodome for his delay. They were not wise Virgins, but foolish Virgins, which sought for oyle before the Bride-groome came: *Samuel* began to serue God in his minoritie, *1. Sam. 2.* *Timothie* read the Scripture in his childe-hood, *Iohn* grew in spirit as hee ripened in yeares: so whether thou bee old or young, thy repentance cannot bee too soone, because thy sinne is gone before. If thou lackest a spur to make thee runne, see how euery day runneth away with thy life: youth commeth vpon childe-hood, age commeth vpon youth, death commeth vpon age with such a swift saile, that if our minutes were

spent in mortifying our felues: yet our glasse would be runne out, before we had purged halfe our corruptions. Thus much of the first step.

Keepe the way.
the second step

The second step in your journey, is to keepe the way. As God taught the Israelites a way to Canaan, sending a fierie pillar before them, which they did follow wheresoeuer it went; so when he ordained a heauen for men, hee appointed a way to come vnto it, which way hee that misseth shall neuer come to the end: as *Herod* sought Christ ouer all Iurie, but none found him, but those which followed the starre: so there is something still that leadeth men to Christ, which we must follow, or else we cannot come where hee is. There be many wrong waies, as there be many errors; but there is but one right way, as there is but one truth. And therefore *Jacob* did not see many, but one Ladder, which reached to heauen; and *John Baptist* is said, not to prepare the waies of the Lord, but the way, shewing that there is but one right way in this life, which *Salomon* vnderstandeth for the meane, & therefore he saith, *Turne not to the right hand, nor to the left*, implying that we may erre as well of the right hand as of the left: as if he should say, some are too hot, as others are too cold; some are too superstitious, as others are too carelesse; some are too fearefull, as others are too confident: there is a zeale without knowledge, a loue without singlenesse, a prayer without faith, and a faith without fruits. Therefore the Apostle doth warne vs to examine whether wee be in the faith, not whether we haue a kinde of faith, but whether we be in the faith, that is, the true faith, Therefore *Paul* saith, *Runne so*: it is not enough to runne, but wee must know how wee runne: it is not enough to heare, but wee must care how to heare: it is not enough to belecue, but wee must care how wee belecue: it is not enough to pray, but wee must care how wee pray: it is not enough to worke, but wee must care how wee worke: for wee cannot doe good, vnlesse we doe it well, as wee may see in this example. *Cain* offered, and God abhorred; because hee cared not for the manner, God cared not for his offering. *Samon Magnus* beleeued, *Herod* listened, *Felix* feared, *Saul* obeyed, *Iezabel* fasted, the Pharisies prayed: but because they did not belecue so, heare so, feare so, obey so, fast so, and pray so, as he which saith,

Learn

Math. 2.

1. Cor. 13. 5.

Learne of me; when they say that they haue fasted, and prayed, and obeyed Christ, he will answer them as he doth in Mathew Math. 11.
I know you not. Therefore if ye aske like the Scribe, how ye shall come to heauen, the right way to heauen is the word, which came from heauen. But here some will say, the word indeed doth containe the right way, but many cannot finde that way without a guide. Therefore I haue picked out of the word that way which God calleth the right way. The way by which the word doth set thee into heauen, is to doe vnto other as thou wouldest haue other doe vnto thee, to exercise good workes, and yet beleeue that Christs workes shall saue thee: to pray without doubting, and yet be content that thy prayer be not granted: to keepe within thy calling, and doe nothing by contention: to bring thy will vnto Gods will, and suffer for Christ, because he hath suffered for thee: to repent not onely for thine open and grosse faults, but for to count euery sinne great, to apply all things to the glory of God, and of euery thing to make some vse.
 Thus the word goeth before vs like the fiery pillar, and shewes vs when wee are in and when wee are out, or else the broad way would seeme the best way, and therefore all which care not for the word, goe like blinde men to hell for heauen: looke but to the Papists, which haue the word in an vnknowne tongue, some clamber to heauen by merites, some by Angels, some by penance, and some by pardons, and euery man hath a way by himselfe, and all out of the way. As *Naaman* answered *Elisha*, when he was commaunded to wash himselfe in *Jordan*, *Are not Abanah and Pharpar* rivers of *Damascus* better than *Jordan*? *May I not wash there, and be healed*? So they say are not pardons as good as workes? are not pilgrimages as good as prayers? is not sacrifice as good as obedience? is not reading as good as Preaching? may I not goe to heauen this way and that way, as well as by the word? No, as no water but *Jordan* could cleanse *Naamans* leprosie, so no way but the word can bring to heauen. For which cause the lawes of God, recalled the manne to God, and the word of God, is called the word of life, to shew that there is no way to life, but the word which is called the way, and the life. Therefore now yee see the way, I conclude with *Esay*, *This is the way, walke in it.* Thus much of your
 second

second step to heauen, which is *keepe the way.*

Make haste the
third step.

Now when you are in the way, it is good to make speed, therefore the next step in your journey is, *Make haste.* For this cause *Paul* saith, *Runne*, which is the swiftest pace of man, as though he should goe faster to heauen than to any place else in the world. His meaning is this, that as a man doth watch, and run, and labour to be rich quickly; so he should heare, and pray, and studie, and vse all meanes to bee wise quickly. This the Apostle vnderstandeth when hee biddeth vs to *add*: as if hee should say, when thou art in the way, and knowest good from euill, euery day kill some vice, and euery weeke sow some vertue, and make thy two talents fise talents, thy fise talents, ten talents, and euer be doing; and at last it shall be opened, because thou hast knocked. Christ saith, *The kingdome of heauen is got by violence*: therefore a man must be earnest and zealous in the religion that he professeth, or else it maketh no matter of what religion he is: for if hee be but luke-warme, God threatneth to spue him out of his mouth: euery man hath a kinde of religion, and the religion of most is to beelike one another, as mercifull as other, as humble as other, as deuout as other: but God saith, *Be holy as I am*, not as other are: for Christ saith, *Except ye, righteousnesse exceed the righteousnesse of the Pharisees, although they were holier than other, yee shall not enter into heauen.* This is except ye be more than statute Protestants, which goe to the Church, and heare an homilie, and receiue once a yeare, but will not offend any person, nor leaue any custome, nor beare any charge, nor suffer any trouble for the glorie of God, yee shall come to heauen, when the Pharisees come out of hell. As loue delighteth men, so zeale pleaseth God; for zeale is the loue of God. Therefore euery sacrifice was offered with fire, to shew with what zeale they should burne, which come to offer prayer or praise, or thanks vnto the Lord, Therefore the holy Ghost descended in fire, to shew the seruencie of them vpon whom the holy Ghost resteth. Therefore the Cherubins were portraited with wings before the people, to shew that they should bee as earnest and quicke about the Lords businesse, as the Cherubins. Therefore God would not take a lame nor halting sacrifice, to shew how he abhorreth slacknesse in all our duties. Therefore

Saint

Matth. 11. 12.

Note.

Reuel 3. 15. 16.

Note.

be zealous of
religion.

Saint James saith, *Be swift to heare*: wee must bee swift to pray, swift to obey, swift to doe good: for he is not cursed only which doth not the Lords businesse, but hee which doth it negligently: *Ier. 48. 10* that is, hee which doth any thing before it, like him that would bid his friends farewell, and follow Christ after. The hound, which runnes but for the Hare, runnes as fast as possibly he can: the Hawke which flyeth but for the Partridge, flyeth as fast as possibly she can: and shall hee which runnes for heaven, creep more slowly than the diall? Who hath so much faith as the Apostles? yet how often doth Christ say, *O yee of little faith*? complaining that their faith was so little: and therefore when Peter answered him that he loved him; as though he loved him not enough, Christ asked him againe, whether he loved him; and as though he loved him not enough yet, he asked him againe, *Lovest thou mee*? For hee would haue vs loue him as hee loued vs, when his heart blood was shed for vs: therefore when hee demanded his loue, he measured it by the heart, sayng, *Thou shalt loue God with all thy heart, with all thy strength, with all thy mind*. Thrice he repeated all, least wee should keepe any thing from him. Our Sauour saith not, that his Father is glorified, in that wee bring forth fruit, but in that wee bring forth much fruit. Is it not better to be vessels of gold, than vessels of brasse? Doe yee not see how Christ reiected him which said hee kept many Commandements, because hee would not doe one commandement? For one worke which hee would not doe, our Sauour made no reckoning of all that hee had done. It was good for the Apostles that they left all and followed Christ presently: but this should not be written, but to teach vs with what speed we should follow Christ watching the starre so soone as it riseth, and the pillar so soone as it remoueth. In this, strue and goe one before another, as Peter and Iohn strove who should come first to the sepulchre. For if Agrippa could be saued when hee was almost a Christian, Paul would not haue laboured to make him altogether a Christian. Therefore though puritie be counted here, yet remember that Christ saith, *None can see God but the pure in heart*: and know, that there is no dealing, with those mockers, but to answer them as David answered Michal: when shee scorned him for his humblenesse, he seid; *I will bee more*

Note.

Iohn. 15.

Note.

Matth. 5.

humble yet : so when they mock thee for thy zeale, spight them with more zeale ; for euill is not ouercome but with good. Thus we haue passed the third step vnto heauen.

Hold on to the
end, the fourth
step.

Note.

The fourth step in this happy iourney, is, *Perseuere to the end*. For if you begin betimes, and goe aright, and make haste, and continue not vnto the end, your reward is with them of whom *Paul* saith, *Their end is worse than their beginning*. There is nothing in our life which suffereth so many eclipses and changes, as our deuotion ; hot and cold, in and out, off and on, not in one mood so long as the sparrow sits vpon the ground, but looking like the Chameleon to the colour of it which we see : if wee see good, it puts vs in a good thought ; if wee see or heare euill, it turnes vs from good to euill againe : thus man is rolled vpon a wheele that neuer stands still, but turnes continually about, as though he were gaddie and treading of a maze. Hee is vpon the side of a hill, where it is easie to slide, and hard to get vp the flesh : therefore the Apostle moued with pitie, seeing man stand vpon such a slipperie ground, as it were in a ship readie to sinke, or a house bending to fall, hee cryeth to them that stand surest, *Take heed lest you fall*, that is, when thou hast put on thy *armour of sight*, and art in the spirituall field to fight the Lords battels against the world, the flesh, and the deuill, turne not backe like *Demas*, but remember the comfort of *Elisha*, that there be *more with thee than against thee*, and that the Tempter can ouercome none but them which yeeld. Other seruantes change their masters for better masters : but all that serue God, are like the seruant which receiued a print in his eare, after the manner of the Iewes, in token that he would serue his master for euer, like the vestures which bare their owne marke. Therefore the holie Ghost crieth so often, *Be faithfull euen vnto the death* : *Be not wearie of well doing* : *take heed lest you fall* : for when thou art wearie of thy godlinesse, God doth not count thee good, but wearie of goodnesse : and when thou declinest from righteousness, God doth not count thee righteous, but revolted from righteousness : therefore *Paul* saith, *Pray continually* ; as though prayer were nothing without continuance. *Jacob* did not ouercome God so soone as he began to wrestle with him, but when he had wrestled with him all night. And it is said that *Christ* rooke

tooke pitie of them that stayed with him. I will not leaue thee, saith *Elisha* to *Eliab*: so we should not leaue God. Some came into the vineyard in the morning, and some at noone, but none receiued any reward but they which staid vntill night. As Gods mercy indureth for euer, so our righteousnesse should indure for euer. Euery thought, and word and deed of a faithfull man is a step towards heauen: in euery place hee meeteth Christ, euery thing puts him in mind of God; he seekes him to finde him, and when he hath found him hee seekes him still, he is not satisfied, because at euery touch there comes some vertue from him. *Jacob* serued seuen years for *Rachel*, and after them he serued seuen more, and yet he was content to serue leuen more; and when he had serued so many yeares, *They seemed vnto him as nothing, because he loved her*: he which serued so long for *Rachel*, serued all his life for heauen: and if he had liued till this day, he would haue serued God still, and thought it nothing, because hee loved him. To haue the Arke but a while, doth more hurt to the Philistines than benefit them: so to serue God but a while, doth more damage vs than helpe vs: for happier is the childe which neuer began, than *Indas* whose end was worse than his beginning. What a lamentable thing is it to heare this plaint of him which was once the strongest in the world, *Sampson* hath lost his strength for *Dalilah*, for the loue of *Dalilah* that doth not loue him? so shew what a shame it is to end worse than wee began, Christ shewes what a reproach it was vnto him, which began to build and could not serue the rooffe, the passengers by pointed with their fingers and said, This man began a foundation, but hee could not couer it: so they will say, This man thought to bee holy, but he could not keepe promise. What shall I say, saith *Iosua*) when Israel turneth the backe? when Israel turnes the backe, this astonished him: and this makes the whole Temple shake when the pillars tremble. What an offence is it to the Church to see *Peter* to deny Christ, which sayd euen now that hee would neuer forsake him? To see *Lot* commit incest with his daughters in the Mount, which strived so to preserve them chaste in Sodom? to see *Salomon* worship Idols, which erected the Temple for the worship of God? to see *Noah* mocked of his son for drunkennesse, for whose righteousnesse his soune escaped,

Luds. 9.

as if the starres should fall from heauen, and light goe from the Sunne. Wisdome is angry with him which leaueth his righteousness, to become worie; the Vine would not forsake her grapes, the Oliue would not forsake her fainesse, the Fig-tree would not leaue his sweetnesse, but the bramble did: hee is not the Vine, nor the Oliue, nor the fig-tree, but hee is a bramble made for the fire, which leaueth the ioyes. Let the dog turne to the vomit, and the swine to the wallow: but thou like *Abraham* hold on thy sacrifice vnto the euening, euen the euening of thy life, and a full measure shall be measured vnto thee. This is a long step, and man is like a horse which loueth short iournies, therefore how can he hold out so far? When one told *Socrates*, that he would very faine goe to Olympus, but hee feared that he should not be able to indure the paines: *Socrates* answered him; I know that thou wilt to walke euery day betweene thy meales, which walke continue forward in thy way to Olympus, and within five or six dayes thou shalt come thither. How easie was this? and yet he saw it not. So is the way to heauen: if men did bend themselves as much to doe good, as they beate their braines to doe euill, they might goe to heauen with lesse trouble than they goe to hell. Our idle houres are enough to get wisdome, and knowledge and faith, till we were like Saints among men: if thou looke onely to the strops, and tell all the thornes which lie in the way, thou shalt goe fearefully, wearily, and ynwillingly, euery thing shall turne the aside, and euery mayle shall step before thee, and take thy crowne from thee: but then lift yp thine eyes from the earth, and looke to Christ calling, the Spirit assisting, the Father blessing, the Angels comforting, the Word directing, the Crowne inuiting, and thy letters shall fall from thee: and thou shalt rise like the Sunne, and maruell how the thing could seeme so hard, and be so easie: when yee doe well remember that yee change not for the worie; and doe as yee doe then, and ye shall continue to the end.

Now I haue encouraged you like souldiers, and taken away your feare, I will bring you to the sight of your enemies, and will set them before your face: not to weaken you, for that were want of charitie: but to make you ware, which is true loue indeed. To number them surely I cannot, they are so many: and
exactly

exactly to describe them, it is beyond my skill, they are so subtil: howbeit to giue you a little taste, I may say as *Elisba* said to his seruant, (and you shall see it, if you haue your eyes open) *Feare not, for they that be with vs, are more than they that be with them*, and he that is on our side, is stronger than all. But if you will heare what the holy Apostle saith touching them. I can tell you. He affirmeth, and that by the very Spirit of God; *We wrestle not against flesh and blood onely, but against principalities, powers, worldly governours, the Princes of the darknes of this world, euen spirituall wickednesse in the high places.* And *S. Iohn* saith, *they are the lusts of the flesh, the lusts of the eyes, and the pride of life*: let other men thinke of them what they list: they that heare them thus described, and haue felt the force of them in their owne foules, could not chuse but confesse, that they haue been many in number, mighty in power, subtil in practice, and what not? Who knoweth not this, that the more enemies wee haue, the more need wee haue, both of force outwardly, and of care inwardly? as againe, the more powerfull they are, and the more weake wee are, the more we should seeke for helpe elsewhere. In outward and bodily foes and forces, we confesse the truth of this, and doe all that we can, to shew our selues wise, circumspect, and couragious: how much more had wee need here, to expresse all these things, where the conflict is more hard, though the conquest obtained, be more glorious? and where againe our foes and their forces bee more mighty and many, though their ouerthrow once performed, giueth them the foolcs foile? But whom shall we looke to herein? Other men are as weake as our selues, if not worse, for all men, lay them vpon a ballance, *they are altogether lighter than vanity it selfe.* And if we feare and distrust our selues, how dare wee, or how can wee put confidence in other? specially sith God saith, *Cursed is euery one that maketh flesh and blood his arme.* To looke vp to the holy and elected Angels, will doe a little good: because they go not but being sent, and alwaies wait for a word and warrant from the Lords owne mouth for all their actions: besides, that, their owne oyle and force is little enough for their owne sustentation. To God therefore that is the God of our strength, we must needs come, yea and to him alone, of selfe wee are vnder

Note.

ouerthrowne and cast away. And if wee cannot say and doe too as David did, *Lord, whom haue I in heauen but thee? and I haue desired none in earth with thee;* wee are in a wofull taking, and vtterly lost. For feare without, and fire within, Satans malice also, mens mischiefe, and our corruption, will carry and hurry vs, as it were a violent tempest or whirle-wind. Amongst the heathen they had many odde conceits, to chase away bodily and spirituall enemies; as those that haue written their histories and actions haue plainly set forth: sometimes fire, sometimes water, sometimes blood, and sometimes one thing, and sometimes another; as mans braine is a bountifull shop to forge such deuices in. The Papists differ not much from them; who thinke that whippings and scourgings will tame and subdue the corrupt affections of the heart, and that the casting of a dittle holy water (as they call it) or the making of a crosse in the face, forehead, brest, or any other place, will chase away Satan, and all his hellish powers. Of all which actions and ceremonies, either heathenish or popish, were they better than they be, (but indeed they are stark naught as they vse them) we may say as the Apostle saith, *Bodily exercise profiteth little, but godlinesse is profitable vnto all things.* And had Satans malice and mans presumption stayed here, and gone no further in grosse imaginations, concerning this and other matters, it had beene the lesse euill: but in our light and liberty of the Gospell, some suppose, that the very saying of, *Lord, haue mercy vpon vs,* and that without faith or feeling many times is all in all: and the pronouncing of this petition, *Leade vs not in temptation,* and that without sense or vnderstanding of it, is sufficient to sunder Satan and our owne corruption as far from vs, as the East is from the West. Vpon them their spirituall enemies preuailed by grosse ignorance, and superstitious conceits: vpon vs, by carelesse presumption, and presumptuous carelesnesse; neither the one of vs, nor the other, vnderstanding rightly, as we should; either our foes for our owne weaknesse. And that is the cause why they and we, in former times and of late, ioyned with them, and sundered from them, haue receiued very fearefull falls and ouerthrowes: for all is one with Satan, so hee catch and snatch men, and haue them in possession, he careth not by what means. But wilt thou not escape danger onely, but overcome also? I will
 show

shew thee, O man, what thou shalt doe; At any hand goe out of thy selfe and other creatures whatsoeuer: for if thou sticke to them, though neuer so little, thou dost disadvantage thy selfe at the least, if not ouerthrow thy selfe. The wicked spirits are as strong to effect euill, as the elect are to doe good: and so much the more powerfull that way, by how much they attempt it with commission from God, and find fit matter in men to work vpon. And what then? fixe the eye of thy faith fast vpon God in Christ, and thou shalt neuer miscarry. For he that cannot lie hath said it, *I will not faile thee, nor forsake thee for ever*: and in the New Testament Christ hath told vs, which is also a word of as sure a promise, *The gates of hell shall not preuaile against this faith*. Nay, I will say more; in the strength and power of this perswasion, thou shalt be made *more than a conqueror, through him that hath loued thee*, and washed thee in his owne heart blood. I know and confesse there are many lets and hinderances, to the perswasion and practice of this truth: but heare and beleue onely, and I will shew you yet a more perfect and assured way, by which you shall be made to walk safe, either in the day of death, or in the time of tentation, or in any other course of crosse, that may betide you in this life. See that you haue not onely the two side postes, and the vpper doore postes of your houses stricken ouer with the blood of the Lambe, but *your hearts purged through faith in his blood, from the power of dead workes*; and then the destroye that overthroweth others, shall passe ouer thee, and bring thee in good time to the full fruition of the heauenly Canaan. But thou wilt say as the slothfull person doth in the Proverbs, *There is a Lion, yea many Lions in the way*: I answer; Reckon them vp and bring them forth, they shall all by Gods grace be easily remoued. All sorts of afflictions are bitter, I confesse it, and so are many things in meate, drinke and physicke; and yet wee refuse them not, but vse them rather, because of the good we know or hope, they will effect in vs. And why say we not, as the Apostle by the Spirit doth; *No chastisement for the present seemeth to bee ioyous, but grievous: howbeit, afterward it bringeth forth the quiet fruit of righteousness, unto them which are thereby exercised*? Death also is dreadfull: what then? but to whom, I pray thee? even to the man that hath his trust in his

Heb. 13.

Math. 16. 18.

Heb. 9. 14.

Heb. 12. 11.

John 14. 6.

Rom. 8. 1.

1. Cor. 15.

Rom. 8. 38, 39.

riches, or hath no hope of a better life, but to him that beleeueth in Christ, it is become, through the power of the death and obedience of Christ, a speedy passage to eternall life. We endure many dreadfull and dangerous things, and runne thorow fire and water, and all for a corruptible crowne: and why should we not with patience and prayer passe thorow this, which is the very high way to heauen? Besides, hell is horrible. Neither will I denie that: but still I demand to whom it is so? surely to the deuill and his angels, and all manner of wicked ones, for whom it hath been prepared of old: but as for the godly and elect, it cannot come nigh him. For Christ, *the very way, truth, and life is selfe*, hath told vs, and therefore we ought to credit it, *He that heareth my words, and beleeueth in him that sent mee, hath euertasting life, and shall not come into condemnation, but hath passed from death vnto life.* Lastly, is not sinne a shrewd and fore enemy to incounter with? I confesse it: but to whom, tell me, I beseech you? euen to them in whose mortall bodies it reigneth, to fulfill the concupiscences thereof. To other, in whom the roote of it is dead, it is not so, whether wee respect this life, or that which is to come: for here the reliques of sinne are but as prickles in our sides, to prouoke vs to better things, and to stire vs vp to *hunger and thirst after righteousnesse*: and for the life to come, wee shall bee vitterly freed from the same, and haue *all teares wiped from our eyes*. To bring all into a summe: I say, Let all objected be as true, as any thing may be: yet all these, and a thousand more such like, are nothing *to him that is in Christ*. For the Apostle saith, *There is no condemnation to them that are in Christ Iesus*: and it is hee alone that hath destroyed death, and became sinne for vs, *that was in him might be made the righteousness of God*. And surely such a one may in some good measure of comfort, ioyfully say to the defiance euen of death it selfe, and all other ghostly enemies whatsoeuer. *O death, where is thy sting? O graue, where is thy victory? The sting of death is sinne, and the strength of sin is the Law: but thanks bee vnto God, which hath giuen vs victory, through our Lord Iesus Christ.* Yea, hee may say, as the Saints and Martyrs haue said in the middelt of fiery flames. *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers,*

nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God, which is in Christ Jesus our Lord. Oh, but death is terrible still.

I answer: In such a cloud of witnesses and evidence of truth, may I not in some sort and sense say; O faithlesse generation, how long shall I be with you? how long now shall I suffer you? Is it fearful to any, but to a naturall man, and to him that hath his felicity here, and in the things of this life? Surely it is nothing terrible to him that is made a comfortable partaker of the fruits of the death of Christ, who dyed and rose againe, to the end he might destroy death and him that had the power of death, even the devill himselfe. But hell is horrible. True: but yet to them for whom it is prepared: but thou art in Christ exempted from it. For why did he himselfe suffer hellish torments both in body and soule? to leaue thee therein? and make it terrible or horrible to thee? no, but to free thee, and all his, from the feare of hell, and the feeling of everlasting condemnation. Oh, but what shall I say touching my sin that is great and grievous, and the peculiar wages of it, being death eternall? That is true in the nature of sinne, and the justice of God: but with the Lord there is mercy, that he may be

Psal. 130. 4.

feared. Stand still a while, and you shall behold the great works of God: and be not faithlesse, but faithfull, and beleue the truth of the Word. What is more cleare than this? Where sinne hath abounded,

Rom. 5. 20.

there grace hath abounded much more. And though it be in a Prophet, yet where have we a more plaine, plentifull, or euangelicall promise than this? Though your sins were as crimson,

Esa. 1.

they shall be made white as snow: though they were red as scarlet, they shall be as wooll. If we haue the hand or writing of an honest man, wee thinke our selues bound to give credit thereto: how much more should we beleue the most true and vntchangeable Word of the eternall?

To which, not for any want in himself, but by reason of the weaknesse of our faith, he hath bin willing, the more abundantly to shew vnto the heires of promise, the stablenesse

Heb. 6. 17.

of his counsell, to adioyne (and bind himselfe with an oath, saying)

As I live, I will not the death of a sinner. yea, I will be mercifull to their unrighteousnesse, & I will remember their sins and iniquities no more: that so by two immutable things, that is, his inuolable

Heb. 6. 18.

oath, and assured promise, (wherein it is impossible that God should lye)

lye)

Exod. 13. 2.

2. Cor. 13.

tye) wee might haue strong consolation. And as for these objections, or any the like, what are they else, but in truth and substance, the very euill reports that the spies brought vpon the promised Land? And yet there was a very true testimony giuen by *Ioshua* and *Calob*: yea the palpable proofes they had by the cluster of grapes, and other things which they brought from thence, were irrefragate witnesse. Will you beleue them because they are many? that is flat Popery: and besides, God forbiddeh vs to cleane to a multitude to doe euill. Will you feare them because they are mighty? That is to distrust God, who is greater than all: and to make them omnipotent, which is blasphemy. Will you doubt, because they double their assaults? That is no end of tentation, but this rather, to adde an edge vnto our prayers; that so through them wee may heare in our hearts that comfortable speech, *My grace is sufficient for thee, and my strength shall bee perfected through weaknesse*. And when wee shall haue all our senses satisfied, in the contrary truth, yea so farre forth, as that our eyes may see, our eares may heare, our hands may handle the good things of God, (ouer and besides the faith wee haue in him concerning them) it is not grosse onely, but impious, nor to beleue. But here in this life are many pleasures, and certaine delights lawfull: as houses, friends, wiues, children, goods, honour, and almost infinite such like. That is very true: but with this hony God interminglet some gall, lest the soules of his seruants might runne riot to sinne. And who is hee that can bee ignorant of the vncertaine estate of all and euery one of them? Our friends fall away, as a fruit that is ripe before his time, or as the morning dew. Our houses are ouerthrowne, and are likethe ruines of a defaced hold, not one stone of them being left vpon another. Our wiues may bee lewd in their lips, loose in their liues, and wicked as was *Iob*, and wish vs to curse God, and dye. Our children not riotous onely and disobedient, but vnnaturall also, and rising vp against vs, as *Absolon*. The goods wee possesse, are not vnfitly by *Salomon* resembled to the Eagle, that taketh her to her wings, and flieth aloft into the aire. As for our honour, which wee make as it were some Deity vpon earth, it is turned into shame in the twinkling of an eye, or else forgotten as it had neuer beene: and wee, that in our owne imaginations,

are

are Lords of all, as the dust or chaffe of the earth, are carried from all. And what reason is there then, that these or any such like, should hinder vs in our race towards Heauen? Hee that hath an inheritance or land in the world, will not bee hindered from taking the possession or enioying of it, when it falleth vnto him, by the teares of his wife, the intreaty of his children, the heape of his riches, or any such like things: and why should wee suffer these simple conceits to steale away our hearts from the hope and hauing of Heauen? Besides, who knoweth not, that as in respect of the life to come, all these heaped vp in the greatest measure that possibly can bee in this world, are not so much as a shadow of the good things that shall be revealed? Hath the Spirit said in vaine, *That which the eye hath not seene, neither the eare heard, neither ever yet entered into mans heart, hath God prepared for them that loue him?* Or shall we thinke it a lie? Or that God meant to dissemble and dally with vs? Oh bee it faue from vs to thinke or speake so! Is that glorious description of that holy and heauenly Ierusalem, mentioned in the Revelation, but a fiction or forgerie? It were blasphemy for any mans heart to imagine so: wee are rather to thinke, that God by that which is knowen, and can bee comprehended, expresseth that which yet is hidden from vs; and shall in good measure bee comprehended of vs also, *wee knowing them, euen as they are knowne now.* Wherefore let vs not feare all or any of our aduersaries, or pull backes, for *you shall expell them*. Neither let vs bee faint-hearted in our selues, but labour rather to *lift up our hands which hang downe, and to strengthen our weak knees*; for faithful is he that hath promised: *who will also performe it. Be faithful unto death, and I will giue thee the Crowne of life.* He that so runneth, shall bee sure to obtaine, and haue his portion with the Saints in the heauenly inheritance, of a Crowne that neuer fade nor fall away. But hee that careth not for this course, must haue his portion with hypocrites, in the lake of fire and brimstone, that burneth for euermore, and bee shut out of the Kingdome with the fearefull, unbelieuing, abominable, murderers, whoremongers, forcerers, idolaters, and such like. Wherefore as you loue life, and loath death, turne well,

Similar.

1 Cor. 2.

Revel. 1.

1 Cor. 13.

1 Job. 4. 18.

Heb. 12. 12. 13.

Revel. 2. 10.

Revel. 21.

2.Tim. 4. 6, 7, 8.


well, I beseech you: yea, euen as our Text was at the beginning; so say I at the ending; *So run, that ye may obtaine;* which I doe not onely propound vnto you by exhortation, but commend and commit by supplication to God for my selfe, and you, that eue- ry one of vs, and I my selfe especially, may in feeling and faith say, *I am now ready to be offered, and the time of my departing is at hand, I haue fought a good fight, and haue finished my course, I haue kept the faith: from hence is laid vp for mee the Crowne of righteousnesse, which the Lord, the righteous Iudge, shall giue me at that day; and not to me onely, but vnto all them that loue his appearing.*

FINIS.

THE LAWYERS QUESTION.

Luk. 10. 25.

And behold, a certaine Lawyer stood up, and tempted him, say- ing, Master, what shall I doe to inherite eternall life?

 It is a waighy question, and hath beene long dis- coursed, by what meanes a man may come to hea- uen: and who is not desirous to bee resolved in it? Here the question is propounded by a Law- yer, and answered by the Law-giuer, whose iudgement in this case it worth the hearing. He propoundeth the question as one desirous to learne, when indeed he meaneth nothing lesse. But as *Ahab*, when he asked *Micahias*, in the first booke of Kings, and second chapter, if he should go vp to fight against *Ramoth in Gi- lead*; meant not to follovy the Prophets direction, but onely desi- red to heare his opinion: so the Lawyer propoundeth this que- stion, not with the mind to learne of Christ, but with the mind to tempt Christ, and to try his learning: as the deuill came to tempt Christ in the Wildernesse, so the Lawyer comes to tempt Christ in the City and therefore whereas the Euangelist saith; *Behold, a certaine Lawyer stood up*, he might haue said; *Behold, a certain deuill*

deuill stood vp, because for the time he took vpon him the deuills office, to be a Tempter. When the deuill tempted Christ, *Mat. 4.* he bid him *awayd Satan.* And when *Peter* tempted Christ, *Mat. 16.* he said vnto him, *depart Satan:* so when this Lawyer tempted Christ, he might haue said, *awayd Satan,* because in his action he was the instrument of Satan. But though the Lawyer was worthy to be repulsed, because he was so importunate, yet was this question worth the answering, because it was of such importance. We see then with what mind the Lawyer came to Christ: now let vs see how he saluteth Christ. Though he came with a bad mind, yet doth he vse good words: that he might deceiue with lesse suspition, hee saluteth him by the name of *Master*, as if hee did professe himselfe to be his Disciple. So did *Isaias* salute him when he meant to betray him, *Mat. 26. 49.* And so did the Pharisees, salute him, when they meant to bring him within the compasse of treason, *Mat. 22. 13.* And this hath been alwayes the guise of the wicked, to vse the smoothest speech when they intend most mischief; and vnder colour of friendship to practise their treachery. When *Abfalon* meant to be reuenged of his brother *Amnon*, for defiling his sister *Thamar*, he made a great feast, and caused him to be murdered in the midst of the banquet, *2. Sam. 13.* When *Ioab* meant to murder *Amnon*, hee saluted him courteously, saying: *Art thou in health my brother?* *2. Sam. 20.* and with his right hand tooke him by the beard to kisse him, and with his left hand sheathed a sword into his belly.

These are such as the Psalmist speaketh of, *Psalm 58.* which haue glosing tongues and bloody minds, which speake friendly to their neighbours, and imagine mischief in their hearts. As the Scorpion hath an amiable face and a poysoned tayle: so these men haue faire looks, and murdering hands. Their words are soft as butter, and as smooth as oyle: but their deeds are cruell as the deeds of warre, and deadly as the dint of swords. The Prophet *David* was sore troubled with such dissemblers, as he complaineth every where in his booke of Psalmes, *Psalm 41.* That *even his owne familiar friend whom he trusted, and which did eat at his table, had laid great maine for him.* And *Psalm 55.* that it was not an open enemy which had done him dishonour, for then hee could

could haue borne it : nor it was not his aduersarie which had lift up himselfe against him for then peraduenture he would haue hid himselfe from him : but it was euen his companion, his guide and his owne familiar friend which tooke sweet counsell with him, and walked in the house of God as friends. At this day the world is full of such fained friends which will flatter thee to thy face, and bite thee behind thy backe. They will giue out hard speeches of some man that is absent, in thy hearing, to see if thou wilt speake as hardly of him ; which if thou doest, thy words shall presently bee told vnto him. *Woe vnto him* (sayth the wise man, Eccles. 2. 13.) *that hath a double heart, wicked lippes, and mischisious hands, and to the sinner that goeth two maner of wayes.* The Lord hath giuen but *one heart*, and *one tongue*, and *one face* to one man : therefore wee should not carry a double heart in our breast, nor two tongues in our head, nor two faces vnder a hood. It was not lawfull for the Israelites to weare any garments made of *linnen and woollen*, Deut. 22. to signifie that it should not be lawfull for Christians to be dissemblers, to carry fire in one hand and water in the other, to carry hony in their mouth, and gall in their heart, or (as *Dauid* speaketh, Psalm 12.) *To flatter with their lippes, and dissemble with their double heart.*

Of all kinde of cattell these are the worst, because they doe most hurt, where they are least mistrusted. Therefore they are compared to the wilie Foxe, for their crafty fetches, *Ezech. 13.* And *Herod* is termed a Foxe, for his dissembling, *Luke 13.* For as the Fox faineth himselfe dead, that hee may catch the birds to deuoure them : so the flatterer faineth himselfe to bee harmlesse, and honest, and conscionable, and religious, and holy, that hee may deceiue the hearts of the simple, *Rom. 16. 18.* Hee is like your shadow which doth imitate the action and gesture of your body, which stands when you stand ; and walkes when you walke ; and sits when you sit ; and riseth when you rise : So the flatterer doth praise when you praise ; and findes fault when you find fault ; and smiles when you smile ; and frownes when you frowne ; and applaudes you in your doings ; and soothes you in your sayings ; and in all things seekes to please your humour, till hee haue sounded the depth of your deuices
that,

that he may betray you to your greatest enemies. As the Syrens sing most sweetly when they intend your destruction: so flatterers speak most faire, when they practise most treacherie. Therefore every faire looke is not to be liked; every smooth tale is not to be belceued; and every glosing tongue is not to be trusted: but as we must trie the spirits whether they be of God or no, 1. Joh. 4. 1. So we must trie the words whether they come from the heart or no; and we must trie the deeds whether they be answerable to the words or no.

Now we are come to the question: which is, by what meanes a man may inherit eternall life. A weightie question worthe to bee knowne, not onely of Lawyers and learned men, but also of all, both men and women, which are perswaded in their hearts as with their mouth they doe confesse, that after death their bodies shall rise againe. Therefore though this Lawyer were to be blamed because hee came with so bad a mind; yet is hee to bee commended, because hee moued so good a question. Many now adaies are very curious in idle and vnprofitable questions: As what God did before he made the world; How long *Adam* stood in the state of innocencie: Whether *Salomon* were saued or no: with many such vaine and vnnessefarie questions: but few there are which will aske (as this Lawyer did) what they must doe to inherit eternall life. You shall see many very carefull and inquisitiue how they may get riches; where they may purchase Lands and Lordships; how they may come to aduancement and honour; and by what meanes they may procure the Princes fauour: but you shall see few or none inquisitiue concerning the meanes of their saluation, you shall seldome heare any aske their Pastour what they must doe to bee saued, or which way they may come to heauen. It is not now as it was in *John Baptists* time, when the Publicans, the souldiers and all sorts of people came vnto him, with *Master what shall we doe?* Luke chap. 3. vers. 10. &c. Nor it is not now as it was in the time of Christ, when the people came and asked him, *What shall we doe that we may worke the workes of God?* Iohn, cap. 6. vers. 28. Nor it is not now as it was in *Peters* time, when vpon the hearing of *Peters* Sermon, the people came to *Peter* and to the other Apostles, crying and saying,
Men.

Men and brethren what shall we doe? Acts 2. 37. But now every mans mind is of his worldly profit, or pleasure, or preferment. This is the drift of all their deuices, this is the end of all their practises, how they may live here in delight and ease, and leaue behind them a rich posteritie. As for that heauenly countrey whereunto they were borne, that new Ierusalem wherein they should dwell, it is the furthest end of their thought, and the least part of all their care, how to inherit it, how to inhabit it. The question is, *how he may inherit eternall life*: wherein he seemeth to confesse that there is an eternall life, for thereof he makes no doubt; onely the question is, how he may attaine vnto it. Here therefore it appeared, that this Lawyer was not a Sadduce which denied the resurrection of the dead: *Matth. 22.* Nor was hee an Epicure, which are of this opinion, that after death there is neither ioy to be looked for, nor paine to be feared, and therefore are wont to say, *Ede, bibe, lude &c.* or as it is *1. Cor. 15. Let vs eat and drinke, for to morrow we shall die.* But this man was a Pharisee, such a one as *Paul* was before his conuersion, one that expounded the Law of God vnto the people, and liued *after the straitest law of their religion*: Acts 26. 5. In a word, he was such a one, as both for his life and learning, was admired and honoured of the Iewes. Though this Lawyer were learned, yet it was boldly done of him to tempt the Lord. But what is it which Learning dare not attempt, if it be not tempered with the feare of God? Christ Iesus found no greater aduersaries than the high Priests, the Scribes and Pharisees, which were all learned men: and the Church of Christ at this day is by none so much afflicted, as by those that carry the opinion of singular learning. For looke how many heresies are extant in the Church, or how many controuersies in religion; they haue been deuised and are maintained by learned men. Let learned men therefore learne to feare the Lord: yea let them learne to know nothing so much as *Christ Iesus and him crucified*, *1. Cor. 2. 2.* without the which knowledge, all knowledge is ignorance, all wisdom is foolishnes, all learning is madnesse, and all religion is error, or hypocrisie, or superstition. *God hath not chosen many wise men, nor many mighty men, nor many noble men, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak*

1. Cor. 1. 26.

weake things of the world, to confound the things that are mightie; and vile things of the world, and things which are despised, hath God chosen; yea and things which are not; to bring to nought things that are: 1. Cointh. 1. 28. Our Saviour Christ, in the choice of his Apostles, called not one that was learned; yet hath hee not reiected all that are learned: for from heauen hee called his Apostle Paul, a learned Lawyer, Acts 22. 3. *to bee the Apostle and Preacher of the Gentiles*, Rom. 11. 13. and there is no doubt, but that in all ages, and euen at this day, he calleth some in euery place, and indueth them with excellent learning, *that they may serue to the gathering together of the Saints, and to the exercising of the Ministerie, and to the edifying of the Church of God*, Ephesians 4. vers. 12. The Lord Iesus to moderate our learning with his holy feare, that wee may direct all our studies to the enlarging of his glorie and kingdome here on earth, *that when the chiefe shepheard shall appeare*, 1. Pet. 5. 4. *we (that haue instructed other, and turned many to righteousness) may shine as the brightnesse of the firmament, and as the starrs of heauen for euer*: Dan. 12. 3.

Good master, what shall I doe to inherite eternall life? Marke here the discretion of the Lawyer, in asking this question. As the man was a Lawyer, so there is no doubt but that hee had read the Law and the Prophets. If you looke into the Law, you shall not finde, *Cursed is hee that continueth not in all things that are written in the booke of the Law, to know them*. If you peruse the Prophets, you shall not finde, *Cease from doing euill, and learne to speake well*. But the Law saith, *Cursed is hee that continueth not in all things that are written in the booke of the Law, to doe them*; Deut. 27. 26. Gal. 3. 10. And the Prophets say, *Cease from doing euill, and learne to doe well*: Esay 1. 16. Psalm. 34. 14. And therefore the Lawyer saith not; How much must I know, nor what shall I beleeue, but, *what shall I doe to inherite eternall life*? We haue beene taught too long, that we are saved by faith, without the workes of the Law: which doctrine, though it be most true, and most soundly proued, and flatly concluded, Rom. 3. vers. 28. yet being vnderstood amisse, as Pauls writings sometimes are, 2. Pet. 3. 16. it hath beene the decay of all good deeds, and brought in Epicurisme & all vn godlinesse. It is true indeed,

that eternall life is the gift of Gods through Iesus Christ, Rom. 6. verse 23. But yet this gift is bestowed onely vpon those for whom it is prepared, Math. 20. 23. which haue exercised themselues in the workes of mercy, *Math. 25. 35.* In respect of God, our election standeth certaine from all eternity : for it hath this seale, *The Lord knoweth them that are his, 2. Timoth. 2. 19.* And *I know whom I haue chosen, Iohn 13. 18.* But in respect of our selues, it is vncertaine, and therefore wee must *strive to make the same sure by good workes, 2. Pet. 1. 10.* These are the wayes to come to heauen, though they be not the cause why we shall come to heauen : therefore we must keepe the way if euer we meane to come to heauen. For as wee are ordained to the end ; so are wee ordained to the meanes which bring vs to that end. If God haue predestinate any to eternall life, hee hath also predestinate them to the meanes whereby they must attaine eternall life ; that is, *faith and a good conscience, 1. Timoth. 5. 19.* Therefore it is certaine that whosoever is to bee saued, shall at one time or other before they depart out of this life, bee called truly to beleue, and shall endeavour by all meanes, as, *Paul did, to keepe a good conscience both toward God and toward men, Acts 14. 16.* For, that which is spoken of Christ in speciall, *Psalms. 44. (thou hast loved righteousness, and hated iniquity)* must be verified, and in some measure accomplished in all the members of Christ ; They must loue righteousness, and hate iniquitie. And this is the difference that the Apostle putteth betweene the children of God and the children of the deuill. That the children of God *both loue and doe righteousness*; and the children of the deuill *loue sinne and doe it, 1. Iohn. 3. 7.* Let no man therefore thinke that he is predestinate to saluation, vnlesse hee finde and feele in himselfe the effects and fruites of predestination. For *those whom God hath predestinate, them also in his good time he calleth, Rom. 8. vers. 29. 30. (not to uncleannesse, but vnto holinesse, 1. Thessal. 4. vers. 7.) and whom he calleth, them also he iustificieth, (and endueth with the grace of sanctification, Rom. 6. 2. 8tc.) and whom he iustificieth, them also he glorifieth, Rom. 8.* If any be ingrafted into Christ by a liuely faith, hee cannot but bring forth the fruit of good life, *Iohn 15.* and whosoever doth not bring forth such fruit, it is certaine that hee is not yet ingrafted into Iesus Christ, Let vs

not therefore, I say, flatter nor deceive our selues, as though wee had true faith, when we haue not the true fruits of faith. For as the Sunne cannot bee without light, nor the fire without heate: no more can a sauing faith bee without good workes, which are the fruits and effects thereof. The penitent theefe had but a short time of repentance: yet in that short time hee wanted not good workes to declare his faith, *Luke 23. 40, 41, 42.* For no sooner was it giuen him to beleue in Christ, but that presently hee maketh answer on the behalfe of Christ, and cleareth him of all amisse; he rebuketh his fellow for his incredulitie, he confesseth the greatnesse of their sinne, and their iust punishment for the same, hee acknowledgeth Christ to bee the Lord, and calleth vpon him. Therefore it is not enough for vs to say, *We haue faith*; for the deuils haue a kind of faith, *James 2. 19.* nor it is not enough for vs to come to Church to call vpon the Lord; for to say, *Lord, Lord,* will not serue the turne, *Mat. 7. 21.* nor it is not enough for vs to preach vnto you; for vnto some that haue preached in the name of Christ, it shall bee said at the last day, *Depart, I know you not,* *Matth. 7. 22.* nor is it not enough for you to bee onely hearers of the word; for then you deceive your selues: *James 1. 22.* But you that say you haue faith, must shew it by your deeds, *James 2. 17.* And you that come to call vpon the Lord must depart from iniquitie, *2. Timoth. 2. 19.* And wee that preach vnto you, must practise that our selues, which wee preach vnto you, and be an example of holy life for you to follow, *1. Pet. 5. 3.* And you that are hearers of the word, must be doers of the word, and then you shall be iustified, *Rom. 2. 13.* *What shall I doe?* The Papists will haue other men doe good workes for them. For some of the holier sort (forsooth) haue workes of supererogation; that is, more good workes than they neede themselves, which they can spare and bestow vpon those that pay best for them. And wee that are Protestants, because Carnall Protestants will not disable Christ, nor derogate from his merits, will stand doe so. haue Christ doe all for vs, and wee will doe nothing for our selues.

But this Lawyer was of another minde: Hee asketh what he shall doe to gaine eternall life, because hee knew that another man could not deserue it for him. *The soule that sinneth, that*

some shall die, and the soule that doth righteousnes shall surely liue: saith the Lord: Ezech. 14. 4. 5. And though Moses and Samuel stood before the Lord to make intercession for the wicked, it shall not helpe them, Ier. 15. 1. Though Noah, Daniel, and Iob were in the land when the Lord bringeth his plagues upon it for sinne, they shall save neither sonnes nor daughters, but onely deliuer their owne soules by their righteousnesse, Ezech. 14. 10. Therefore it behoueth euery man to know what hee must doe to inherite eternall life: and not onely to know, (for hee that knoweth his masters will, and doth it not, shall be beaten with many stripes, Luke 12. verl. 48.) but he must doe it, and so shall hee haue cause of reioycing in himselfe, and not in another. For as another mans sinne shall not bee laid to my charge; so another mans righteousnesse shall not bee reckoned to mine; but euery man shall beare his owne burthen: Gal. 6. 4. 5.

What shall I doe to inherite eternall life? There is a life which is short and temporall, which Iob compareth to a wind that soone bloweth ouer, Iob 7. 7. Iames, to a vapor that soone vanissheth away, Iac. 1. 10. This Lawyer asketh not after this temporall life, for this is common to beasts with men: but here hee inquireth concerning that life which is eternall, and shall neuer haue an end. It is strange to see how euery man almost desireth to be eternall, and yet how few doe vse the meanes to be eternall. As the fowles by a naturall inclination delight to flie, the fish to swim, and the beasts to goe; so men are naturally carried with an earnest desire to liue for euer.

And albeit men know themselves to bee mortall, yet euery man according to his seuerall disposition, deuise some meanes to be immortall. Some like *Lycurgus*, doe publish wholsome lawes; some *Plato* like, pen learned bookes; and some like *Salomon*, build goodly houses, and call the Lands after their owne names, thinking by this meanes that their names at least shall continue for euer, *Psal. 49.*

Thus euery man almost, eyther for some valiant enterprise, like *Dauids* Worthies that killed the Giants, 2. *Sam. 21.* or for some desperate attempt, like *Sam* that killed himselfe, 1. *Sam. 31.* or for their famous and stately buildings, as the builders of both the Babels, in the 11. Chapter of *Genesis*; and 4. Chapter of

of *Daniel*. will bee eternized. But howsoever men by such meanes may bee remembered after death, yet this is not the way to get eternall life. For this is life eternall, to knowe the onely true God, *Ioh. 17. vers. 3.* And to beleue in the Son of God *Ioh. 3. 16.* But these knowers must be doers; for he that saith I know him, and keepeth not his commandmentes, is a lyer, and the truth is not in him, the first of *Iohn*, the third chapter, and fourth verse. And these beleeuers must be good liuers: For this is a true saying, and those things I will shew shouldst asse me, that they that haue beleued God, should be careful to shew forth good workes, *Titus 2. vers. 8.* Therefore to the obtaining of eternall life two things are necessarie. The first is, to beleue well: the second is, to liue well. By the first we are justified in the sight of God, for he respecteth our faith. By the second, we are justified in the sight of men, for they regard our workes. And thus are the Apostles *Paul* and *James* reconciled: for when *Paul* maketh faith the cause of justification, *Rom. 3. vers. 28.* he meaneth such a faith as worketh by loue, *Galat. 5. vers. 6.* whereby wee are justified in the sight of God. And when *James* maketh workes the cause of justification, *James 2. vers. 24.* he meaneth such workes as proceed from faith, *James 2. vers. 18.* whereby we are declared to be righteous before men.

Life eternall.

Note.

The Scripture describeth this eternall life by diuers excellent names: to shew the worthinesse and excellencie thereof, it is called a *Kingdome*, *Luk. 12. vers. 32*: but yet such a kingdome as cannot bee shaken like the kingdomes of this world, *Heb. 12. vers. 28.* for it is an *heauenly kingdome*, *Matth. 8. vers. 12*. It is called *Paradise*, *Luk. 23. vers. 43.* for it is more pleasant than the garden of Eden. And *Abrahams bosome*, *Luke 16.* for it is a place of rest and comfort. It is called the *house of the Father* wherein there be many *Mansions*, *Ioh. 14.* The *joy of the Lord*, wherein into euerie faithfull seruant must enter in, *Matth. 22.* and all to expresse and declare vnto vs the beautie, excellencie, and glorie of that life which is eternall. And yet as glorious and excellent as it is; such is the loue and fauour of God vnto vs, that hee hath appointed it to be our inheritance, as here the Lawyer termeth it. *Inheritance* is a kinde of tenure, whereby a man in his owne right holdeth or possesseth any thing, as his

owne; as when a lawfull heire doth inherit his fathers lands: euen so the Kingdome of God belongeth vnto vs as our lawfull inheritance, because we are the sonnes of God.

It is a great prerogative to be the sonne of God, Ioh. 1. 3. But to be *heires*, and *heires with Christ* (Romans the eighth chapter) of that heavenly inheritance, is a wonderfull privilege. How are we bound vnto Almighty God? that whereas hee might haue made vs stones, or trees, or beasts, or such insensible and unreasonable creatures; it pleased his diuine Majestie to make vs men, the vndoubted heires of eternall happinesse. Behold (deare brother) and consider that *by a new birth inheritance, eternall glorie is thy patrimonie*; thou art borne to a Kingdome; thou hast a title to it, and when thou doest depart this life, thou shalt bee sure to finde it: if before thou depart this life thou doe not lose thy right and title by thy sinfull life.

Let euery one therefore, as hee tendereth the saluation of his owne soule, forsake his wicked wayes, and now begin to walke in the wayes of the Lord: If heretofore thou hast profaned the Lords Sabbath, remember that hence-forth thou sanctifie it: if thou hast beene a blasphemer of the name of God, see that hence-forth thou vie it with all reuerence: if thou hast beene malicious, from hence-forth be charitable: if thou hast beene contentious, now learne to be peaceable: if thou hast beene incontinent, now begin to bee chaste: if thou hast beene a Drunkard, from hence-forth bee sober: and in a word, if thou hast beene inclined to any sinne, bee sure for it and forsake it: if thou hast neglected any good worke, now begin to doe it: that in so doing thou maist inherite that eternall life which is promised and prepared for them that know the will of God and doe it, Luk. 8. 12.

The Lord in mercie grant that yee bee not forgetfull hearers, but doers of the word.

Here endeth the first Sermon.

THE

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THE LAW GIVERS

ANSWER TO THE LAWYERS QUESTION.

Luke 10. vers. 26.

And hee said vnto him, what is written in the Law, how readeſt thou?



Now you have heard the question propounded: you shall heare the question answered. *And hee said vnto him, What is written in the Law, how readeſt thou?*

As if he should haue said: I maruell that thou being a Doctor of the Law, which should be able to instruct others in matters of Religion, art ignorant of that which it behoueth euery man to know, *by what meanes hee may inherite eternall life.* Wherein hast thou bestowed thy study? wherein hast thou imployed thy wit? and how hast thou spent thy time? Thou seemest to bee a Lawyer; tell me, what doth the Law require of thee? Thou seemest to haue read the Scriptures, let mee see how thou hast profited by thy reading? Thus doth our Saviour send this Lawyer to the Law to learne his dutie, and setteth him to schoole, that though he himselfe too good to learne. Hee came to tempt Christ by asking the question, but now himselfe must make the answer, vnlesse hee will bewray his owne ignorance. If he be a Lawyer, let him looke what the Law saith concerning this question, because the Law is able to resolue euery doubt, *1 Tim. 3. vers. 16, 17.* Therefore the Prophet *Esa.* sendeth vs to the Law and to these testimonys, *Esa. 8. 20.* And our Saviour Christ biddeth vs *search the Scriptures,* *loh. 5.* And telleth vs that the ignorance of them is the cause of all error, *Matt. 13.* If then thou wouldest know the will of God, studie the Scriptures, there hee hath revealed his will vnto thee: If thou desire to please the Lord, looke into his word, there hee hath shewed thee what his pleasure is. Finally, if thou wouldest haue thy workes to prosper, consider what is written in the Law, aske counsell at the mouth of the Lord: examine all thine actions by the touchstone of the word, and bee sure to doe nothing for the which thou hast not

the word for thy warrant. If harlots entise thee to lewdnes, as *Porphars* wife entised *Ioseph*, Gen. 39. flie from them as *Ioseph* did from her, and remember what the Law saith, *Thou shalt not commit adulterie*: If sinners, such as haue no feare of God before their eyes, entise thee, saying; *Come with vs, wee will lay wait for bloud, and watch to slay the simple man*: consent thou not, but consider what is written in the Law: *Thou shalt doe no murther*. If they say; *Cast in thy lot among vs, wee will all haue one purse, we shall get great riches, and fill our houses with spoyle*, Prou. 1. vers. 14. Walkenot thou in the way with them, refraine thy foot from their path, and looke what the Law requireth of thee: *Thou shalt not steale*. If Papists would perswade thee to change thy religion, because thy fathers were of another religion, looke into the Scriptures, examine thy religion by the word of God, and then as *Elias* said vnto the people, *If the Lord be God, then follow him: but if Baal be he, then goe after him*, 1 King. 18. 21. So answer thou them, if this religion be agreeable to the word, as in truth it is, then will I be of this religion, though my fore-fathers haue beene of your religion. And to conclude, if thy father that begate thee, thy mother that bare thee, thy wife that lieth in thy bosome, thy friend that is as thine owne selfe, or thy childe which is the fruit of thy body (*Deut.* 13. 6.) shall require thee to doe any thing which the Lord hath forbidden in his Law, or shall forbid thee to doe any thing which the Lord hath commanded in his word: then thou mayst answer them as *Iob* answered his wife, *Thou speakest like a foolish woman*, Iob 2. 10. Or as Christ answered his mother, *Woman what haue I to doe with thee?* Ioh. 2. vers. 4. Or as hee answered his friend *Peter*; *Goe after mee Satan, for thou savourest not the things that be of God*, &c. Matthew, 16. vers. 23. Yea, if it come to this, that thy Prince which hath power over thy life commaund one thing, and the Lord commaund the contrarie, thou must answer as *Peter* and *Iohn* answered the Rulers, *Acts* 4. 19. *Whether it bee right in the sight of God, to obey you rather than God, iudge you*. Yea, thou must bee content with *Sydrach*, *Ulfisch*, and *Abdenago*, *Daniel* 3. to vndergoe any punishment euen vnto the death, rather than thou wouldest dishonour him, or disobey his word, that hath power to cast both

body

body and soule into hell together, Matthew 10. 28.

It followeth, vers. 27. *And he answered and said, Thou shalt love thy Lord God with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.* Before the Lawyer moved the question: Now it is the Lawyers turne to answer, and in his answer he sheweth himselfe a learned Lawyer: for whereas the Law of God consisteth of ten precepts, hee reduceth the same vnto two; The one taken (as it seemeth) out of *Deut. 26.* containing our dutie towards God: the other taken out of *Leuit. 19.* containing our dutie to our neighbour. Here is the abridgement of *Moses Law*, which as it was deliuered in two Tables, so it is reduced to two duties, and both these require but one thing, and that is *love*, *Deut. 10.* So doth our Saviour Christ himselfe diuide the Law, *Matth. 22.* where being asked *which is the great Commandement*, hee answered as here this Lawyer doth; *Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy minde: This is the first Commandement: And the second is like vnto this; Thou shalt love thy neighbour as thy selfe.* Here is nothing but *love* (my brethren) and yet here is the *fulfilling of the Law*, *Rom. 13.* For all the benefits that God had bestowed vpon the Israelites his people, hee requireth nothing but *love*. And for all fauours which hee hath done vnto vs, hee asketh no more but *love* againe.

If wee were not too vakinde; God needed not to craue our love, hauing so well deserved our love, in *loving vs before we loved him*, 1 *John. 4.* But now he is faine to become a suitor for our love, which he hath dearly bought: for he sheweth his love to vs, before he craues our love to him. By his Almighty power he created vs of nothing, and made vs the most excellent of all his creatures: if that be little worth because it cost him little, for *he spake the word and we were made*, *Psalm. 33. 9.* yet this is such a love as cannot bee expressed, that when wee were fallen from that excellent estate wherein wee were created, and became heires of hell and condemnation; *so did hee love this sinfull world, that hee gaue his onely begotten Sonne to die for the finnes thereof.* That hee might bring vs to heauen, hee came downe from heauen: that he might deliuer vs from hell, he came downe to

to hell for vs. *Not gold nor silver, but his dearest blood* was the price of our redemption, 1 Pet. 1. *What can a man doe more than to give his life for his friend?* Rom. 5. 6, 7. And what can God doe more, than to die for sinfull men? And for all this, what doth this louing Lord require of thee, but *that thou loue the Lord thy God?* Blessed bee such a Lord that requireth nothing of his seruants but *loue*. If any Prince were so gracious vnto his subiects that hee would require no other subsidies, nor tribute, nor customs of them but *loue*; how were the subiects bound to loue and honour such a Prince? And such an one is our most gracious Lord and King, who for all the blessings and benefits that wee enioy vnder his most happie gouernment, craveth no more but *loue* at our hands for recompence. Once hee required burnt offerings, that was a deare kinde of seruice; but now hee asketh *loue*, a kinde of seruice which euery man may well afford. Hee asketh not learning, nor strength, nor riches, nor nobilitie, but hee asketh *loue*: a thing that the simplest, the weakest, the poorest, the basest may performe as well as hee that is most learned, most strong, most rich, or most nobly borne. If God had required this of thee, that thou shouldst bee able to dissolue doubts like *Daniel*, and to dispute subtil questions: what should then become of thee that art vnlearned? If the Lord should accept of none but such as were strong and valiant, what should then become of women, old men and children, which are weake and feeble? If God should regard none but the rich and wealthy, what should then become of the poore and needy? To conclude, if God should make choyce of none but such as were of noble parentage, what should we doe that are the common people? But now he requireth such a thing of vs, as the poorest and simplest may performe as well as the wealthiest or wisest man in all the world: for if wee cannot loue, wee can doe nothing; especially, if we cannot loue God, that hath so loued vs, wee goe not so farre as the wicked doe, for *sinners also loue their louers*, Luke 6. 32. And therefore blessed bee God, that for the performance of so small a worke, hath proposed such a great reward; and for the obtaining of such a happie state, hath imposed such a easie taske. *The eye hath not scene, the eare hath not heard, neither can the*

the heart conceive, what God hath prepared for them that love him, *Esa. 64. 4.* and *1 Cor. 2. 9.* And for all these unspeakable joyes which God hath prepared, he requireth no more of vs but love. How is God enamoured of our love, and how yekilde shall we be to withhold it from him? He hath an innumerable company of Angels, which are inflamed with his love, and not content therewith, hee sueth to have the love of men. God hath no need of our love, no more than *Elisha* had need of *Naamans* cleansing; but as *Elisha* bade *Naaman* wash, that he might become cleane, *2 King. 5.* so God bids vs love, that we might be saved. It is for our good altogether, that God requirer our love in earth, because hee meanes to set his love on vs in heaven. If the man of God had willed *Naaman* to doe some great thing, ought hee not to have done it? So if God had willed vs to doe some great thing, ought wee not to have done it? how much more when hee saith unto vs, *Love,* and you shall live for ever?

Now, if you would know whether you have this love of God in you, examine your actions, whether they be done with delight and comfort. *In amore nihil laborat;* In love there is no mislike. It is like the waters of *Jordan*, wherein *Naaman* washed: for as his flesh which before was leproous, became faire and tender after his washing, so all our actions, and labours, and afflictions, which before were tedious and unlovely, become ioyous, and pleasant, and comfortable, after wee are once bathed in the love of God. It is like the salt that *Elisha* cast into the noysome waters, to make them wholesome, *2 Kings 2.* or like the meale that *Elisha* put into the bitter porrage to make them sweet, as in *2 Kings 4.* So the love of God being shed in our hearts by the Holy Ghost, doth make all anguish, and sickness, and pouertie, and labours, and watchings, and losses, and iniuries, and famishment, and banishment, and persecutions, and imprisonment, yea and death it selfe, bee welcome unto vs. Such was the love of that chosen vessel, who for the love that he bare unto God, waded thorow all these afflictions, *2 Cor. 12.* and could not for all these and many more, be separated from the love of God, as he protested, *Rom. 8.*

Wherefore (Beloved) seeing God that hath done so much for

for vs, requires no more but loue of vs, which euerie one may easily afford: let him bee our loue, our ioy, and whole delight, and then our life will seeme delightfull. As *Jacob* serued seuen yeares for *Rachel*, Genes. 29. 20. and they seemed to him but a few dayes for the loue that hee bare vnto her: so when wee haue once set our loue vpon God, our paine will be pleasure, our sorrow will be ioy, our mourning will be mirth, our seruice will be freedome, and all our crosses shall bee counted so many comforts, for his sake whom we loue a great deale more than *Jacob* loued *Rachel*, because his loue to vs is like *Jonathans* loue to *David*, passing the loue of women, 2 Sam. 1. 26.

How we must
loue God.

Thus we haue heard what it is that the Lord requireth of vs, namely loue. Now let vs see what manner of loue he requireth. *Then shalt loue the Lord thy God, with all thine heart, with all thy soule, with all thy strength, and with all thy thoughts.* Here the Lord setteth downe the measure of that loue which he requireth of vs, that first it must be true and vnfained, as proceeding from the heart and minde: secondly, that it must be sound and perfect with all the heart, with all the minde.

Loue truly.

The Lord which is a spirit and truth, Ioh. 4. will bee serued in spirit and in the truth. He cannot away with hypocrites, which draw neere vnto him with their lips, but their hearts are far from him, Mat. 5. He cannot abide dissemblers, which flatter with their lips, and dissemble in their double hearts. Psal. 12. and therefore though he required all the heart, yet hee requireth not a double heart: to signifie that a single heart is pleasing vnto him, and that he detesteth a double heart. As there is a glosing tongue, a wanton eye, an idle eare, a wicked hand, and a wandring foot: so there is a false and dissembling heart, which marreth all the rest. As is the eye, such is the light, if the eye be single, the body is full of light: if the eye be wicked, the body is full of darkness, Mat. 6. 22. So as is the heart, such are the actions of the body which proceed from the heart. A good man out of the good treasure of the heart, bringeth forth good things, & an euill man out of the euill treasure of the heart, bringeth forth euill things. Matt. 12. 35. Therefore as Christ saith, Make cleane within, and all will be cleane, Luk. 11. So I say vnto you, looke that your heart be sincere and single, and then your tongue, your eye, your eare, your hand, your foot, that

that is, all our actions will bee holy to the Lord.

The heart of man is the store-house wherein his treasure lyeth: and therefore God seeking to haue the treasure, requires the heart: *For where the treasure is, there will the heart bee also:* Matth. 6. 21. But hee will haue it freely, not by constraint: and therefore hee requires the heart, because whatsoever is done with the heart, is done willingly; and that which is done against the heart, is done (as it were) against the haire. Therefore in requiring the heart, God sheweth that hee delighteth in voluntary seruice. Among all the offerings that the Lord in his Law required of his people, he liketh none so well as the free-will offerings of their hand. Princes require helpe of their subiects, because they stand in need of helpe, not regarding whether they doe it willingly, or against their wills: but God requireth the heart, because he needeth not our helpe. *As God giues to all men indifferently, and casteth no man in the teeth,* Iam. 1. 5. so hee would haue vs to giue that which wee giue vnto him, *Willingly, without grudging.* If we giue him loue, we must giue it louingly: if we giue him our heart, we must doe it heartily: if we giue him our almes, we must doe it cheerfully: for as hee loueth a cheerfull giuer, 1 Cor. 9. 7. so hee loues a cheerfull louer: but he that loues not with the heart, loues not cheerfully: *For out of the abundance of the heart the mouth speaketh,* Matth. 12. 34. the head deuiceth, the eye seeth, the eare heareth, the hand worketh, the foot walketh. If the heart be inditing of a good matter, the tongue will be as the pen of a ready writer: *Psalme. 45. 2.* but if the heart be vnwilling, euery thing will be irksome; like the gift of *Ananias*, that was loth to part from the price of his Land, because *Satan had filled his heart with covetousnesse:* Acts 5. 2. Such are the gifts of many now adayes, which eyther giue not so much as their abilitie might afford; or if they doe, then presently they begin to repent that they gaue so much: and as *Isaiah* murmured *that the oyle was not sold, and giuen to the poore,* Iohn 12. so they grieve that their almes was not spared and put to some other vse. Thus though they giue sometimes, as *Ananias* did for fashion sake, because they see other giue, yet is their gift nothing worth, because it cometh not with a willing minde. God more regarded the Shepherds sacrifice

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Prov. 19.

crifice of the first fruits of his sheepe, *Genes. 4. 45.* than the husbandmans oblation of the first fruits of his ground; because *Abel* offered sincerely with all his heart, and *Caine* offered like an hypocrite for an outward shew. The widowes mite, *Lu. 21.* was more esteemed than the rich mens much; because she offered of her penury with a willing minde; they of their superfluity for ostentation. A cup of cold water, or a morsell of bread that is giuen with cheerfulness, is better than a fat oxe with hatred and ill will. *When wee giue to the poore, wee lend vnto the Lord:* and the Lord to whom we lend, measureth the gift by the minde of the giuer, and not by the worth of the gift. *A small thing* (saith *Dauid*, *Pf. 37. 16.*) *that the righteous haue, is better than great riches of the vngodly:* so a small thing that the righteous giue, is better than great riches of the vngodly: because they giue for the loue of God with all their heart: but the vngodly giue for other respects; either for the loue of the man to whom they giue; or (like the Pharisees, *Mat. 6. 1.*) for the praise of men before whom they giue.

Some will not giue at all: wherein they declare that they haue no loue at all. When a poore man comesto their doore; or to their pue, then (as *Nabal* answered *Dauid*, when hee desired releife for himselfe and his company, *1. Sam. 3. 10.*) *Who is Dauid? or who is the Sonne of Iesse? There be many seruants now adayes, that breake euery man away from his master: shall I then take my bread, and my water, and my flesh that I haue killed for my footers, and giue it vnto men whom I know not whence they are?* So they answere the poore man: Who art thou, and whence comest thou? There are too many such as you are in euery place; wee haue poore enow of our owne to helpe: I must bestow mine almes on them, and haue not for you. Thus doe they excuse their niggardise and vnmmercifulnesse, by the poore that dwell among them; vpon whom God knowes they bestow no more than that which law compels them to bestow, and that for the most part against their will. Where is the loue of God, my brethren? If you say you loue God, and shew not your loue to your brethren, you lie: or if you loue not your brother whom you see, you cannot loue God whom you haue not scene, *1. Iohn 4. 20.* As we must loue God with the heart; that is, sincerely: so wee must loue

loue him with *all the heart*; that is, with a perfect loue. God is like a iealous husband, loth to haue a partner in his loue, *Exod. 20.* Hee will not haue halfe the heart, nor a peece of the heart, but *all the heart*. When the heart is diuided, it dieth: therefore God will not haue the heart diuided, lest it die, because he desireth a lining, and not a dying heart. He is not like the vnkind mother that would haue the childe diuided, *1. Kings 26.* but like the naturall mother, who rather then it should bee diuided would forgoe the childe. So God will haue all or none: if hee may not haue *all the heart, and all the soule, and all the strength, and all the thought*, hee will haue none at all. The deuill, or the world, or the flesh will play small game, as wee vie to say, before they will sit out. If they cannot get full possession of our hearts, then they are content to haue some part of our loue, as it were a little roome in our hearts, a wicked thought, or a consent to sinne; like *Pharaoh* the King of Egypt, who when hee could not keepe the Israelites still in bondage, would keepe their wiues and children backe: and when this would not bee granted, then hee was content to let them goe and doe sacrifice; but their sheepe and their cattell must stay behinde: and when this might not bee obtained, then hee desired them onely to blesse him before they went, *Exod. 10.* But God is of another minde: hee that made all the hearts of men, and trieth them, and knoweth them, and renueth them, and mollifieth them, and lighteneth them, and ruleth them, and turneth them which way it pleaseth him, will haue all the heart, because he hath best right to all. Therefore as *Moses* answered *Pharaoh*, *There shall not a hoofe be left behind vs*: so whensoever the world, the deuill, or the flesh are suiters vnto vs for any part of our heart (as commonly they are, when wee haue any sacrifice or seruice to performe vnto the Lord our God) then wee must answer them as *Moses* answered *Pharaoh*; Thou shalt haue neither hand nor hoofe in this action, *Exod. 10. 26.* or as *Peter* answered *Simon Magus*, when he offered mony for the holy Ghost; *Thou hast neither part nor fellowship in this businesse*, *Acts 8. 20. 21.* I must not yeeld one ior to your suggestions: for I must loue the Lord my God with *all my heart, with all my soule, &c.* That God may be our God, he will haue the greatest loue, because whatsoever wee loue best,

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we make our God: wee may loue our parents, or our wiues, or our children, or our friends, or our neighbours, as well as wee loue our selues, with a true and vnfained loue: but wee must loue God better than our parents, or our wiues, or our children, or our friends, or our neighbours, or our selues, *with all our hearts, and with all our soules*; that is, with a sound and perfect loue. As wee loue a ring or a iewell for his sake that gaue it; so wee must loue all things of this life for his sake that gaue them, and him for his owne sake aboue all the rest. This perfect loue wee can bestow but once, and but one can haue it, and who so hath it, must be our God: if wee set our heart vpon riches, we make riches our God: therefore *Dauid* saith, *Psal. 62. If riches increase, set not your heart vpon them.* If our whole delight be in eating and drinking, then we make a god of our belly: and the Apostle tels vs, *Philipp. 3. that our end is damnation.* If we be giuen to wantonnesse and fleshly pleasure, then *Venus* is our goddesse: and *Salomon* tels vs, *Pro. 6. 26. that our end will bee beggery.* But if wee haue set our loue of God, *the eye hath not seen, the eare hath not heard, neither hath it entred into the hart of man, what God hath prepared for them that loue him: 1. Cor. 2. 9.* Now, if you would know how you must loue God with all your heart, thus you must doe it: When the deuill, or the world, or the flesh, shall set any thing before thee to loue, wherewith thou shalt offend thy God, thou must be content to lose and forgoe the same, bee it neuer so precious, bee it neuer so louely. Hee loueth God aboue all, which not for the loue of any thing that is created, can bee brought to sinne against his Creator. So *Ioseph* loued God aboue all, who, though he might haue had the loue of his Lady and Mistresse, without suspicion of man, yet hee would not consent, and so to lose the loue of God: *Gen. 39.* Such was *Dauid*'s loue to God, *1. King. 24.* who, when hee had gotten *Saul* (his greatest enemy that sought his life) into a caue, where he might at once haue beene reuenged on him for all his iniuries, was content onely to cut off the lap of his garment, and so let him goe vnhurt, rather than hee would sinne against the Lord, in laying his hands vpon the Lords anointed. Such also was the loue of chaste *Susanna*, *Daniel 13.* who when shee might haue gained the loue and fauour of the Elders

Elders without any note of infamy, chose rather to vndergoe the danger of her life, than to sinne in the sight of the Lord. Therefore thou mayest loue the things of this life, thy parents, thy wife, thy children, and the rest; the Lord giues thee good leaue to loue them, so long as thou mayest loue them without offence to God. But if once they bee vnto thee an occasion to sinne, thou must leaue to loue them, and rather chuse to sustaine any losse, though it be to the *cutting off of thy hand, or thy foot, or to the plucking out of thine eye*, *Matth. 5. 29.* or to the hazzard of thy life, than thou wouldst offend so diuine a Maiesty.

Now thou seest (if thou be not wilfully blind) how far thou art from this perfect loue which God requireth of thee. Thou hast not alwayes preferred God before all thy worldly profit; thou hast not alwayes preferred God before all thy fleshy pleasure: when thou hast gotten opportunity to be reuenged of thine enemy, thou hast not spared him; when thou hast gotten opportunity to commit wickednesse, thy loue to God hath not restrained thee; where God required *all thy heart*, thou hast giuen him no part of thy heart. Sometime all thy heart runneth after thy couetousnesse, *Ezech. 33. 21.* Sometime thy soule is wholly set vpon delight and ease; sometime thy mind is all vpon thy come, *Luk. 12.* or thy cattell, or thy pasture; and sometime thy thoughts are all vpon thy merchandize, seldome thou thinkest vpon God; but when thou comest into the Church of God, then thy mind is so distracted with diuers thoughts, and cares, and affaires of this life, that thou canst not thinke vpon God one houre together. Therefore what remaineth in this case for thee to doe, but confesse thine owne imperfection; and flie to Christ to supply thy wants, and earnestly to desire the Lord to change thy heart, to take from thee thy old heart, thy vaine, thy wandring heart, which hath loued other things more than God; and in stead thereof, to *giue thee a new heart, and create a right spirit within thee*, *Psal. 51.* where with thou mayst done God about all things in thy life, that in the life to come thou mayest find the reward of thy loue, such ioyes and comforts as cannot be expressed.

Thus we haue heard what duties we owe vnto God himselfe:

now wee shall heare what dutie wee owe vnto our neighbour. That which wee owe vnto them both, is *loue*; but yet the loue which wee owe vnto them is not alike. For albeit the second commandement be like vnto the first, *Matth. 22.* for the necessity thereof, and in respect of the subiect or quality which is required; namely, *loue*; yet in respect of the object, which is God, and the measure of our loue, which must bee perfect, there is great oddes betwene them. In that they both require but loue, they are both alike; but in that the first requireth loue to God, the second loue to men; the first requireth a greater loue than the second, there is the difference. But here a doubt ariseth: Seeing God requireth the loue of all the heart, soule, &c. what loue remaineth for our neighbour? If God must haue all our loue, what loue is left for any other? Whereunto I answer, that the loue of our neighbour doth not derogate nor detract from the loue of God: as the light of a candle doth not dazle, but rather commend the light of the Sunne; so our loue to our neighbour doth not diminish, but rather accomplish our loue to God. Hee that loueth the fruit, will loue the tree whereon it groweth: and he that loueth the streame, will loue the fountaine from whence it floweth: euen so, he that loueth man, which is a creature, will much more loue God that hath created him. But let vs examine the words: *Thou shalt loue thy neighbour as thy selfe.* Here are foure things to be observed. First, what is required, namely, *loue*. Secondly, who must loue, *thou*: that is, euery man. Thirdly, whom we must loue, namely, our *neighbour*. And lastly, how and in what manner wee must loue him; As wee loue our selues. Concerning the first, as in the former precept, so in this also the Lord requireth *loue*: wherein hee dealeth as a kinde father with his children, who is desirous to haue them so to resemble him, as by their conditions euery man may know whose they are. Therefore our louing father, desirous to haue vs like himselfe, requireth vs to bee kind and louing one to another, as hee is kind vnto the vnkind, to the euill, to the lust, and to the vniust, *Matth. 5.* He will haue vs perfect, as he is perfect; he will haue vs holy, as he is holy; he will haue vs mercifull, as he is mercifull; he will haue vs louing, as he is loue it selfe. Again it is the nature of a louing father, by all meanes to procure the welfare

of his children : so our heavenly Father desirous of our continuall happinesse, commandeth vs *loue*, that so wee may leade our liues with delight and pleasure. If hee had hated vs, hee would haue commanded vs to liue in hatred, and enuie, and malice with our neighbours : for among all the miseries that are vnder the Sunne, there is not a more miserable and irkesome life, than the life of the enuious. *Salomon* calles it *a rotting of the bones*, *Prouerb. 14. 30.* and as it were a consumption of the body, because the enuious man alwayes repineth, and pineth away at other mens prosperitie. *As all things worke to the best to them that loue God, Rom. 8.* so all things worke to the worst to them that are enuious. Therefore one wisheth, that the enuious man had eyes in every Citie, that hee might bee vexed with all mens prosperitie. As *Christ* said, *Iohn. 13.* *By this shall all men know that yee are my disciples, if yee haue loue one towards another :* so the *Deuill* saith ; *By this shall all men know that yee are my disciples, if yee haue enuie, and hatred, and malice one towards another.* Therefore, leauing that hatefull and lothsome kinde of life to the reprobate & damned (who are alwayes malecontent, like *Caine*, *Gen. 4.* and their countenance cast downe ; they cannot looke on their brother with a chearefull countenance, nor afford him a merry word) God hath prescribed loue to those that are his, to shew how desirous hee is of their welfare and happinesse. But here some churle may say vnto mee ; If this bee all, I shall doe well enough : if God require no more but loue, I shall bee well content to loue ; so that I bee not bound to giue. Alas, this is a silly shift : for it is the nature of godly loue, to releue and helpe him that is beloued ; therefore whom thou louest, if thou louest him truly, thou canst not see him lacke, if it be in thy power to supply his want. If thou louest thy horse, thou wilt giue him prouender : if thou louest thy dog, thou wilt giue him thy crummes : and if thou louest thy brother, thou wilt giue him food. Therefore though nothing bee expressed which thou shouldest giue vnto thy brother, yet in that thou must loue him, thou art bound to giue him, not onely thy goods, but even thy life, if need require, to doe him good. *This is my commandement,* saith our Sauour *Christ, Iohn 15. 12.* *That yee loue one another as I haue loued you :* But hee so loued vs, that hee gaue his life for vs,

Rom. 13. therefore we also ought to giue our liues for our brethren, 1. Ioh. 3. 16. For as much then, as thy life, which as Christ speaketh, is more worth than food or rayment, Matth. 6. 25. should not be spared for thy brothers good; from henceforth grudge not to giue thy goods to thy needy neighbour, defraud not him, of food and rayment, to whom thou owest; such thy life is, selfe.

But let vs come to the second thing, which sheweth who is bound to loue: *Thou shalt loue.* Vnder this word *Thou*, God comprehendeth every particular man and woman, as if he should say, Thou thy selfe, and not any other; for *thou shalt loue thy neighbour.* The poore man is not exempted from this precept, because hee may loue as well as the rich. If hee say, I haue no wealth, and therefore I cannot shew my loue to my neighbour; Though he haue no wealth, yet he hath a heart, he hath a mind, he hath an affection: let him haue a louing heart, a louing mind, and a louing affection; if he cannot doe well, let him wish well vnto his neighbour, if hee cannot gratifie him with any thing that he hath, let him not enuie at any thing that the rich man hath. For as the rich man sheweth that he loues his neighbour, if he relieue his necessitie; so the poore man sheweth, that he loues his neighbour, if he grieue not at his prosperitie. This therefore as a generall precept, bindeth the poore as well as the rich: it is a common yoke layd vpon the necke, and a common burthen layd vpon the backe of euery Christian; but yet it is an easie yoke, and a light burthen, Matth. 11. because it is *loue* which maketh all things to seeme delightfoule. As there are some that would bee content to loue, if they might not giue; so there are some would bee content to giue, if they were sure they should not want: therefore when it comes to giuing, they posse it ouer to their heyres, or to their executors, or to their successours when they are dead; they are neuer liberall vntill they die, and then they are liberall of that which is none of theirs. They thinke to be excused by the liberalitie of their heyres; but they are bound to be liberall for themselves: therefore they must not lay the burthen vpon them, because *euery man must beare his owne burthen*, Galat. 6. If they say, I know not what need I may haue before I die: let them remember, that what they giue vnto the poore, they

they lend vnto the Lord, and he is a sure pay-master, hee giues great vsury. And as *Dauid* said, *I neuer saw the righteousnesse forsaken, nor his seed beg their bread*: so they must needs confesse, if they will confesse the truth, that they neuer saw the godly man that was liberall to the poore, by that meanes to come to misery. By other meanes many men fall into extreame pouertie: *Alas, Vena, Venus*, Dice, Wine, and Women, haue brought many to beggery: but by beneficence and liberalitie to the poore, I neuer heard that any came to penury. Such a foison hath your almes, that by the blessing of God which makes men rich, it increaseth like the widdowes meale and oyle which she bestowed vpon the Prophet, 1. King, 17. Therefore let no man distrust.

Now we are come to the third thing, which sheweth whom we are bound to loue: *Thou shalt loue thy neighbour*. Hee saith not, thou shalt loue the rich man, or thy kinsman, or thy friend, or thy companion, but *thy neighbour*: vnder which word is comprehended euery man that is any way capeable of thy loue: yea, euen thy *enemy* is included in this precept, *Matt. 5. Rom. 12*. As the Iewes thought none to bee their neighbours but their owne nation: so some thinke none to bee their neighbours but their equals. The rich man despiseth the poore man, and he againe enuieth the rich man: and euery man, as the Prouerbe is, delighteth in those that are like himselfe. But here this law requireth, that whosoever is our neighbour by any meanes, he is to be loued.

As our Sauour Christ had two kinde of kinsfolke, *Math. 22*, one by the flesh, another by the spirit: so wee haue two kinde of neighbours, one by nature, and another by grace: and as Christ preferred his spirituall kindred, before his carnall kindred; so wee must preferre our spirituall neighbours, before our carnall neighbours. Therefore although by this law wee are bound to loue all men indifferently; yet because there are degrees of neighbours, therefore there must be degrees of loue: we must loue our parents and our kinsfolke more than strangers, because they are bound vnto vs by a straighter bond of nature, according to that of the Apostle, 1. Tim. 5. *Hee that hath not a care of his owne, specially of them of his household, is worse than an Infidell*. So we must loue the faithfull more than the vnfaithfull,

because they are bound vnto vs by a straighter bond of faith and religion, as the same Apostle willeth vs, Galat. 6. *While yee haue time, doe good vnto all, especially to them of the household of faith*: signifying, that as we are bound to loue all men with a generall loue, because they are all of the off-spring of Adam; yet must we loue some with a more speciall loue, because they are the children of God.

Now followeth the measure of that loue which we owe vnto our neighbour, expressed in the last words; *As thy selfe*. Here is the rule whereby our loue must be squared, and a most exquisite example of singular loue, found in our selues for vs to imitate: He saith not, *as he loneth thee*, or as he is beloued of other; but *as thy selfe*.

Who knowes not how well he loues himselfe? and therefore who can excuse himselfe, and say, I know not how well I should loue my neighbour? But how doe we loue our selues? Fainedly, or coldly, or for an houre? I trow not, but truly, and zealously, and euery houre. So, we must loue our neighbour, with a true, zealous, and a constant loue. We must not passe by, as the Priest and the Leuite; but powre our oyle into their wounds with the Samaritan, to help, to releiue them, and comfort them. We must loue our neighbour, though he be enuious, as *Dauid* loued *Saul*, requiting good for euil; and as *Ioseph* loued *Putiphar*, not inticed to sin against him. *Loue is the fulfilling of the Law*: it beginneth young with *Moses*, to resist the oppressour, and endeth not in old age, but desires to perish for the beloueds preservation; calleth infants in the street with wisdom, to learne; comforteth the imprisoned, with *Abacuck*; burieth the dead, with *Tobie*; visiteth the sick and possessed, with our Sauour; *cometh the multitude of offences*; and shall finde this last comfort, *Come yee blessed*: To which ioy he bring vs, that with his lone from euerlasting death hath bought vs.

Here endeth the second Sermon.

THE

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THE CENSURE OF CHRIST Vpon the ANSWER.



Now we are come to the answer of Christ vnto the Lawyers question: The question was, *What must bee done to inherite eternall life?* The answer is; Doe that which thou hast said: that is, *Love God above all, and thy neighbour as thy selfe;* and thou shalt liue, thou shalt inherite eternall life.

Where first it is to be obserued, that though this Lawyer came with a mind to tempt Christ, yet because hee had truly alleaged what was writen in the law, Deut. 6. Leuit. 19. our Sauour Christ approueth his answer, and commendeth him for it: whereby we are taught, to like and allow of those good things that we see in any, though they be our enemies.

Many there are, that if their enemy be endued with many excellent vertues, yet they will not acknowledge it, nor giue him his due commendation; but rather seeke by all meanes to disable him, and disgrace him, and dispraise him behind his backe. If he bee temperate and sober, then they say, as it was said of *Iohn Baptist*, *Hee hath a deuill*: If he be sociable and familiar, then they say, as it was said of Christ; *He is a glutton and a wine-bibber*, Luke 7. If he be learned, they say as *Festus* said of *Paul*, Acts 26. *He is mad*: if he be a good house-keeper, they call him a Papist: if he be religious, they call him a Precisian: yea, if he be a Prophet, yet if he tell the truth, they account him their enemy, Gal. 4. as *Ahab* termed *Elias*, 1. King. 21. And as the same *Ahab* cared not to heare *Micheas*, because he hated him, 1. King. 22. so they despise the doctrine, and mislike the Sermon because they hate the man that preacheth it.

These kinde of people are like their father the Deuill, who both by his name and nature, is *an accuser of the brethren*, Reuel. 12. Hee could not giue *Iob* a good word, though he were *a iust man that feared God*, Iob 1. and no maruaile, for he could not speake well of God himselfe, Genes. 3. But Christ is of another mind; for though this Lawyer were his tempter, yet doth he allow his answer: so though a man be thine enemy, yet let him haue his due: if he be learned, report no lesse of him: if he be an

honest man, defame him not : if hee bee humble, say not hee is proud : if he be liberall, say not he is miserable : if hee deale iustly, say not he is vnconscionable : and if he hath any thing in him that is praise-worthie, (as there is no man but hath some good thing in him) acknowledge it, report it, and commend him for it, though hee bee thine enemy. But here againe wee see, that though Christ commend this Lawyer for his answer, yet doth he not commend him for any thing else : to teach vs, that as we must giue every man his due, so we must giue no man more than his due. The Lawyer had answered directly to Christs demand ; therefore Christ commends his saying : but the Lawyer had not done so well as hee had spoken ; therefore Christ doth not commend his doing : so the words of many are commendable, but their workes are most detestable. If you come to their Sermons you shall heare them speake marueilous well : but if you looke into their liues, you shall finde them farre differing from their profession. They are like our bells, which can call the people together to the seruice of God, but cannot performe any seruice to God : so these men can giue good counsell to others, but cannot follow it, they can teach the people to know the will and pleasure of God ; but they goe not about to do the will of God, that the people might bee moued by their example to doe the same. And if you seeme to mislike their doings, then as Christ said of the Scribes and Pharisees, *Matth. 23. They sit in Moses chaire, &c.* so they answer for themselves, Doe as we say, and not as we doe. A bad excuse, fit for so bad a cause. As if they should say, Wee would haue you to bee godly, but wee will not bee godly ; wee would haue you to be saued, but we our selues will not be saued. How can their doctrine doe any good, that liue not according to their doctrine ? Or how can the people thinke that the doctrine is true, when they that preach it liue not thereafter ? Will not the people reason thus ; If his doctrine were good, surely hee would follow it ; If his life be good, surely he would teach vs to liue as he doth : therefore whatsoeuer hee saith, we will not believe him ; but as he doth, so will wee doe, and we hope escape as well as he.

Thus with the one hand they build vp the Church of God, and with the other hand they pull it downe ; because they doe

more hurt by their bad example, than they can doe good with all their preaching. These are the vngodly that the Lord by his Prophet reprobeth, Psal. 50. *Why dost thou preach my lawes, and take my words in thy mouth?* So long as *Esay* was a man of polluted lips, the office of Preaching was not committed vnto him: but when his lips were cleansed, *Esay* 6. then was he fit for that office and function. Euen so, as long as we delight in sinne as much as any, we are not meet to reprobue the sins of other: but when we behaue our selues as it becommeth the Ministers of the Gospel, then haue we commission to preach the Gospel, and to reprobue the sinnes of the people.

Therefore to a good Churchman (as you vse to call vs) two things are necessarie: the first is, to teach well: the second is, to liue well. For as we are resembled to *sals*, because we must season the people with sound and wholsome doctrine: so are we resembled to the *Sunne*, because we must shine as lights in the world by our holy life. As *Iohn Baptist* was the voice of a Crier, so he was a burning lampe: as the Apostles were willed to teach and baptize, so their lights were commanded to shine, that men seeing their good workes, might glorifie God. Teach well,
and liue well.
Matth. 5.

Thirdly, we here may see that truth is truth, and to be commended from whomsoever it commeth: for though this Lawyer came to tempt Christ, yet because he told the truth, Christ admitteth his answer, and commends him for it. Whereby we haue to learne, to imbrace and receiue the truth by whomsoever it is brough; for as a Iewell is to be esteemed, though it bee found in a stinking dunghill, so the truth is to be regarded, though it bee found in a wicked man.

And last of all we heere may see that to be verified which was spoken of Christ, *Esay* 42. *Matth.* 23. *A bruised reed shall he not breake, &c.* that is, hee shall not discourage any in the way of godlinesse. Though this Lawyer were Christsemie, yet when he answered discreetly and directly out of the Word of God, Christ approueth his answer, and exhorteth him to the praise of the same: whereby we haue to learne to commend and incourage euery man in his well doing, and by all meanes to further them in their good beginnings. Praise and honour are spurs to vertue: therefore if a man haue done well, commend him,

him, and he will doe better. But alas, with vs it is farre other-
wise : for if a man haue done amisse; it shall be often cast in his
teeth : but if he haue done well, he shall neuer heare of it.

But let vs goe forward in the Answer of Christ. It folioweth,
Doe this. Hauing approued his saying, now he exhorteth him
vnto doing : for it is not enough to say well, or to know much,
or to beleue aright; but we must *doe this*; that is, we must *love*
God and our neighbour, if wee desire to liue. Heauen is not got-
ten with faire words, nor amorous lookes, nor gold nor siluer,
nor gorgeous array; but with the fruits of a liuely faith : or (that
I may vic the words of the Apostle, Gal. 5. 6.) *By faith working*
through love. God will not come to iudge vs at the last day,
whether wee were learned, or wise, or eloquent, or wealthy, or
honourable : but whether we haue done those deeds of mercy to
his needy members. What shall it profit a man in the last houre
of his death, to haue bene eloquent, and excellent in all kind of
learning ? that he hath preached many notable and worthy Ser-
mons; if he haue liued a lewd and wicked life, and carried a cor-
rupt conscience to his graue ? In that terrible day, when the
bookes of all mens consciences shall be opened, *Apo. 20.* and eu-
ery mans life shall be strictly examined, it shall goe better with
vs, if wee haue serued God with a good conscience, than if wee
haue bin able to dispute subtile questions : for at that day it shall
be said to some that haue Preached in the name of Christ; *De-*
part from me, I know you not, Matth. 7.

Now, as wee shall not bee saued for our preaching, no more
shall you be saued for your hearing : for God will haue you to
doe as you heare, as well as hee will haue vs to *doe* as we teach.
If you looke into all the Scriptures, you shall finde no promise
made to hearers, nor to speakers, nor to readers; but to belee-
uers, or to doers. If yee aske God who shall dwell in his holy
Mourtaine, he saith, Psalm. 15. *The man that walketh upright-*
ly. If you aske Christ who shall enter into the Kingdome of
Heauen, he saith, Matth. 7. *Not they that cry Lord, Lord : but*
they that doe the will of my Father. If you aske him how you may
come to heauen, he saith, Matth. 19. *Keep the Commandements.*
If you aske him who are blessed, he saith, Luke 11. *Blessed are*
they that heare the word of God and doe it. If you aske an Angell
who

who is blessed, he saith, *Reu. 22. Blessed are they which keepe the words of this Booke.* If you aske *Dauid*, he saith, *Psal. 106. The man is blessed which keepeth iudgement, and doth righteousnesse.* If you aske *Salomon*, he saith, *Prou. 29. The man is blessed which keepeth the law.* If you aske *Esay*, he saith, *Esay 50. He which doth this is blessed.* If you aske *James*, he saith, *Iam. 1. The doer of the Word shall be blessed in his deed.* And here; *Doethis and thou shalt liue.* Here is nothing but *Doing*, to make vs blessed; for as the workes that Christ did, bare witness that he was Christ, *Ioh. 10.* so the workes that we doe, must beare witness that we are Christians.

But here some man may object and say, Is any man able to doe this that God requireth? and if he bee not, why then doth God command vs that which we cannot performe? Herein Almighty God dealth with vs, as a Father dealth with his children: if a man haue a sonne of seuen yeares of age, he will furnish him with bow and arrowes, and leade him into the fields; sets him to shoote at a marke that is twelue score off, promising to giue him some goodly thing, if he hit the marke: and though the father know that the childe cannot shoote so farre, yet will he haue him ayme at a marke beyond his reach, thereby to try the strength and forwardnesse of his childe: and though he shoote short yet the Father will incourage him. Euen so Almighty God hath furnished vs with iudgement and reason, as it were with certaine artillerie, whereby wee are able to distinguish between good and euill, and sent vs into this World, as it were into the open fields, and sets his law before vs as a mark, as *Dauid* speaketh, promising to giue vs the Kirgdome of heauen, if we hit the same: and albeit hee knoweth that we cannot hit this marke, that is, keepe the Law which hee hath set before vs; yet for the exercise of our faith, and for the testifying of our durie and obedience towards him, hee will alwayes haue vs be aiming at it: and though wee come short of that durie and obedience which hee requireth at our hands, yet doth hee accept and reward our good endeuour: but if wee stubbornly refuse to frame our selues after his will, then may hee iustly be angry and displeased with vs. Therefore though thou canst not perfectly keepe the Law of God; yet if thou endeuour thy selfe to

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the utmost of thy power to obserue the same, the Lord that *worketh in vs both the will and the worke*, will accept the will for the worke: and that which is wanting in vs, he will supply with his owne righteousness.

It followeth; *And thou shalt liue*. Here is the promise, euen life eternall. Among all earthly things, we count none so deare and precious as our life, insomuch as we can be content to forgoe any thing before our life: our blood and our limbs we loose sometime for the sauing of this temporall life, which is no life indeed, but rather a shadow, and the image of death. Now if we make so much of, and suffer so many things for the life of the body, which is so short and momentary: how farre greater things should we suffer for the saluation of our soule, and for the gaining of that glorious and happy life, which shall neuer end? Here Christ speaketh not of any common life, but of life eternall, which is the inheritance and seate of the blessed.

For seeing Christ must answer to the Lawyers question, and his question was, how he might inherit eternall life; when the Lawyer had said what was written in the law, Christ answereth *Not far from it*, as if he should say, *Loue God and thy neighbour*, and so thou shalt inherit eternall life: this is the assailing of thy question. Go to therefore, deare brethren, and consider at how small a rate or price of loue, eternall life is to be purchased. If we take so great paines, and vndergo so many difficulties to pursue this mortall life, what paines should we vndertake to inioy that immortall life? If God should bid vs goe into a hot fierie furnace and cast our selues into the burning flames, we ought to doe it, that we might reigne with Christ. But our gracious louing Lord commandeth vs no such thing; but commendeth vnto vs *loue*, that we may liue. Our God is not as the gods of the Gentiles, which will haue the parents slay their children, and offer them vp in fire for a burnt sacrifice. No, our God *will not the death of a sinner, but rather that he conuert and liue*, Ezek. 18. O how gracious is the Lord vnto vs, who requireth no more of vs but *loue*! and yet requiteth vs with no lesse than life, and that a glorious and eternall life.

Thus I haue at length explained *The Lawyers Question*, and the answer of Christ vnto the Question: wherein I haue shewed you

you one way to come to Heaven, which is, to keepe the Law of God: and this way wee finde most hard and difficult. Another way there is by the death of Christ; and this every man thinks most easie to finde. But this I assure you, that whosoever doth not endeavour to walke in that old way: that is, to walke in the wayes of the Lord, shall neuer come to heaven by the new and living way, Christ Iesus; because as *Iohn* saith, Chap. 3. 3. *Who-*

soever hath this hope in him, purgeth himselfe: that is, who-

soever hopeth to bee saved by the death of Christ,

hath a care to keepe himselfe from sinne,

and to walke in the Comman-

dements of the

Lord.

I shall God direct in which way I shall
set to them which shall, and forgive to them
which repent: yet I am willing to be
but mine own. If we could give the out-
dies and souls, they should be saved by it: but
thou wilt not be so good for them. All is out



FINIS.

duy, and all of us cannot performe it: therefore thy grace which
and thy spirit descended, and thy Angels guide and thy Ministers
teach, to helpe the weakness of man. All things call upon us to
call upon thee; and we are proud to be so free, before we know
how to worship thee: then since we know, we have tasted many
of thy blessings, and thou hast begun to love us before we begin
to love thee. Why shouldst thou bestow thy health, wealth, and
rest, and liberty upon us more than others? We can give no re-
ward for it, but thou art merciful. And if thou shouldst draw
all backe againe, we have nothing to say, but that thou art just.
Our sinnes are so grievous and infinite, that we are faine to say
with Iacob; I have sinned, and there stood, because we cannot
reckon them. All things love thee as they did at first, ready now

THREE

Our heart is a root of corruption; our eyes are the eyes of
vanitie; our cares are the cares of folly; our pleasures are the
pleasures of deceit; our hands are the hands of injustice; and
very part of our nature is, which would be glorified in
thee. The understanding which was given us to love thee,

THREE PRAYERS: ONE

FOR THE MORNING, ANOTHER
FOR THE EVENING, THE

third for a Sicke Man.

*Wherunto is annexed a godly Letter to a sicke friend: and a
comfortable speech of a Preacher vpon his death-
bed. Anno 1591.*

A Morning Prayer.

O Lord, prepare our hearts to Prayer.



Temall God, giuer to them which want, comfor-
ter to them which suffer, and forgier to them
which repent: we haue nothing to render thee
but thine owne. If we could giue thee our bo-
dies and soules, they should be saued by it: but
thou wert neuer the richer for them. All is our
duty, and all of vs cannot performe it: therefore thy Sonne died,
and thy spirit descended, and thy Angels guide, and thy Ministers
teach, to helpe the weaknesse of men. All things call vpon vs to
call vpon thee; and we are prostrate before thee, before we know
how to worship thee: euen since we rose, wee haue tasted many
of thy blessings, and thou hast begun to serue vs, before we begin
to serue thee. Why shouldest thou bestow thy health, wealth, and
rest, and libertie vpon vs, more than other? We can giue no rea-
son for it, but that thou art mercifull. And if thou shouldest draw
all backe againe, wee haue nothing to say, but that thou art iust.
Our sinnes are so grievous and infinite, that we are faine to say
with *Iudas*; *I haue sinned*, and there stop, because wee cannot
reckon them. All things serue thee as they did at first: onely men
are the sinners in this world.

Our heart is a root of corruption, our eyes are the eyes of
vanitie, our eares are the eares of folly, our mouthes are the
mouthes of deceit, our hands are the hands of iniquitie, and e-
uery part doth dishonour thee, which would bee glorified of
thee. The vnderstanding which was giuen vs to learne vertue,

is apt now to apprehend nothing but sinne: the will, which was given vs to affect righteousnesse, is apt now to loue nothing but wickednesse.

The memory, which was given vs to remember good things, is apt now to keepe nothing but euill things. There is no difference between vs and the wicked: wee haue done more against thee this weeke, than we haue done for thee since we were borne, and yet we haue not resolved to amend: but this is the course of our whole life; first we sinne, and then we pray thee to forgive it, and then to our sinnes againe, although we came to thee for leaue to offend thee.

And that which should get pardon at thy hands for all the rest (that is, our prayer) is so full of toyes and fanfies for want of faith and reuerence, that when we haue prayed, wee had need to pray againe that thou wouldest forgive our prayers, because we thinke least of thee when we pray vnto thee. What father but thou, could suffer this contempt, and be contemned still? Yet when we thinke vpon thy Sonne, all our feare is turned into ioy because his righteousnesse for vs, is more than our wickednesse against our selues. Settle our faith in thy beloved, and it sufficeth for all our iniquities, necessities and infirmities.

Now, Lord, wee goe forth to fight against the world, the flesh, and the deuill, and the weakest of our enemies is stronger than wee: Therefore wee come vnto thee, for thy holy Spirit to take our part; that is, change our minds, and wills, and affections which wee haue corrupted; to remoue all the hinderances which let vs to serue thee; and to direct all our thoughts, speeches, and actions, to thy glory, as thou hast directed thy glory vnto our saluation. Although wee be sinners (O Lord) yet wee are thine: and therefore wee beseech thee to separate our sinnes from vs, which would separate vs from thee, that wee may be ready to euery good, as wee are to euill. Teach vs to remember our sinnes, that thou mayest forget them, and let our sorrow here, prevent the sorrow to come. Wee were made like thee, let not flesh and blood turne the image of God to the image of Satan: our foes are thy foes; let not thine enemies preuaile against thee, to take vs from thee; but make thy Word vnto vs, like the starre which led vnto Christ: make thy benefits like

like the pillar which brought to the Land of promise: make thy
crosse like the messenger which compelled guests vnto the ban-
quet; that we may walke before men like examples, and alway
looke vpon thy Sonne how he would speake and do, before wee
speake or doe any thing.

Kepe vs in that feare of thy Maiesty, that we may make con-
science of all that wee doe, and that wee may count no sinne
small, but leaue our lying, and swearing, and suffering, and co-
ueting, and boasting, and flouting, and inordinate gaming, and
wanton sporting, because they draw vs to other sinnes, and are
forbidden as straitly as other. Let not our hearts at any time be
so dazeled, but that in all tentations wee may discerne be-
tweene good and euill, betweene right and wrong, betweene
truth and errour, and that wee may iudge of all things as they
are, and not as they seeme to bee: let our minds bee alwayes so
occupied, that wee may learne something of euery thing, and
vse all those creatures as meanes and helpes prepared for vs to
serue thee. Let our affections grow so toward one another, that
wee may loue thee as well for the prosperitie of other, as if it
were our owne: let our faith, and loue, and prayer bee alway so
ready to goe vnto thee for our helpe, that in sickness wee may
find patience; in prison wee may find ioy; in pouerty wee may
find contentment; and in all troubles wee may find hope. Tūse
all our ioyes to the ioy of the holy Ghost, and all our peace to
the peace of conscience, and all our feares to the feare of iudice,
that wee may loue righteousness with as great good will as euer
we loued wickednesse: and goe before other in thankfulnesse to-
ward thee, as farre as thou goest in mercy toward vs before
them, taking all that thou sendest as a gift; and leaving our
pleasures before they leaue vs, that our time to come may be a
repentance of the time past, thinking alway of the ioyes of hea-
uen, the paines of hell, our owne death, and the death of thy
Sonne for vs. Yet, Lord, let vs speake once againe, like *Abraham*
something more we will begge at thy hands; our resolutions are
variable, and wee cannot performe our promises to thee: there-
fore settle vs in a constant forme of obedience, that wee may
serue thee from this houre, with those duties which the world,
the deuill, and the flesh would haue vs deferre vntill the point

of death. Lord we are vnworthy to aske any thing for our selves: yet thy fauour hath preferred vs to bee petitioners for other. Therefore we beseech thee to heare vs for them, and them for vs, and thy Sonne for all. Bless the vniuersall Church with truth, with peace, and thy holy discipline. Strengthen all them which suffer for thy cause, and let them see the spirit of comfort coming towards them, as thy Angels came to thy Son when he was hungrie.

Be mercifull vnto all those which lie in anguish of conscience, for remors of sinne: as thou hast made them examples, so teach vs to take example by them, that wee may looke vpon thy Gospell to keepe vs from despaire, and vpon thy Law to keepe vs from presumption. Prosper the armie which fight thy battels, and shew a difference between thy seruants and thy enemies, as thou didst between the Israelites and the Egyptians; that they which serue thee now, may come to thy service, seeing that no God doth blesse besides thee. Make vs thankfull for our peace, whom thou hast set at libertie: while thou hast laid out dangers vpon others, which mightest haue had their danger vpon vs. And teach vs to build thy Church in our reals, as *Salem* buildeth thy Temple in his peace. Haue mercy vpon this sinfull Land, which is sick of long prosperitie: to loose thy blessinge rise vp against vs; but in due vs with grace and lion hast with might, that wee may goe before other Nations in Religion, as we ought before them in plenty. Give vs such hearts as thy seruants should haue, that thy will may be our will, that thy law may be our law; and that wee may seeke our Kingdom in thy Kingdome. Give vnto our Prince a princely heart; vnto our Counsellors the spirit of counsell; vnto our Iudges the spirit of iudgement; vnto our Ministers the spirit of doctrine; vnto our people the spirit of obedience; that we may all receive that communion here, that wee may enjoy the communion of Saints hereafter. *nom bow bow in bow bow bow in bow bow bow in bow bow*
Bless this familie with thy grace and peace, that the Ruler thereof may gouerne according to thy word, that the seruants obey like the seruants of God, and that wee may all be bound of thee. Now Lord we haue commended our sinne, our wicked thinking is weak, and our memory short, and wee in word haue

to pray vnto thee, more vnworthy to receiue the things which we pray for. Therefore we commend our prayers and our selues vnto thy mercie, in the name of thy beloued Sonne. Our louing Sauiour, whose righteousnesse pleaderh for our vnrightheousnesse.

Our Father which art in Heauen, &c.

A Prayer for Euening.



Lord God; what shall we render vnto thee for all thy benefits? which hast giuen thy Sonne for a ransome, thy holy Spirit for a pledge, thy word for a guide, and reserved a Kingdome for our perpetuall inheritance: of whose goodness wee are created, of whose iustice wee are corrected, of whose mercie wee are saued. Our finnes strue with thy benefits, which are more: let vs count all creatures, and there be not so many of any kinde, as thy gifts, except our offences which we returne vnto thee for them. Thou mightest haue said before wee were formed; let them be monsters, or let them be Infidels, or let them be beggers, or cripples, or bondslauers so long as they liue. But thou hast made vs in the best likeness, and ourselves in the best Religion, and placed vs in the best Land; that thousands would thinke themselves happie, if they had but a peece of our happinesse. Therefore why should any serue thee more than we, which want nothing but thankfulness? Thou hast giuen vs so many things, that scarce we haue any thing left to pray for, but that thou wouldest continue those benefits which thou hast bestowed already; yet wee couet as though wee had nothing, and liue as though wee knew nothing: when wee were children, we deferred till wee were men; now we are men, wee deferre vntill we be old men; and when we be old men, we will deferre vntill death. Thus we steale thy gifts, and doe nothing for them: yet wee looke for as much at thy hands, as they which serue thee all their liues. The least of thy blessings is greater than all the curses of men, and yet wee are not so thankfull to thee for

for all that we haue, as we are to a friend for one good tyme: we are ashamed of many sins in other, and yet we are not ashamed to commit the same sins our selues, and worse than they: yea, we haue sinned so long almost, that wee can doe nothing else but sinne, and make others sin too, which would not sin but for vs; If we doe any euill, we doe it chearefully and quickly, and easily; but if we doe any good, we doe it faintly, and rudely, and slackly? When did wee talke without vanitie? When did wee giue without hypocricie? When did wee bargain without deceit? When did we reprove without enuie? When did we heare without wearinesse? When did we pray without tediousnesse? Such is our corruption; as though we were made to sinne, in deed; or in word, or in thought: wee haue broken all thy Commandments, that we might see what good is in euill; which haue felt nothing but guilt; and shame; and expectation of iudgement; while we might haue had peace of conscience, Joy of heart, and all the graces which come with thy holy Spirit. Some haue beene wonne by the word, but we could not suffer it to change vs: some haue beene reformed by the crosse, but we would not suffer it to purge vs: some haue beene moued by thy benefits, but we would not suffer them to perswade vs: nay, we haue giuen consent to the deuill, that we will abuse all thy gifts so fast as thy come: and therefore thy blessings make vs proud, thy riches concituous, thy peace wanton, thy meates intemperate, thy mercie secure, and all thy benefits are weapons to rebell against thee; that if thou looke vnto our hearts, thou maist say our Religion is hypocricie, our zeale enuie, our wisdom policie, our peace securitie, our life rebellion, our deuotion ends with our prayers, and wee liue as though we had no soules to saue.

What shall we answer for that which our conscience condemnes? Wee are one day nearer to death since wee rose, when wee shall giue account how euery day hath beene spent, and how we haue got those things which others shall consume when wee are gone. And if thou shouldest aske vs now, what lust is swallowed, what affection qualified, what passion expelled, what sinne repented, what good performed, since wee began to receiue thy benefits this day; wee must confesse against our selues, that all our workes, words, and thoughts, haue been

the seruice of the world, the flesh and the deuill: we haue offended thee, and contemned thee all the day, and at night wee pray vnto thee: Father, forgive vs, all our sinnes, which haue dishonoured thee, while thou diddest serue vs; runne from thee, while thou didst call vs; and forgotten thee, whilest thou didst feed vs; so thou sparest vs, so we sleepe, and to morrow wee sinne againe. This is the course of all our pilgrimage, to leaue that which thou commandest, and to doe that which thou forbiddest. Therefore thou mightest iustly forsake vs, as wee forsake thee; and condemne vs, whose conscience condemnes our selues: but who can measure thy godnesse which giuest all, and forgivest all? Though wee are sinfull, yet thou louest vs; though wee knock not, yet thou openest; though we aske not, yet thou giuest. What should we haue if we did serue thee, which hast done all these things for thine enemies? Therefore thou which hast giuen vs all things for our seruice, O Lord giue vs a heart to serue thee, and let this be the houle of our conuersion. Let not euill ouerscome good, let not thine enemy haue his will; but giue vs strength to resist, patience to indure, and constancie to perseuere vnto the end.

Instruct vs by thy word, guide vs by thy Spirit, mollifie vs by thy grace, humble vs by thy corrections, win vs by thy benefits, reconcile our nature to thy will, and teach vs to make profit of euery thing, that wee may see thee in all things, and all things in thee. And because (O most mercifull Father) we walke betweene thy mercy and iustice, through many tentations, gouerne our steps with such discretion, that the hope of mercy may prevent despaire, and the feare of iustice may keepe vs from presumption; that in mirth wee be not vaine: in knowledge wee be not proud, in zeale wee be not bitter: but as the tree bringeth forth first leaues, then blossomes, and then fruit; so first wee may bring forth good thoughts, then good speeches, and after a good life, to the honour of thy name, the good of thy children, and the saluation of our soules, remembring the time when wee shall sleepe in the graue, and the day when wee shall awake to iudgement. Now the time is come (O Lord) which thou hast appointed for rest, and without thee wee can neither wake nor sleepe, which hast made the day and night, and

and rulest both. Therefore into thy hands wee commend our
soules and bodies that thou hast bought, that they may serue
thee & restore them. (O Lord) to their first image, and keepe
them to thy seruice; and resigne vs not to our selues againe, but
finishe thy worke; that we may euery day come nearer and nearer
to thy Kingdome; till we hate the way to hell, as much as hell
it selfe; and euery cogitation, and speech, and action be so many
steps to heauen. For thy names sake, for thy promise sake, for thy
Sonnets sake, O Lord, we lift vp our hearts, hands and voice vnto
thee in his name, which suffered for sinne, and sinned not.

Our Father which art in Heauen, &c.

A Prayer for a sicke man.

A mighty God and all mercifull Father, which art the
Physician of our bodies and soules, in thy hands are life
and death, thou bringest to the graue, and pullest backe againe:
wee came into this world, vpon condition to forsake it when-
soeuer thou wouldest call vs: and now the Summers are come,
thy fetters hold mee, and none can loose mee, but hee which
bound me. I am sick in body and soule: but he hath stricken me,
which in iudgement sheweth mercy. I deserved to die soe soon
as I came to life: but thou hast preserved me till now; and shall
this mercy bee in vaine, as though we were preserved for no-
thing? Who can praise thee in the graue? I haue done thee no
seruice since I was borne; but my goodnesse is to come, and shall
I die before I begin to liue? But Lord thou knowest what is best
of all: and if thou conuert me, I shall be conuerted in an houre:
and as thou acceptest the wil of *Dauid*, as well as the act of *Sa-
lomon*; so thou wilt accept my desire to serue thee; as well as if I
did liue to glorifie thee. The spirit is willing, but the flesh is
fraile; and as I did liue sinfully, whensoeuer thy spirit was from
mee; so I shall dye vnwillingly, vnlesse thy spirit prepare me.
Therefore deare Father giue me that mind which a sicke man
should haue, and increase my patience with my paine; and call
vnto my remembrance all which I haue heard, or read, or felt,
or meditated, to strengthen me in this houre of my tryall; that
I, which neuer taught any good while I liued, may now teach

other how to die; and to bear their sicknesse patiently: 2. applie
vnto me all the merites and merits of thy beloned Sonne, as if he
had died for me alone. Be not from me when the enemy comes;
but when the tempter is busiest, let thy spirit be busiest too: and if
it please thee to loose me out of this prison, when I shall leaue
my earth to earth, let thine Angels carry vp my soule to heauen,
as they did *Lazarus*, and place mee in one of those mansions
which thy Sonne is gone to prepare for mee. This is my Media-
tour which hath reconciled me & thee, when thou didst abhorre
me for my sinnes; and thou didst send him from heauen to vs, to
shew that thou art bound to heare him for vs. Therefore in him
I come vnto thee, in him I call vpon thee. O my redeemer, my
preseruer, and my Sauour; to thee be all praise, with thy Father
and the holy spirit for ever, Amen.

*What shall I say me from my Father, my Brother, and my Com-
forter?*

*A comfortable speech, taken from a godly Preacher,
lying upon his death bed: written for*

the Sicke. *Howe to God, a death, as his Sonne died for me. Ever since I
was borne I haue been saying to this haue, and gathering
patience to comfort this houre: therefore shall I be one of those
guests now that would not come to the banquet when they were
inured. What hurt is in going to Paradise? I shall see nothing,
but the sense of euill; and anon I shall haue greater ioyes than I
feele paines: for my head is in heauen already, to assure mee that
my soule and body shall follow after. O death where is thy
king? why should I feare that which I would not escape? be-
cause thy chiefest happinesse is behind, and I cannot haue it, un-
lesse I goe vnto it, I would goe thorow hell to heauen: and there-
fore if I match but through death, I suffer lesse than I would suffer
for God. My paines doe not dismay me, because I trauell to bring
forth eternall life; my sinnes doe not fright me, because I haue
Christ my redeemer; the Iudge doth not astonish me, because
the Iudges Sonne is my Advocate; the Deuill doth not amaze
me, because the Angels pitch about me; the graue doth not grieue
me, because it was my Lords bed, Oh, that Gods mercies to me
might*

*in
the
last
vnto*

might adue others to loue him : for the lesse I can expresse it, the more it is. The Prophets and Apostles are my fore-runners, euery man is gone before me, or else he will follow after me : if it please God to rectifie me into heauen before them, which haue serued him better, I owe more thankfulness vnto him. And because I haue deferred my repentance till this houre, whereby my saluation is cut off, if I should die suddenly : loe, how my God in his mercifull providence, to preuent my destruction, calleth me by a lingering sickness, which stayeth all I be readie, and prepareth me to my end, like a Preacher, and makes me, by wholesome paines, wearie of his beloued world, lest I should depart vnwillingly, like them whose death is their damnation. So hee loueth me while hee beareth me, that his stripes are plaisters to salue me : therefore who shall loue him if I despise him ? This is my whole office now, to strengthen my bodie with my heart, and to be contented as God hath appointed, vntill I can glorifie him, or vntill he glorifie me. If I liue, I liue to sacrifice ; and if I die, I die a sacrifice, for his mercy is about mine iniquitie. Therefore if I should feare death, it were a signe that I had not faith nor hope, as I professed ; but that I doubted of Gods truth in his promise, whether he will forgiue his penitent sinner or no. It is my Father, let him doe what seemeth good in his sight. *Come Lord Iesus,* for thy seruant cometh : I am willing, helpe my vnwillingnesse.

Thus the faithfull depart in another sort, with such peace and ioy round about them, that all which see them, wish that their Soules may follow their.

A Letter written to ones friend in his sickness.

Beloued, I maruell not that you haue paine, for you are sicke : but I maruell that you couer it not for offence, because the wisdom of man is to bite in his griefe, and alwaies to shew more comfort in God, than paine in suffering. Now God calleth to repetitions, to see whether you haue learned more constancie than others. If sickness be sharpe, make it not sharper with frowardnesse : but know this is a great fauour to vs when we die by sickness, which make vs readie for him that calleth

callesth vs : now you haue nothing to thinke vpon but God, and
 you cannot thinke vpon him without ioy : your griefe passeth,
 but your ioy will neuer passe. Tell me (patience) how many stripes
 is heauen worth ? To my friend onely sick in the world, of his
 faith weaker than others. You haue often prayed, *Thy will be
 done* : and now are you offended that Gods will is done ? How
 hath the faithfull man forgotten that all things (euen death) come
 to the best to them that loue God ? Teach the happie (O Lord)
 to see his happinesse through troubles. Every paine is a preuen-
 tion of the paines of hell, and every call in paine is a fore-taste
 of the ease, and peace, and ioyes in heauen. Therefore remember
 your owne comfort to others before, and be not impatient,
 when there is most need of patience : but as you haue
 that taught vs to liue : so now giue vs an
 example to dye, and deuide our
Satan as God did to Job, and
 to be comforted as God was to Iacob, and
 to will be gloriouse me. If I liue, I liue to seruice : and if I die,
 I shall be a sacrifice for his mercy is above mine iniquitie. Therefore
 I should feare death, it were a signe that I had not faith nor hope,
 as I professed ; but that I doubted of Gods truth in his promise,
 whether he will forgive his penitent sinners or no. It is my Father
 let him doe what seemeth good in his sight. Come Lord Iesu,
 for thy servant cometh. I am willing, helpe my unwilling-
 nesse.

*I thinke the faithfull depart in another sort, with such peace and
 joy round about them, that all which see them, wish that their
 souls may follow theirs.*

A Letter written to ones friend in his sickness.

Blessed, I marvel not that you haue paine, for you are
 sicke : but I marvel that you conserue it not for offence, be-
 cause the wilcome of man is to bite in his griefe, and alwaies
 to shew more comfort in God, than paine in suffering. Now
 God calleth to repentance, to see whether you haue learned
 more constantie than others. If sicke he should make it not
 sharper with forwardnesse : but know this is a great fauour to
 as when we die by sickness, which make as ready for him that
 calleth

